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Southern Convention of Congregational Christian Churches.
HISTORICAL SOCIETY, 1956
SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, 1956

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Courtesy

VOLUME CII

RICHMOND, VA., THURSDAY, JANUARY 5, 1950

NUMBER 1

Elon College Library
1950

“Glory to God in the Highest”



Members of the Choir in the Church of Wide Fellowship at Southern Pines, North Carolina, presenting a Christmas Cantata. Mrs. L. D. McDonald is organist and choir director.

News Flashes

Rev. Robert A. Whitten of Winchester has been announced as one of the guest speakers appearing at Martinsville, W. Va., this week during the week of prayer services.

Dr. Albert Buckner Coe, president of the Massachusetts State Conference of Congregational Christian Churches, will speak in Newport News on Monday, January 24.

The Suffolk Ministerial Union is sponsoring a Week of Prayer this week. Services are held each morning in the Christian Church. Rev. Duane Vore was the speaker on Monday at 10:00 a. m.

To prepare their people spiritually for 1950, the Year of Evangelism, the Evangelical and Reformed and Congregational Christian Churches of Washington are uniting in Services of Prayer this week.

Dr. Alfred W. Hurst gave the sermon at the 35th Anniversary of Pilgrim Church in Chattanooga on December 4. Dr. Hurst was pastor of the church for nearly 12 years before going to Cleveland Park Church in Washington.

Rev. Robert Lee House will be installed as minister of the Church of Wide Fellowship in Southern Pines, Sunday, January 8, at 8:00 p. m. Rev. Raymond T. Grissom, president of the Eastern North Carolina Conference, will preside at the service. Dean D. J. Bowden will give the installation sermon. Dr. John G. Truitt, President of the Southern Convention, will give the charge to the church. Superintendent W. T. Scott will give the charge to the minister. A cordial invitation is extended to ministers and churches within driving distance.

NEW CHEVROLET IS SURPRISE GIFT FOR CONGREGATIONAL PASTOR CHRISTMAS DAY.

After the Christmas morning service at the Church of Wide Fellowship, Southern Pines, N. C., members of the Men's Bible Class invited the new minister, the Rev. Robert Lee House, to step outside for a real surprise in the way of a Christmas gift.

Drawn up at the curb was a new

black Chevrolet sedan, its hood tied up with a big red ribbon bearing the words "Merry Christmas."

George W. Case, chairman of the board of trustees of the church, presented the key of the car to Mr. House, who at first was so surprised he could scarcely speak but, when the words came, made a gracious and happy speech of acceptance.

The gift was made possible through contributions of many members of the congregation and other friends, with the Men's Bible class as sponsor. Will Wiggs is president of the class.

The plan was carried through, and secrecy maintained, not without difficulties. With the money almost all in hand a short while before Christmas, it was hard to find a car immediately available and the Chevrolet was secured in time through the good offices of the Mid-South Motor Company at Aberdeen. Some maneuvering was also gone through to arrange a quick sale for Mr. House's old car. This was managed through pretense of giving it a wash job at Howlett's. The plans worked perfectly and the surprise was complete.

Mr. House came to the local church November 1 from Richmond, Va.

MR. AND MRS. LUTHER E. CARLTON HONORED.

The choir and young people of the Ingram Christian Church presented their annual Christmas program at the church on Christmas Day night before a full and appreciative audience. A play, "A Great Decision," written and directed by Mrs. Fletcher C. Whitlow, was dedicated to Mr. and Mrs. Luther E. Carlton.

As Mrs. Whitlow made the announcement of the dedication she said in part, "For several years we have honored some member or group in our church. Tonight the entire church joins the cast and director in dedicating this program to two of our beloved members—Mr. and Mrs. Luther E. Carlton.

"About twenty years ago Mr. and Mrs. Carlton returned to our community to make their home. At once they took their places in the church.

"Mrs. Carlton organized and sponsored a youth's organization. Today those young people are grown up and scattered to many parts of the earth. Wherever they are or whatever station in life they have taken, each of them still rises up and calls her blessed. Mrs. Carlton has continually taught a class in our church school, has been an active member of

the W. M. S., and has served as a most efficient treasurer of two building funds.

Mr. Carlton, as a deacon and as a member of the board of trustees has ever been ready to sponsor or help in any undertaking of the church or its agencies. His influence has extended beyond our local church into larger phases of our denominational work. At present he is a member of the board of trustees of Elon College and of the Orphanage.

"Mr. Carlton makes two demands each year. They are almost institutional. The first is a big picnic in the summer. The other is a Christmas party. When one is over he starts planning for the other.

"Tonight we dedicate this program to Mr. and Mrs. Carlton because we love them."

As though the entire cast tried to truly honor the Carltons, the choir, directed by Mrs. Eva Adams and accompanied by Miss Naomi Farthing, gave a great performance. Each one did the assigned part well. Special interest centered on the acting done by Miss Elsie Satterfield. She was ably supported by Mr. Clifton Satterfield who played opposite her. Even the pastor's prayer of dismissal honored the Carltons as well as the God they serve.

J. K. LANDRUM.

AN APPRECIATION OF THE CHRISTIAN SUN.

Dr. Wilson P. Minton, Milroy, Pennsylvania, formerly Secretary of Foreign Missions of the Christian Church and now Superintendent of the Congregational Christian Conference of Pennsylvania, writes:

"Congratulations to THE CHRISTIAN SUN! I am so glad that this one great section of our church (The Southern Convention) has the solidarity and cohesiveness and loyalty to support a paper of this kind. It is rendering great service not only to the Southern Convention but to our whole brotherhood. Keep up the good work, and all power to you."

A PREDICTION.

*And even as the year's clock strikes
The middle century hour,
The drink trade rules the Nation with
Its wicked, ruthless power.*

*But, ere another fifty years—
Or twenty-five or ten—
Have rolled around, the drink trade
will
Be only a "has been."*

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

CHRISTMAS WITH THE SUPERINTENDENT OF THE CONVENTION.

Christmas was a happy experience in the household of the Convention Superintendent. We were very happy to have our son, Bill, Jr., home from Yale Divinity School for the holidays, and it was a busy time making ready for the great Christian Christmas event. Our joys were increased by the thoughtful remembrances from the Convention through the inspiration and "engineering" of President John G. Truitt and Treasurer George D. Colclough.

On Friday before Christmas it was my happy privilege to "play Santa Claus" for the good women of the Convention for Timothy and Silas Chang. The responses in money were generous to help give Timothy and Silas a happy Christmas. They went with me to a clothing store in Burlington where many needed articles of clothing were bought, and, and the boys were most grateful. The gifts of money from the women also made it possible for us to pay the transportation of Silas from Michigan State College so that he might be with Timothy for the holidays. After being with us Friday and Saturday they returned to Timothy's room at Duke Divinity School, where they spent Saturday night. We were awakened Christmas morning by beautiful Christmas carols being sung at our front door by these two fine boys. They sang them in Chinese and English. It was a happy time around our Christmas tree with our own family and our two adopted Chinese boys. Christmas dinner was a most beautiful and impressive occasion. Silas and Timothy sang "Joy to the World" in Chinese, after which Timothy read the Christmas story, and our son, Bill, Jr., gave our Christmas blessing for a bountiful dinner. Altogether it was a day to remember.

What a blessed thing it is to live in a Christian land, to have a Christian home, and to have the privilege of working with the church. The year 1949 has gone and we are now in 1950. What a great year is ahead of us. So much needs to be done and the time is so short. We pledge to you our best gifts of time and talent for 1950, and we wish to be of every help to churches and pastors throughout the year.

AN OPEN LETTER FROM TIMOTHY CHANG.

Elon College, N. C.,
December 30, 1949.

DEAR FRIENDS:

I hope you had a merry Christmas and are having a happy New Year.

Christmas comes every year but I wish for you Christmas joy in Christ always.

One day, I was sending the Christmas cards to my friends right after several quizzes. It made me remember that the time passes so fast. Last year I came down from Pennsylvania on September 14, and passed the first Christmas in the United States and my second Christmas in the United States was coming. It is not a long time but it is a long time, too. Yes, I have been in Duke Divinity School for fifteen months already and I have met so many kind people in the Southern Convention and other communities. During these fifteen months you know that you have done so much for me and I always confess that I have not done a thing for you.

Santa Claus really came to me and Silas, also. Some of you sent useful gifts. Others sent money to me and to Dr. Scott for Silas and me. Dr. Scott played "Santa Claus" and bought for us many useful items of clothing. All the presents are very good and useful and we can remember you all every time we look at them. You also made it possible for Silas to visit me. Thank you very much. I had a very nice trip with my brother Silas (of Michigan State College) to

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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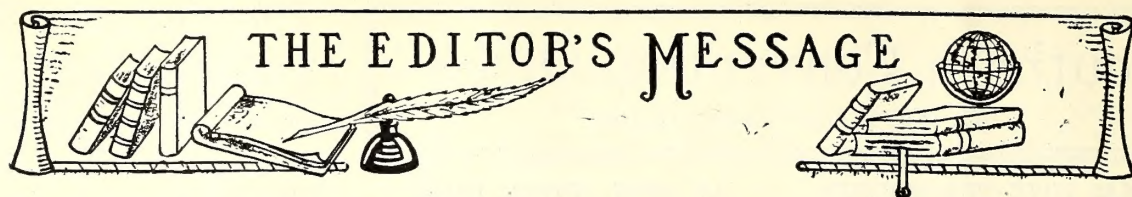
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A CHRISTIAN CENTURY?

As we stand mid-way in this momentous century, we may very appropriately consider the character of the century which we are helping to formulate. So firm and widespread was the conviction that this was to be "A Christian Century," one religious periodical began and has continued to crusade under that title. The first half of the century has not been without its Christian witness and work, but the total impact of the Christian religion has been far from satisfactory. Two dreadful wars have blighted our civilization, while individual and social evils persist in varying kinds and degrees. Thus far, the ideal of a Christian Century falls far short of realization.

Will the second half of the twentieth century be like the first? If so, God pity us. It will be unless greater spiritual forces are released. It will be unless the children of light are wiser than the children of darkness.

There is still time to redeem the twentieth century. Half of it remains. But if the second fifty years are not to be years of war and evil, then America and the world must be lifted at once to new and higher spiritual levels.

This means for us, does it not, a new measure of devotion, a more intelligent participation in the Kingdom of God, and a willingness to attempt greater and more difficult tasks in the name of Christ.

Two signs of promise appear at once on the horizon: The United Evangelistic Advance, and the ecumenical movement which includes definite progress in Church union. May God bless these two movements and make of them redemptive influences in a Christian Century!

GOSPEL WAGONS.

The writer remembers reading Dr. John Truitt's "Ode to an Automobile," which was used in his Suffolk ministry. He recounted many tender ministries which had been accomplished with his assisting automobile. His attachment to this ever-ready friend, and his reluctance to part with it were described in a realistic vein. Such a car is an indispensable adjunct to the ministry.

At this writing, two recent donors come to mind: Union Ridge Church gave a new car to its minister, the Rev. Kenneth Register; and First Church, Greensboro, gave one to Dr. William Wisseman. It would be difficult to think of a more needed and appropriate gift from a congregation to its pastor. It becomes at once a symbol of affection and the recognition of a need.

The Church of Wide Fellowship in Southern Pines played Santa Claus to its pastor on Christmas Sunday in the gift of a new Chevrolet. The carefully guarded secret was kept until the conclusion of the morning service when the presentation was made by Mr. George W. Case, chairman of the Board of Trustees. Such thoughtfulness and generosity serves as a powerful stimulus for a pastoral as well as a pulpit ministry.

The modern automobile is a paragon of comfort and convenience. The engineering genius of a quarter century finds its culmination and flower in the late models, thus enabling a modest parish minister to enjoy mechanical blessings which were denied the wealthy one or two decades ago. Thanks be unto God for all His gifts. This is a great age in which to exercise a pastoral ministry.

PERPETUATING CHRISTMAS.

We live in a Christmas world, thank God. And this is the time to relive Christmas and explore its implications. One practical and interesting way to do this is by re-reading leisurely and thoughtfully—our Christmas mail.

Now the majority of us resort to the simple expedient of affixing our names to a verse which was composed and printed by someone else. But, happily, there are a few rare souls left with the spark of originality. They valiantly write their own Christmas messages. Let me share with you three or four such messages which came to this editor during Christmas.

Rev. Robert E. Chandler, who now relieves Dr. Earl Ballou as China Secretary of the American Board, writes:

At Christmas—

The season of remembrance, we send you warm greetings. Can you think what it means to us to be here again among you, to have seen once more the glory of a New England autumn and the silent beauty of falling snow? To receive the richness of music and mental stimulation, the joy of family and friends, the sharing of great problems and hopes and fears from within our loved America once more?

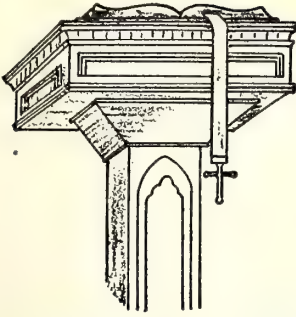
But more than ever we reach over to that other half of the world that we claim as our own—India and Japan of our childhood, and especially China of thirty-eight years of privileged living.

We ask you to remember with us these peoples, their persistent struggle for independence, the courageous meeting of utmost difficulty or humiliation, yet the keeping their faith in an ultimate free destiny. Remember with us the Kingdom of God, strongly rooted, but challenged anew today in these lands.

This Christmas message comes from the Rev. Frank A. Lombard, a former missionary to Japan who now spends his winters in Southern Pines. The meaning of Christmas is set forth in these thought-provoking lines:

Gaily we keep the birth of Joseph's son,
And cherish all the tapestry which love
Through centuries didst weave to clothe
That humble Jewish lad who lived the life
Of God in Palestine, long years ago.
His day we keep; but seldom stop to think
How, in that birth divine, the rating high
Of our own children stands attest—
Born sons of God to live as those who do
Inherit all that God can give—the power
Through love to build his better world.

(Continued on page 6.)



ON BEING PROUD OF YOUR FAITH.*

By F. ERVIN HYDE, Minister,
First Congregational Church,
Cadillac, Michigan.

"Reverence the Christ as Lord in your hearts; and always be ready to give an answer to anyone who asks your reason for the hope that you cherish, but give it calmly and respectfully."—I Peter 3:15 (20th Century Translation).

I wish that it was not so . . . but it is! There is a great deal of intolerance in the air these days. It slips out in most unexpected places. People whom you least suspect are suspect are planting seeds of suspicion, distrust and hatred. The need of the hour is for Christian understanding. It is a time when we need to remember that Christ taught his followers to practice a very simple rule towards those that differed from your own views. "Whatsoever ye would that men should do unto you, do ye likewise unto them."

There are many areas in life where this rule needs to be applied. It could solve the conflicts between management and labor, between youth and age and between the liberal and the conservative. It could do much to abolish racial discrimination. Yet, before the church can proclaim this principle she herself must put this principle into practice.

If you have eyes to see and ears to hear you cannot but be aware of the growing tension between Protestants and Catholics. Subversive groups are trying to play the one against the other. This is regrettable in a nation which so recently fought to rid the world of intolerant totalitarianism. This ought not to be true in a nation that regards religious freedom as one of its birthrights.

Today is Protestant Reformation Sunday. It commemorates the anniversary of a new day within the church. We do well to pause and pay

tribute to those "who built better than they knew." The movement was started by one who loved the church better than he loved his own life. His one aim was to liberate the church from certain corrupt practices. Indeed most of the Reformers were devout Catholics who entertained the hope of reforming or purifying the church. Fairminded Catholic historians now admit that the Protestant Reformation did help to rid the Catholic Church of certain evil practices.

Reformation Sunday is a good time to remind ourselves of the heritage that belongs to those who follow the Protestant way. We need to remember that there is a positive and a negative way of approaching the subject. All too often Protestantism has been interpreted in terms of Protest. It has been a negative thing. It has been an antagonistic movement. It has been anti-Catholic. It has opposed everything which the Catholic Church proposed simply because it was Catholic.

One day while interviewing inductees at Fort Sheridan it suddenly dawned on me why so many Protestants are powerless. The interview went something like this:

"What is your religion?" asked the Chaplain.

"Protestant, Sir," the soldier replied politely.

"Good," I said, "you see I am the Protestant Chaplain and I am interested in finding men who will help carry on our work in the army. What is your denomination?"

"Protestant, Sir!" the soldier replied.

"I know that," the Chaplain replied, "but what are you—a Presbyterian, Methodist, Baptist, Congregationalist, or what?"

"Just Protestant, Sir," insisted the soldier with emphasis, and he meant it!

This soldier thought that he performed his duty to God and man when he had voiced his protest against the Jews and the Catholics. But do not be too hard on this soldier because he is the spokesman for a multitude of people. Their number is legion!

On the other hand there is a growing number of people who interpret Protestantism in terms of a positive approach. They are aware that Protestants and Catholics share a common heritage. Bishop Oxnham acknowledges all of this when he says:

"We both worship the same God, adore the same Christ, and are both inspired by the same Holy Spirit. Both know that religion is serving

God and brother. Both believe that sin is a violation of the will of God, and that there is forgiveness to be found in his mercy. Both believe in Jesus Christ as Saviour and together they hold the sustaining doctrine of immortality. There is much that we have held in common and in such an hour Christians should center on their identities rather than on their differences."

Not only do we share together the basic tenets of the faith but most Roman Catholics share our dream of a Christian world. And do not forget that we share a wealth of devotional literature. Our hymn books contain many prayers and hymns whose authors were Roman Catholic. The great creeds of the Christian Church are shared by both groups even though they interpret them differently. Not a little of our theology is influenced by Roman Catholic theologians.

A positive approach to the interpretation of Protestantism recognizes the right of the individual to be different and to worship God according to the dictates of his own heart. It does not belittle the Catholic faith. It does however bear witness to the fact that it has found a faith that can satisfy us as Catholicism could never do. So this sermon is born out of the conviction that the vast majority of Protestants are unaware either of our Protestant Heritage or our Protestant Assignment.

Most Roman Catholics know why they are Catholics but do you know why you are a Protestant? Is it simply because you were born and bred in a Protestant environment? Is it because of mere chance? Or is it because of a conviction that Protestantism is a way of life?

Maybe this is the day when the words of our text ought to become meaningful for us: "Reverence the Christ as Lord of your hearts; and always be ready to give an answer to anyone who asks your reason for the hope that you cherish, but give it calmly and respectfully."

Let us look briefly at the cardinal principles of Protestantism. They are four in number.

1. *We believe in the doctrine of Justification by Faith.*—Martin Luther did not originate this idea. It had been proclaimed by Paul and rediscovered by Augustine. The historian, Lord, says that "It was not new; but it was new to Luther and his age." The Catholic Church of that day was teaching that salvation was by membership in the church. The

(Continued on page 15.)

*A sermon delivered on Protestant Reformation Sunday, October 23, 1949.

CHRISTMAS ACTIVITIES AT ASHEBORO.

The Christmas season brought much happiness to the members and friends of the Asheboro Congregational Christian Church, with a varied program planned to include all groups in the church.

On Sunday night, December 18, the choirs under the direction of Mrs. J. L. Davis presented a program of Christmas music, featuring carols from many lands.

A Christmas pageant, "The Seekers," provided the program at the joint meeting of the three women's circles on Tuesday night of Christmas week. To this the entire church was invited. At their business meeting the women voted to give \$400 to the church as a Christmas gift.

On Wednesday night the Sunday school had its program, with 165 present. The various departments from nursery through juniors presented the program, which was under the direction of Paul Shane, superintendent. Following this, Santa Claus visited the group, bringing a "treat" for each child. Dr. Lester was presented with a pulpit robe as a gift from the church.

On Sunday night, December 25, the young people gave a play, "Christmas Under the Stars," which showed how a group of modern people lost their prejudices and fears in the light of the nativity scene which they produced in impromptu fashion on the desert where their bus had broken down on Christmas Eve. An offering amounting to \$11.00 was received for the work camp fund for a young person from this area to go to Europe next summer.

The highlight of the Christmas season was the Christmas morning worship service, to which one hundred and twenty members and friends of the church came, sitting in family groups. Then it was that all received a surprise Christmas gift in the form of a Hammond Electric Organ.

The organ, which had been secretly installed on Thursday, was presented by Mrs. J. Rankin Parks, III, of Burlington "As a Gift to the Christ Child and a Loving Tribute to Mr. and Mrs. J. Rankin Parks (her father-and mother-in-law), Mr. and Mrs. W. Irwin Smallwood, Jr. (her brother-and sister-in-law), J. Rank Parks, III (her husband), and Serena Rankin Parks (her daughter)."

Mr. and Mrs. J. R. Parks, Sr., were originally from Randolph County and in recent years have retired to live on

a small farm on Route 2, Randleman. Mrs. Parks is a sister of the late Dr. E. L. Moffitt, one time president of Elon College. They are members of the Asheboro Church. Mr. and Mrs. Smallwood live in Greensboro, where he is a member of the sports staff of the Greensboro *Daily News*, but are members of the young adult class of the Asheboro Church.

The guest organist on Christmas Sunday was Miss Margaret Rowland of Greensboro, whose father was pastor of the First Church there when the Parks family were all members of that church. Special music for the service included an anthem, "Gloria in Excelsis Deo," by the choir, "Away in a Manger" by the junior choir and a solo, Harker's arrangement of "There's a Song in the Air" by Mrs. John L. Davis.

Dr. Lester's Christmas sermon was on the topic, "Jesus Christ, Our Lord." Max Vestal, ministerial student at Elon College, read the scripture. A special feature was the litany used in connection with the dedication of the organ, which was written especially for the occasion by the pastor.

The Asheboro congregation had dreamed of having an organ some day, but had no idea that that dream would come true so soon. They are very grateful for this addition to their church, which adds so much to the dignity and worship of its services.

VETERAN CHURCHMAN DIES.

Funeral services for Alphonso Lexington Smith, were held Monday afternoon before Christmas at the First Congregational Christian Church, Newport News, with Rev. H. S. Hardcastle, officiating.

A native of Nansemond County, Mr. Smith had lived in Newport News the past 49 years. He retired from the Newport News shipyard in 1944 after 44 years service.

He is survived by his wife; two daughters, Mrs. Orion McLamb, Wilson, N. C., and Mrs. Irmalee Kerlin, Hampton; two sons, Harvey A. Smith, Norfolk, and Rev. J. Howard Smith, Milford, Conn.; and one grandson.

EDITORIAL.

(Continued from page 4.)

Do Christmas Candles have special meaning for you? Could you write a few verses about them? Mrs. Grace

Abraham, beloved citizen of Southern Pines, wrote these choice lines:

Christmas candles burning,
Every heart aglow;
You will find the meaning
In the long ago.

When a light from heaven
Came in baby form;
The Prince of Peace was given
On that Christmas morn.

Lying in a manger
Meek and lovely then,
Now His kingdom ever
In the hearts of men.

Crowned with Truth and Mercy,
Robed in Righteousness;
His statutes were made truly
The lives of men to bless.

Love, ever as His scepter
Mighty in its sway;
Has changed the world; forever,
Turned darkness into day.

Christmas candles gleaming,
Lighting all our way,
Emblem of the meaning
Of that first Christmas Day.

Mr. Wilbur J. Sanborn has the fine habit of giving books for Christmas. His gift this year was a little book, *The Sign of a Child*, by William Allen Knight, a Congregational minister, who lives in Framington, Massachusetts. Here is a paragraph from that charming book:

"When Christmas casts its spell on our world, the tumult of things we are trying to get done gives way to the magic of the story of Bethlehem. What a flood-tide of song sweeps over our homeland and many others overseas!

"It voices again the story we have loved from childhood—reproduces the homage with which past generations and centuries have cherished it—gives proof of the same delight in its glorified yet dearly human simplicity, even in our iconoclastic modern minds and hearts.

"So real is its charm that Christmastide becomes a visible demonstration, year after year, of the friendliness and good cheer that would be ours if peace and good will ever become our way of life all through the year.

"Ring out, bells of Christmas! Sing on, voices of carol-singers roaming the streets, of choirs and congregations sounding the Bethlehem story! Go on being glad of heart, doers of the season's kindnesses! In keeping Christmas you are bringing into clear view the shining goal of human life—the goal of 'great joy to all the people,' proclaimed when a heavenly messenger in the long ago announced the birth of a Saviour."

News of Elon College

By PRESIDENT L. E. SMITH

THE CHRISTIAN WORKERS CONFERENCE.

The third annual session of the Christian Workers Conference will be held at Elon College, January 29-February 1, 1950. The two previous conferences have been very well attended and the programs have been excellent. We feel that we are able to present for this season what we consider to be one of the best, if not the best of all the programs. For this session, we have been able to secure the services of Dr. Martin L. Goslin, pastor of the First Congregational Christian Church, Evanston, Illinois; Dr. Roy C. Helfenstein, pastor of the First Congregational Christian Church, Richmond, Virginia; Rev. Ira D. Black of the Department of Evangelism for the United Church; Mr. Walter A. Graham, Director of the men's work for the denomination, and Mr. Thomas L. Moose, Director of men's work for the E. and R. Church. Dr. William T. Scott, Superintendent of the Southern Convention; Dr. John G. Truitt, President of the Southern Convention; Dr. Jesse H. Dollar, pastor of the Elon College Community Church, and members of the college faculty will assist in the program. The entire program for the conference is as follows:

Sunday Morning—January 29.

- 11:00 Sermon: "Throw Me a Handful of Stars"—Dr. Martin L. Goslin.
 3:00 Laymen's Meeting—Mr. George D. Colclough, presiding.
 Introductions and Business.
 Greetings from Mr. Walter A. Graham.
 Address: "The Church of the Next Fifty Years"—Dr. Goslin.
 Address: "Stewardship and Mind"—Mr. Thomas L. Moose.
 Fellowship.
 6:00 Laymen's Banquet.
 Address: "What's Ahead for 1950?"—Mr. Walter A. Graham.

Monday Morning—January 30.

- 10:00 Chapel (For all, including college students).
 "The Substance of the Unseen"—Dr. Martin L. Goslin.
 11:00 Conference on Evangelism—Rev. Ira D. Black.
 "Techniques for Successful Visitation Evangelism."
 12:00 Adjournment.
 12:45 Lunch.

Monday Afternoon.

- 2:00 Bible Study—Dr. Martin L. Goslin—
 "Preaching from the Bible."
 3:00 Evangelism—Rev. Ira D. Black—
 "Principles of Efficient Visiting"

- 4:00 The Ministry—Dr. Roy C. Helfenstein—
 "A Minister's Responsibility as a Preacher."

6:00 Dinner.

Monday Evening.

- 7:30 Address: "The Trends of the Times"—Dr. Roy C. Helfenstein.

Tuesday Morning—January 31.

- 10:00 Chapel: "Native to the Grain"—Dr. Martin L. Goslin.
 9:00 Workshop on "Christian Visual Aids"—Mr. James D. Bivins.
 11:00 Evangelism Conference—Mr. Ira D. Black—
 "The Technique of Family Visitation."
 12:45 Lunch.

Tuesday Afternoon.

- 2:00 Bible Study—Dr. Martin L. Goslin—
 "Preaching from Life's Problems."
 3:00 Evangelism Conference—Mr. Black—
 "Case Work Visitation."
 4:00 The Ministry—Dr. Roy Helfenstein—
 "A Minister's Responsibility as a Counselor."
 5:00 Christian Visual Aids Demonstration—Mr. Bivins.
 6:00 Dinner.

Tuesday Evening.

- 7:30 Address: "America's Debt to the Church"—Dr. Helfenstein.

Wednesday Morning—February 1.

- 9:00 Picture—Mr. Bivins.
 10:00 Chapel: "The World's Greatest Force"—Dr. Goslin.
 11:00 Evangelism Conference—Mr. Black—
 "Assimilation of New Members."
 12:45 Lunch.

Wednesday Afternoon.

- 2:00 Bible Study—Dr. Goslin—
 "Preaching from Today's Headlines."
 3:00 Evangelism Conference—Mr. Black—
 "The Continuous Program of Visitation."
 4:00 The Ministry—Dr. Helfenstein—
 "A Minister's Responsibility as an Executive."

Wednesday Evening.

- 7:30 Address: "The Call of the Future"—Dr. Helfenstein.

APPORTIONMENT GIVING.

All contributions for the year 1949 have been received unless otherwise designated. On the apportionment of \$15,000.00 for the college, a total of \$12,695.17 has been received through the Convention Office. Of course, we had hoped to receive an amount equal to the full apportionment but are grateful for every contribution made by our Sunday schools and churches. The amount received is only a few dollars more than the original apportionment of \$12,500.00. with the many demands upon the college, every dollar that can be secured is needed.

Our church should begin to plan now to pay their full apportionment for the college for the year 1950. If they begin at the first of the year, when they come to the close of the year they will have this obligation out of the way and will render a good service to the college.

Elon College takes this privilege not only to express its appreciation of the support given by the Sunday schools and churches but to wish for all a harmonious, peaceful, and profitable year as they shall undertake the work of the Kingdom.

Previously reported	\$12,590.33
Eastern Va. Conference:	
Dendron S. S.	5.30
Oakland S. S.	25.05
N. C. & Va. Conference:	
Pleasant Grove S. S.	2.64
Western N. C. Conference:	
Mt. Pleasant	10.00
Valley Va. Conference:	
Dry Run S. S.	10.00
Eastern N. C. Conference:	
Raleigh Church	51.85
Total	\$ 104.84
Grand Total	\$12,695.17

BIBLES IN PRISONS—NOT IN SCHOOLS.

The Detroit Camp of Gideons requested permission of the Board of Education of the City of Detroit to give copies of the New Testament with Psalms and Proverbs to all students that would accept them from the fifth through the twelfth grades. The request was refused. It appears the refusal was based on the ground that the Bible is a "sectarian" book, which is contrary to decision of nearly all the courts that have ruled on this issue. The prison law of this same State of Michigan reads: "The chaplain shall hold religious services in the prison, and he shall attend to the spiritual wants of the convicts, he shall give the convicts moral and religious instruction, and he shall, at the state expense, furnish a Bible to each convict."

The convicts are furnished Bibles by the State and given religious instruction by chaplains paid by the State, but the State's youth in her schools must not be given this same book, even though presented as a gift! This doesn't make sense.

Following this we received an order from a Gideon for ten copies of Dr. Fleming's book, *God in Our Public Schools*, seven of these copies to be mailed to the seven members of the Detroit Board of Education. They are now in their hands. —*Christian Statesman.*

Christian Missions

At Home and Abroad

THE JACKSONS JOURNEY FROM SHAOWU TO FOOCHOW.

Foochow, China,
November 23, 1949.

DEAR FRIENDS:

Why have we written only once in the past few months? Not because of the "bamboo curtain," but because in addition to our regular work, we've had so many meetings and discussions on the question, "Leave Shaowu or stay in Shaowu." We've also spent hours and days packing, unpacking and repacking. Some of this was due to the threat of looting; the rest followed our constantly changing prospects of leaving, the method of travel as well as the season and our destination determining what and how we packed. We did leave Shaowu as you see; so until further notice, our address is: American Board Mission, 29 Hua Yuan Lu, Foochow, Fukien, China.

Permission to Travel.

All this coming to Foochow business began some time ago when the Big Knifers were active around Shaowu. We had been carefully considering all advice given us, official and unofficial, re-evacuating our station. We knew the Riggsses were planning to go to Foochow to see about supplies and to have their baby; their return, at least a quick return, was most uncertain. At that time, even Shaowu friends thought we might do well to come to Foochow till Shaowu conditions were more settled. Hence, all five of us decided to leave. Often one day's decision has been just the opposite of the previous day's, even an afternoon may be different from the morning; but at that time our decision and conditions which led us to make it remained the same long enough to set wheels in motion. The local government said they had no authority to issue us road passes. Just finding out that much took time, for the set-up was so new. We then wired Foochow requesting our mission group here to secure permission from the state authorities. As Harold Matthews says, that telegram sealed our fate. With much trouble and time here, letters were secured and carried by a trusted person to us in Shaowu. Meanwhile, local conditions had settled and we weren't at all sure we

wanted to leave. The Riggsses still wanted to come to Foochow. We preferred to stay but did not want to risk being in Shaowu a long time without a doctor. All us thought it inadvisable to refuse to come, even though local government people were very good to us and assured us such a refusal would not jeopardize any future chances of leaving, if the need arose.

So the packing and unpacking and repacking activities began again in earnest, or rather continued at a sharper pace. Dick hardly did any; so busy was he talking with synod folks, government men and friends, and seeing about the truck, passes from local government, the "ferry" for the truck, etc.

We rammed our choir concert through a week earlier than planned, not knowing just what day we'd be leaving. Dick probably told you about the farewell meetings we had been given earlier, after which it looked as though we wouldn't be going at all! Finally, on Sunday, October 23, we were told to be ready within the next five days. That Tuesday I was packing for a Thursday start when Dick informed me we were to leave the next day. Leona was definitely not going with us; but would come down on the trucks second trip when she could take care of her freight. The cook was floored by the hasty preparations; and we were all in a hectic state not knowing when, if ever, we'd get back to our Shaowu home nor knowing what work we'd be doing in Foochow. We've been glad Leona wasn't along because of the difficulties we encountered on the road.

Frances, being eight months pregnant, was perched behind the cab of the truck around boxes and duffle bags so she could stand up if the going was too bad. Ed was there, too. Their servant couple with a three-year-old girl, our servant ShuYing, Mr. Wei and Mr. Feng and three Communist soldiers were also in the back jammed among the freight. Not far along we picked up another soldier who was walking with his unit but was sick. Dick was driving; I was next to him with Lewis on my lap and the mechanic sitting beside us helping to steady the gasoline lantern, thermos of milk, and "changing" suitcase which occupied every

inch of free space. This is a heavy duty two-and-one-half-ton Ford truck—not one of those things with oversized cabs.

Break Down.

About twenty miles out of Shaowu, the clutch broke; we had been expecting trouble since the first mile showed us the engine had no power at all; but we didn't expect that. The officer with us said, "You can't stay here; this village was looted last night by one hundred bandits who are surely still close enough to learn of your truck and come again. You must all walk to the next town." (About ten miles.) By then, it was noon so we had to carry something to be eaten as we walked, something for Lewis, and some kind of wrap or covering for the cold night. The Riggs' manservant is a pole-carrier by trade; so he fixed up his two baskets with a few provisions, his little girls in one and Deedee, crying lustily, in the other. Now in this climate, October days of sun can be burning hot, the nights cold. A piece of clothing was draped over the supporting ropes to keep Lewis from getting burned; but he could still see out enough to know neither ShuYing nor I were carrying him. Despite the good example of the little girl and the pleasant jolting swing of his basket, Lewis was furious; and we finally had to make other arrangements. He had had his lunch at an earlier stop (a few cans of the baby food sent by American friends had been saved for travel) and needed a nap. But there was no comfy truck to shake him to sleep.

We were just getting into our stride when rumble, rumble came the truck and roared on past us, Dick's voice trailing back with the dust, "Can't stop; can't stop!" Fortunately there was a hill not too far along where we could reload and start with a coast; but Fran couldn't risk riding on that road in a vehicle which could neither shift gears nor stop. Dick, alone on the truck with Mr. Wei, had begun to think about the chances of help coming and what might happen that night, and in desperation had got the old car going in second gear. Thus we made it to the "ferry" above the village where we hoped to get help. We all got off; but I didn't dare watch Dick maneuver the truck down the hill, across those flimsy boards and onto the glorified raft they call a ferry. It was all he could do to get the truck on and stopped. Then there was the starting and getting up the hill on the other side. More than once

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

DECEMBER MEETING IN SUFFOLK.

The Woman's Missionary Society of the Suffolk Christian Church held its December meeting in the Fellowship Hall, where 91 members brought a covered dish supper. This was probably the largest group ever to attend a regular monthly meeting.

The hall was beautifully decorated with a lighted Christmas tree, evergreen, and candles, and the tables were arranged with holly, pine and berries. Mrs. C. C. Rawles and her group served as hostesses.

Mrs. F. M. Hall, president, opened the meeting with the reading of a poem, "Christmas," which was followed by prayer. She presided over the business session which followed. Very interesting reports were given by the ten circle chairmen and the standing committees. The society voted to send a Christmas gift of \$10.00 to Timothy and Silas Chang, Chinese students who are studying in this country. It was decided also to give \$10.00 as a Christmas gift to a student nurse at a local hospital. Four new members were welcomed—Mrs. I. W. Johnson, Mrs. Richard Boyette, Mrs. W. A. Bradshaw, and Mrs. Marshall Harrell.

A sad note of the meeting was the reading of resolutions by Mrs. Harry Taylor, on the death of four members who had passed away this quarter—Mrs. George W. Nurney, Mrs. Annie B. Hayes, Mrs. W. J. Boyette, and Mrs. J. D. Cross.

Miss Ruthanna Foard, Miss Anna Koontz, and Miss Connie Newman presented a lovely Christmas program. Miss Koontz conducted the devotionals, using the Christmas story as found in St. Luke. A trio—Misses Brinkley, King and Shirley—sang "O Holy Night," accompanied by David Brown Harrell.

Miss Ramona Rose gave a reading, "The Little Hunchback Zia," and Miss Nancy Anne Newman gave another called "Annie's and Willie's Prayer." Miss Foard led the group in singing Christmas carols, which was greatly enjoyed by both the young and older women. Gifts were exchanged and everyone was really excited to see what was in her package. The meeting closed with the Mizpah benediction.

Under the leadership of Mrs. Hall, the society is really going forward with its work and its plans this year. The twenty years that she served as treasurer of the society gave her excellent experience in helping her to qualify as one of the outstanding presidents in the history of the society.

MRS. J. W. UNDERWOOD,
Corresponding Sec'y.

Mrs. O. H. Paris, Woman's Convention President, recently issued a bulletin to local presidents and officers. Why not let other women in your church read this bulletin and be informed about what is going on? Pass your bulletin around in your church!

Anyone interested in helping to sponsor a DP family or single person may write concerning this to Dr. W. T. Scott, or Miss Pattie Lee Coghill, Elon College, North Carolina, or to Mrs. H. S. Smith, 1523 Hermitage Court, Durham.

In view of the difficulty some of us have in not knowing exactly what to call our women's groups, why don't we adopt a general name, such as Woman's Fellowship? This would certainly include all types of activities, including missions.

SOME IMPORTANT DATES TO REMEMBER.

Friday, February 24—World Day of Prayer.

March 21—Valley Spring Rally.

March 23—Spring Rally, Eastern Virginia, Suffolk.

March 28—Spring Rally, North Carolina, Elon College.

June 13-15—School of Missions—Elon College.

1948 WORLD DAY OF PRAYER— MARUGAME, JAPAN.

On Friday afternoon, March 4, 1948, a small group of Japanese Christian women and four missionaries met to observe the World Day of Prayer, but those who came were very much in earnest and we had a good meeting, using part of the same printed program used in the U. S. Various

Japanese women took part in the prayers and Bible readings. At the close of the meeting we asked the Japanese ladies to sign their names and one of the younger women wrote a message for their Christian friends in America:

"To our sisters in America bound together by the name of Jesus Christ: At this meeting for the peace of the world, we all prayed that all of us Japanese, along with the people all over the world, could be saved, and become disciples of Jesus Christ, and that our country could be one that worships the true God, the Lord. We believe that this is the only way that our defeated and erring country could rise again."

JACKSONS JOURNEY FROM SHAOWU TO FOCHOW.

(Continued from page 8.)

during that first part of our trip, our soldier escorts had to help push the truck.

So we made it to the village of Masa (Mah-sah) where our mechanic met a friend mechanic driving another truck, basically in weaker condition than ours, but at least still running. They discussed the possibility of that rice-burdened truck towing ours to Chien-Yang where repairs could be made; but finally decided the two men together would attempt to fix the clutch right then and there. (Meanwhile Fran and Ed arrived from their long hike, hungry, thirsty and pretty tired.) When a bolt couldn't be removed, they borrowed Dick's saw and sawed it through; the tin of a milk can served to repair the clutch, but nothing could be done about that bolt except to hope that the other two would continue to function without their companion. By using the gas lantern, the men could work far into the night.

Ed, out of his country experience, says that Masa inn is a good one; but really it was filthy. I will say it could have been noisier, for we had a few hours of quiet; also our room had one good feature—a window, the usual kind in a glassless countryside, an opening with a wooden door. We were often too cold or too hot, and Lewis cried off and on all night. Fixing the accommodations, Lewis' food—ours, too, for that matter—and diapers had been nightmarish, for darkness fell before we were ready. My candle was used up and our flashlights were balky ones with questionable batteries. We finally realized the little object that looked like a

(Continued on page 12.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

In the first fifty years of this century a great many things have happened. Airplanes fly over our heads every day, automobiles skim along the streets and roads. We use electric lights and radios without thinking much about them. Our telephones ring and ring and we crossly say, "Oh, that 'phone—wish it had never been invented" . . . doubt if we really mean it.

We take "shots" at the doctor's that prevent us having diphtheria, whooping cough, lock jaw and even measles. We take sulfa pills or penicillin for tough germs that stay with us too long. We take fish oil drops and vitamins to make our bones strong and keep us healthy. All these belong to the twentieth century.

We wear dresses of rayon and nylon. We eat foods that come from the farthest corners of the earth. We have synthetic soles on our shoes and play with plastic toys. We eat frozen foods and dehydrated foods.

What else do we do?

We think very little of these things but take them as they come. As your parents about their first automobile ride or the first time they flew or listened to the radio. I remember the first broadcast I heard. My grandfather placed the earphones on my ears and told me that the man's voice that I was to hear was the voice of the president of the United States. The voice sounded quavery and far, far away. I remember when I listened to a telephone conversation between London, England and Richmond, Virginia. I remember when I heard the news of Lindbergh's crossing the ocean, now clipper planes fly it many times a day. I remember the news of the atom bomb.

When 2,001 comes you will be in a new century. Many of my older readers will not see that new day—I doubt if I do, for I must live to be an old woman in my 80's to accomplish that, but many of my younger readers will see that day. It should be a good day, a better century than this.

The blessing of our heavenly Father on all in the coming year.

MORE FRIENDS.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Some time after Happy, who, as he says, is "eight, goin' on nine," had entered a new school, the third grade held an election for class president. Happy was nominated but failed to win the honor his childish heart craved.

"I guess I'll just have to make more friends, Mommie," Happy confessed to his mother.

The making of friends is an important factor in every child's life. Your son or daughter and ours should both be given freedom to know, and to like, boys and girls having varied types of background; and we should encourage the appreciation of all natural differences.

School to the child is an adventure in living. The most helpful lessons will parallel everyday experiences. Making friends, learning to adjust to others, is a vital part of character-building.

Children like to feel *wanted* in the homes of their friends. One tawny-eyed youngster told a pal's mother, "I like to come here! We play all over your house. At home Mom doesn't let me have the boys anywhere but in my room."

Your child's friends appreciate genuine, warm hospitality. While the living room certainly isn't the place for a game of tag, there should be times when every member of the family may take friends to any of the rooms in the house.

In books on *social relationships* unpopular youngsters are often called "isolates" or "neglectees"—serious sounding names. The socially maladjusted child needs help and understanding if he is to be led to develop so as to enjoy a normal, happy life.

Children should never be made to feel self-conscious about their friends. In the majority of cases, parents should set an example in loyalty by discussing only the best characteristics of the boys and girls brought to their notice. If, however, the new chum is not the right type of playmate, careful thought and finesse must be used in dissolving the friendship. But—should the problem be yours—

don't forget to give the child you have successfully brought up, thus far, some credit for good sense. In other words, don't jump to tragic conclusions.

My neighbor Jimmy startled his mother by saying, "Mike wants to teach me thieving!"

Much perturbed, the mother disclosed the situation with a psychologist, who advised her to afford Jimmy the opportunity of voluntarily giving up any intimacy with Mike. When she went home she said to her son, "What was it you told me Mike wants to teach you?"

"Thieving, Mother."

"Do you want to learn thieving?" she asked.

"No, of course not," he answered. "I told him I liked my freedom. And I said, 'Anyway, what would I want with a lot of things that don't belong to me?'"

"What did he say?"

"He said there was something in that. I told him if he was going to steal, he'd better not come around, because I have three friends who are grown-up policemen."

"Do you like Mike?"

"Oh, so-so. I like John and Philip better. But Mike doesn't have anybody to tell him anything, and he's not very smart. Think of his wanting to teach me to steal! Wasn't that funny?"

Jimmy's mother *didn't* think it was funny, but she was relieved—and a little ashamed, too.

AN OPEN LETTER FROM TIMOTHY CHANG.

(Continued from page 3.)

visit the friends around Durham, Chapel Hill, Burlington, Elon College, Greensboro and Winston-Salem during the holidays. We had a beautiful Christmas sermon from Dr. Truitt at Elon and a big Christmas dinner at Dr. and Mrs. Scott's home—my adopted home in the United States—with more than 20 pounds of turkey and all the "fixings."

Christmas is gone and the New Year is coming and I'll be in the Valley of Virginia during the New Year with Miss Coghill and the Valley young people. I am sure that I will have a good time there.

I really appreciate everything you have done for me, my folks and the Shaowu people. I can only tell you

Thank you!

Sincerely yours,

TIMOTHY S. CHANG.

5007 Duke Station,
Durham, North Carolina.

The Orphanage

DEAR FRIENDS:

Yet needed: \$6,443.57—that is the amount needed to bring us to the goal of \$50,000.00. Churches, Sunday schools, and many friends have given generously. You have made us here a clearing-house for human-kindness. God bless you everyone. Thank you for your money, your gifts and your goodwill. It has been bounteous, and I am deeply grateful. I am going to hold the books open for one more report in order that every church and every individual that will may hasten a final contribution toward the goal. We need every cent asked for, and only a few of us know how badly. Read this letter and send us your final 1949 gift today.

Now let me tell you that I have never seen such happy children as during these Christmas holidays. We have been overwhelmed with gifts of clothing of all kinds, toys, fruits, cakes, candies—and still more! It has been an inspiration. We have not yet listed all we received, nor have we been able to thank everyone with our personal letters—but we shall. Every child has had a good Christmas—a big Christmas. People in Burlington, Elon and Alamance have asked us to let them know if any child has not had a big Christmas; churches throughout the entire Convention have sent big cartoons of the best that could be had for these children; church organizations and classes have gone to great length to be especially good to the most of our boys and girls. Many of them had long visits in lovely homes and came back with glowing accounts of good times. Many firms and individuals not connected with our denomination have done good things for these children. I am so glad to see so many people interested and concerned for the care of these little ones.

There are many thrilling stories I could tell you. Perhaps, none more thrilling than the reports which six boys and girls brought back from South Norfolk where for one full week they had had the best and kindest of Christmas vacation and Christian goodwill shown them. And how thrilled were those who gave them such a good time! As they separated here on our campus they told me to please take good care of our dear, little friends. That is why I call this place a clearing-house for human-kindness!

Now let me close by telling you how fine these following staff workers have been during this extra busy season: Miss Hattie Brakefield and Miss Lola Lackey at the Main Building; Mrs. Nancy Whitt at the Baby Home; Mrs. Oie Black and Miss Fanny Newman at the Johnston Hall. These five matrons deserve more than they receive for their long hours and their faithful service. Then there is Mr. L. W. Wagoner, and Mr. Garner Hilliard, who are at it early and late; and finally there is Mrs. Clarke Berry, who does an efficient job as secretary and bookkeeper. These all deserve many thanks for work well done.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. W. F. Drinkard, Charlotte, N. C.: toys, clothing and candy.
Pilgrim Fellowship, Union (Va.) Church: candy.
Mr. Arnis Glenn, Durham, N. C.: toys and clothing.
A friend, Norfolk, Va.: clothing.
Miss Elsie Beale, Franklin, Va.: clothing.
Mrs. J. H. Watson, Norfolk, Va.: clothing.
Mrs. Wm. J. Baines, Suffolk, Va.: clothing.
Women's Missionary Society, South Norfolk Church: clothing.
Christian Temple, Norfolk, Va.: clothing, gifts for children.

* * * * *

REPORT FOR DECEMBER 29, 1949.

Sunday School Monthly Offerings.

Amount brought forward \$19,912.77

Regular Offerings.

Eastern N. C. Conference:
Auburn S. S. \$24.32
Fuller's Chapel 27.00
Pleasant Union 50.00
Wake Chapel 50.44

151.76

Eastern Va. Conference:
Dendron S. S. \$16.00
Isle of Wight 15.00
Liberty Spring S. S. 7.00
Norfolk: Bay View S. S. 2.50
Rosemont 200.00
Second 84.00
Portsmouth: First S. S. 8.74
Spring Hill 6.00

339.24

N. C. & Va. Conference:
Durham S. S. \$33.31
Pleasant Grove S. S. 24.31
Reidsville S. S. 21.00
Union (Va.) 50.00

128.62

Western N. C. Conference:
High Point \$30.00
Liberty 5.00
Shiloh 16.28

51.28

Valley Va. Conference:
Bethel S. S. \$10.80
Newport S. S. 18.80

29.60

Ala. Conference:
Corinth \$2.45
New Hope S. S. 2.30

4.75

Total Regular Offerings ... \$ 705.25

Thanksgiving Offerings.

Eastern N. C. Conference:
Catawba Springs \$41.25
Chapel Hill 5.00
Fuller's Chapel 8.00

54.25

Eastern Va. Conference:
Cypress Chapel \$24.50
Franklin 100.00
Johnson's Grove 8.00
Mt. Zion S. S. 10.50
Union (Surry) S. S. 78.30

221.30

N. C. & Va. Conference:
Elon College \$151.94
Pleasant Grove S. S. 13.50

165.44

Valley Va. Conference:
Dry Run S. S. \$13.35
Leaksville 51.35

64.70

Total Thanksgiving Offerings \$ 505.69

Total for week from churches \$ 1,210.94

Total for year from churches \$21,123.71

Special Offerings.

Amount brought forward \$21,208.09
Special gifts \$256.00
Sale of pigs 14.00
Sale of oats 145.24
Pilgrim Fellowship, for
Betty Lou Wilson 15.00
Fidelis Class, Rosemont,
for Norman Simmon's
shoes 6.00

436.24

Thanksgiving & Christmas Offerings.

Mrs. R. Gilliam, Sr. \$ 5.00
Carlton Bible Class, Fidelis Class & Richmond S. S. 15.00
The Cone Foundation ... 100.00
Mrs. Inez Darden Harrell 5.00
Mr. and Mrs. Zeb Lynch 10.00
Men's Bible Class, Durham Church 5.00
Miss Vera VanCleave ... 4.00
Holy Neck Pilgrim Fellowship 5.00
Mr. Hunter Scott 50.00
Mrs. O. F. Story 5.00
Mr. and Mrs. J. Spencer Love 250.00
Miss Ruth Madren 25.00
Senior Class, Berea Church 10.00
Mr. Samuel Earman 10.00
Mr. R. O. Strange 25.00
Decatur Christian Church 24.39
Mrs. Earnest Sibley 5.00
Senior Dept. of Christian Temple 14.00
Miss Lura Kennedy 40.00
Gibsonville Development Company 25.00
Mr. George W. Hill 100.00
Mr. H. P. Hilliard 5.00
Ladies Aid Society, Ramseur 11.00
Mr. G. D. Moore 50.00

798.39

Total this week from Special & Thanksgiving Offerings \$ 1,234.63

Total this week from Special & Thanksgiving Offerings \$22,442.72

Grand total for the week .. \$ 2,445.57

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

FELLOWSHIP IN THE EARLY CHURCH.

LESSON III—JANUARY 15, 1950.

MEMORY SELECTION: *Now the company of those who believed were of one heart and soul, and no one said that any of the things he possessed was his own, but they had everything in common.*—Acts 4:32.

LESSON: Acts 2:42-47; 4:31-35.

DEVOTIONAL READING: Hebrews 11:23-26, 32-34.

Holy Habits.

Here were men and women who had recently found the Lord Jesus Christ as Saviour. As a result of the preaching of Peter and the work of the Holy Spirit, they repented of their sins, confessed their faith in Christ, and were baptized—there were three thousand of them according to the record. They had been born from above, they had been born again. But that was not enough. It is important, it is essential that a man be born again, for except he be born again or from above he cannot see and he cannot enter the Kingdom of heaven. Jesus himself is authority for that statement. But after one has been born again or into the Kingdom, he must grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. He should form holy habits. He should give diligence to make his calling and election sure. It is interesting to read what these early converts to the Christian way of life did by way of nurturing their new spiritual life. They are still basic, holy habits which every new church member should cultivate.

"And they continued steadfastly in the apostles' teaching, and fellowship, in the breaking of bread, and the prayers." First of all they had a desire to learn more about the new way of life. They gave heed to the *teaching* of the apostles, which concerned the things that Jesus said and did. They realized that the Christian life was a process and not a single act. They therefore took advantage of every opportunity to learn more of Christ's way of life. A ministerial friend of mine once asked a man to unite with the church. The man rather superciliously and somewhat cynically told the minister that as a young fellow he had gone to Sunday

school, but that he had graduated from that stuff long ago. "Graduated did you say?" replied my friend. "Perhaps it would be better to say that you had simply flunked." Alas, for the folks who join the church and then never or only seldom come to Sunday school or the services of worship, and who seldom or never read their Bibles or books about religion in an effort to learn more about Jesus and His way of life.

These folks also continued steadfastly in the apostles' *fellowship*. The word "fellowship" looms large in the vocabulary of the New Testament. Whatever else the Christian life is, it is a fellowship with God and with God's people. These new converts continued steadfastly in the apostles' fellowship and associated themselves with God's people. They went to the house of prayer together. They thereby found strength and encouragement and power in this fellowship and they grow in grace and in a knowledge of both their Lord and His people. A convert ought to join the church and he ought to go to church and to associate himself with God's people.

Furthermore these new converts continued steadfastly in "*the breaking of bread*." That was the language used for what we now call Holy Communion. These folks soon discovered the rich possibilities of the Lord's Supper and they attended it regularly. They partook of it, not only in public gatherings, but they continued steadfastly with one accord in . . . "breaking bread at home." In that day the Christians did not have churches—in many instances their homes were their churches. The point is, however, that these new converts found meaning and help in the Communion Service. The habit of attending the regular Communion Service is a splendid "holy habit."

And the new converts continued steadfastly in "*the prayers*." Was it the daily prayers at the temple? Was it the prayer hour in the synagogue? Was it private prayer? It may have been all three forms. The point is that these men and women nurtured and nourished the inner life by the habit of prayer. And out of the fullness of a life nourished by prayer they praised God and found their

lives filled with gladness and singleness of heart.

Fellowship in Sharing.

There was an amazing fellowship in sharing among these early Christians. It was voluntary, and it was confined to believers. Furthermore, it never became common practice and was eventually discontinued as a general rule. But it was an expression of Christian fellowship in the sharing of material things. Because these folks loved their Lord they wanted to help the Lord's people who were underprivileged. They looked upon the church as a family and as in every good family the members share with one another, so did the church likewise. People who love God in Christ love each other, and their hearts go out to any brother in need, whether spiritual or material. If the members of the Church of Christ gave as God prospered them, there would not have to be any organized charity.

Mighty Works.

"And many signs and wonders were done through the apostles." Not done by them but through them. When a group of God's children continue in prayer and in fellowship signs and wonders can take place. The Holy Spirit is with power.

Those That Were Saved.

"And the Lord added to them day by day those that were saved." As a matter of fact the true church is made up of those who have been saved by the grace of God through faith in Christ. That is the acid test of membership in the church of the living God.

(Based on lesson copyrighted by International Council of Religious Education.)

JACKSONS JOURNEY FROM SHAOWU TO FOOCHOW.

Continued from page 9.)

doll's high chair was a lamp! For a seat the "chair" had a black metal shallow cone which held about a tablespoon of tea oil. In it was what I at first took to be a thin piece of noodle spilled from someone's bowl. That was the wick. When lighted, it couldn't equal a good foreign candle; but it pierced the darkness somewhat. I would never have recognized the object if I hadn't gone to examine the "altar" in the hall. On that dirty old table were the little idols, oddments of bowls and stuff, incense burning, and one of those tea-oil lamps, lighted. If Dick hadn't told me they had swept out our room, I would never have known; although we did have to wait for the process.

By the time we got the army cot set up for Deedee, there was about one foot space between it and our bed, boards on saw horses. But there was a table with a few feet of space beside it; suitcases, boxes, food, little pressure stove, thermos bottle, diapers—what a mess we were! We didn't begrudge space to the bug powder sprayer, however. DDT makes even filth acceptable.

Ruins.

Next morning we went for a walk, enjoying the mountain air and fast-warming sun. By then the truck was ready though still without power, and Deedee was glad to take a nap as we jolted toward Chien Yang. That town was a terrible sight, street after street of gaping mud walls. Some rebuilding was taking place and much business was being done from temporary shacks of bamboo or wood. But every crumbling wall and blackened stump cried out against the incendiary bombs dropped by the Nationalists last spring. None of the Chinese with us could find anything familiar; we suddenly came upon some church ruins which we knew must be the shell of the beautiful little church where we worshiped with Olive Bell when we were first en route to Shaowu. Olive's home and a school were not destroyed and the Catholic mission also escaped destruction. The latter have been taken over by the Communists; the church's "idols," as the local Chinese call the statutes, being thrown aside. How many thousands must have suffered from that day's bombing!

While hunting for a place to eat lunch we realized again how many northerners must be in Chien Yang. The large numbers of Communist soldiers everywhere evidenced to us how important the town still is; but the food sold in the shops told us the visiting soldiers were northerners. Rice was hard to find, but noodles, wrappings, and steamed bread were common. One more hardship for the Chinese with us—no rice for lunch.

A vital spot untouched by the bombing or the fire, was the large bus garage and machine shop. It was to this that the town's head officer directed and accompanied us in his strictly business manner. And there we spent the afternoon while skilled men renewed our engine's vitality. Lewis attracted much attention, as usual, and Dick had another opportunity to fraternize with some Communist soldiers. Deedee's diapers, washed at Masa, were draped over the canna plants outside the office build-

ing. But the waiting was tedious and we longed to find lodging and settle in before nightfall. We didn't; but since the hotel was a much better one—roomier and cleaner and since we were more accustomed to the process, fixing for the night was not such a burden. Also we had the use of our gasoline lantern. It's this "can't see" business that gets me down, when I'm tired and Lewis is fussy and I can't remember where I put things. We all had a delicious Chinese supper there at the hotel and fell in bed early.

Night Visitors.

The proprietor's wife, who had never seen foreigners before, was quite nice to us; but Fran had a strange experience with her during the night. After some of us had gone to sleep, the night inspectors came. This inspecting of hotel guests is apparently a routine thing in large towns. Their questions to Dick were brusque, but while in our room they said nothing objectionable. I heard one of their number coarsely shouting, "Foreign lao!" (rhymes with cow), an epithet we can't seem to translate but which was almost daily shouted by some child in Shaowu. But Fran said they were rude to her, and the proprietress especially so. In fact, they entered Riggs' room twice in the night. Perhaps the lady was trying to impress the new rulers. At any rate there were numerous knockings at the inn door, much talk and walking around all night. So our second night was not very restful either. In fact, I confess to some foolish fears, myself. I must have recalled too many scare stories, for I got up and put on half my clothes in order to sleep—ready for an emergency. At least I was warm enough.

The third night also followed a long wait in and around the truck. By noon we had reached Chien Ou. The outskirts of that town had been destroyed. But already new wooden structures were housing several eating places and many people. Though Lewis had a canned food lunch, he ate a little of our Chinese soup and liked it. We had the usual audience while we ate and all during the long afternoon. Tens of hundreds of military trucks kept coming past scattering dust over everything and everybody. Out of the hundreds seen we couldn't identify one as Russian; everything seemed to be American, and lots of good tires, too, with the familiar trademarks—Goodrich, Firestone, etc. We did find a pleasant, if occasionally smelly, spot down by the river bank

where we read and rested and worked hard trying to keep Lewis out of trouble.

Up by the busy intersection where we parked the truck there was quite a distraction from ourselves in the form of a mentally ill man. He seemed to enjoy entertaining the people and was able to beg a fairly constant supply of cigarettes. He could read and write characters; so must have been a person of some learning and position. He preached a little, using Christian terminology, prayed a little, did a ritualistic dance, and called on Buddha, too. What must his story be, poor fellow!

Dick finally returned from his busy rounds of seeing authorities and checking on road conditions (bandits as well as drivability) to inform us that we would drive to Nanping and go the rest of the way by launch. To drive all the way would require a larger number of soldier escorts than we could accommodate. A word about these men: Each day we had different ones, but all, sooner or later, were pleasant companions. It was interesting to see the coolness of some break down into friendliness as time and travel together proved us all just human beings jouncing through the lovely mountains of Fukien in a jam-packed truck.

The moon was growing bright as we entered Chien Ou to settle for the night. Not only were the hotel family and all the children friendly to us, but a high police official came around to see if we were comfortably fixed. All, of course, crowded close to see Lewis—diaper-changing, having his bottle, and sleeping alone were most novel activities. The night inspectors arousing us about one o'clock in the morning were very courteous. Dick and I really slept that night; Ed and Fran asserted that they did too, though I wonder. They had insisted upon sleeping on the truck. It was nice to give the others a chance at sleeping in a room. Of course beds out here are boards anyway; so it wasn't a matter of softness but of distribution.

Always we were up before light and the fourth day was no exception. A larger crowd was on hand to watch us at breakfast. They seemed pleased to see me poking soft rice into Deedee's mouth with chopsticks just as Chinese mothers do.

Another War Casualty.

The first day or two we had observed that our road was far less used than the path which ran beside or on it. There was a goodly amount

of traffic, but the only vehicles other than a rare truck, were wheelbarrows. Now we were seeing many trucks and many two-wheeled horse-drawn carts (rubber tired, too, if you please!) come down from North China.

The pedestrians interested me most—so many of them were former soldiers. There were old and young, in groups and alone; a few were wounded. Most were tired and all were pathetic looking. Very few had any possessions to speak of—just an old towel, usually around the head or face to protect from dust, and a cup or bowl and walking stick. These men are apparently former Nationalist soldiers discharged and sent home by the Communists. Will they ever reach home? What will they find there? How many of them are joining bandit gangs? We know that around Shaowu, the Communists did well by the defeated soldiers, considering their own impoverished state. They gave each a silver dollar and some rice and let them go. No, that's not much by American standards. But we feel it was the best these folks could afford and as their former officers would have done. Here in Foochow Dick has seen a number of such former soldiers. They didn't beg for help; they were too far gone for that. Several were dead or dying in the street. Yes, there are some in the mission hospital, suffering, among other things, from malnutrition—in this case, a scientific word for starvation.

First Class Floor Space.

By noon of the fourth day we reached Nanping. Our Methodist friends, the Dennises, the Harrises, Dr. Downey, and the "seegoos" (a pet name derived from Chinese for unmarried lady missionaries) gave us a hearty welcome. At evening we were preparing to enjoy their fellowship a few days when Dick rushed in with news to pack for the launch trip next day.

A foreign breakfast at 4:30 a.m. gave us a good start; but our first sight of the launch's "accommodations" gave our spirits a sag. We had heard there were no cabins, but didn't know that meant no place to sit. The ceiling of the general cabin was too low even in the high center for some of our party to stand erect. What did we do? What all the other passengers did—sat on the floor midst all our stuff and were thankful we had one duffle bag and a sleeping bag handy. It's surprising how little we minded the arrangement, how quickly we adjusted to this mode of travel, quite common in China and elsewhere in

the world, I imagine. Frankly, we were glad for the experience of traveling in a way somewhat like that of the common people. Our general cabin, by the way, was the boat's *first* class.

One could move around by walking out on the deck, one and a half feet wide, and enjoying the scenery. But some of our fellow passengers just sat for hours or lay sprawled among their things and each other's legs, trying to sleep the dragging hours away.

By 9:00 a.m. I found myself thinking of lunch and was most interested two hours later when the gallery boy came in with lunch orders. He would serve a few, I thought, of their bowls of rice and center bowls of soupy vegetables; then serve the rest in groups, gradually. But no, as long as the bowls lasted, the boy kept bringing rice, vegetables and chop-sticks. I don't know yet where room was found but all were fed and dishes removed before an hour had passed. The floor, which you remember meant our seats and beds and tables, was sprinkled with bits of rice and drops of soup.

Since Lewis' canned foods were all used up, there was nothing for it but to give him some of our sandwiches. He didn't mind; he just spat out the meat he couldn't chew. The bananas were good anyway. If it hadn't been for them I would have had to use the native method in order for Deedee to get enough: mother chews the food first, then puts it in baby's mouth. For supper, we were all Chinese—a bowl of noodles with vegetables. Despite the unclean bowl I shoveled some of the hot food into Lewis' mouth. After all, he had to eat; and with modern medicine plus Dr. Ed Riggs, we felt there was little risk. These four weeks have proved nothing came of Lewis' first uninhibited meal.

We did have a can of milk to open; and so were able to entertain our fellow passengers by laying Deedee down on a sleeping bag with a bottle of milk to suck. The baby bottle wasn't quite as interesting as the diaper changing, I presume; but Lewis liked it better. Despite the comfort of his bottle and later Mommie's lap, he never did go to sleep 'til long after dark, when we were off the boat and loaded into Union Hospital's station wagon. That nice jolting over Foochow streets sent him immediately into slumberland.

What a day it had been for Lewis and the rest of us! So early did we start we had had to use our gas lan-

tern to settle on the launch and so late did we finish the trip we had to light the lantern again for disembarking. The boat had purposely delayed in the afternoon fearing that if we arrived too early we might run into bombing. Just the day before, planes had strafed the launch killing about fifteen and wounding as many others. Later we learned, too, that had we followed the original plan—driving all the way—we would have been among those robbed by bandits. Yes, what a day! But had it been a day earlier or a day spent on the road, we might not even have been in Foochow to sigh with relief, "What a day!"

Safe (?) in Foochow.

For almost a week after our arrival there were daily bombings. Some Chinese who have wanted America to help their country, even with military supplies, now want none of America's aid. Now that they personally experience what American military aid means, they are not grateful for bombers which kill innocent people, for incendiaries that burn the homes of unlucky civilians and for machine guns that spatter the blood of poor unfortunates who happen to be using important transportation facilities. Nor are we Americans provoked at their ingratitude. It is hard to remember the life-saving medicines from American when you're afraid of the life-taking bombs.

Leona Burr arrived safely two weeks ago. She had had adventures, too; one whole night in the truck stuck in the country, for one thing. She, too, had met no bombing. In fact, there's been none at all lately, partly due, perhaps, to rainy weather. Now she's settling in at Fukien Christian University, outside the city. We shall all miss her companionship and hope the authorities won't be too tight about passes so we can visit occasionally.

Ed is already deep in medical work; Fran's fixed up a bassinet; Dick is straightening up business and other Shaowu matters. I am giving more time to Lewis, the house, and social matters; but see studying and perhaps a little teaching in the near future. Thanksgiving and Christmas plans are beckoning for attention, too. Though you will have passed them by the time you read this, we hope yours have been happy times, and not too busy.

Affectionately yours,
DOROTHY JACKSON.

True concentration admits no reservation.—*Earl Riney.*

ON BEING PROUD OF YOUR FAITH.

(Continued from page 5.)

Reformers asserted that the salvation of the individual depended upon a right relationship to Jesus Christ as Lord and Saviour. They did not discount the value of good works but they did deny that these things could save a man. Rather they taught that good works were the visible signs of an inward work of grace . . . the evidence of justification by faith.

This doctrine of the manifestation of God's love, through the sacrificial act of Christ's redemptive work, has produced ruggedness of character wherever it has been proclaimed and accepted. Underlying all of the differences of Protestants there is an essential unity about the fundamental thing in Christianity. They reverence the Lord Jesus Christ and own him as the head of the church. They say that the whole hearted allegiance of a man to Jesus Christ ought to change both his character and his destiny.

2. *The Reformers recognized the Holy Scriptures as the authority for Christian action.*—They made it their final rule of faith and practice.

Indeed the Reformation started with a new interpretation of the Scriptures. The truth which carried its own authority met them in the Bible took them captive. They were held as it were in a vise that could not and would not let them go. It transformed their personal lives. It changed their spiritual outlook. They protested for the truth rather than against the church. They were driven out of the church because they refused to recognize any authority above that of the Holy Scriptures.

Protestants believe in the Bible. They make their appeal not to the church or the priest or the bishop or the people to the Word of God as it is revealed in the Old and New Testaments. They believed that holy men inspired by the Holy Spirit had given us the Bible to guide us in matters of faith and doctrine. Because of this conviction Protestants through many generations have labored to put the Bible into the language of the common people. They have tried to get their people to read and study the Bible for themselves.

In all fairness we ought to say that the Catholics believe in the Bible also. A few years ago that church gave to the world a revised translation of the New Testament and commended it to their people. However, the Roman Catholic position is that the Church must interpret it for the people,

thereby making the Church rather than the Bible occupy the chief place in their thinking. We Protestants on the other hand believe that no prayer books, no symbols of our faith, however meaningful, nor no formal recital of the creeds can take the place of the open and read Bible. Protestantism rejects only those tradition and doctrines of the Catholic Church that are out of harmony with the spirit and laws of the Bible.

3. *Protestantism asserts its faith in the capacities of the common man and the Priesthood of all believers.*—This idea probably grew out of the fact that the Roman Church taught that the Bible was not to be entrusted to the common man. The Reformers insisted on the inalienable right of private judgment in interpreting the Bible. Like Luther, they believe that "the Scriptures could be understood by the common man, that they were the light of life and the guide to heaven." The proclaimed spiritual liberty and obedience to the voice of conscience. They gave the Bible to people and said: "Read and make up your own minds; you are responsible only to God for your opinions and your conduct."

So this doctrine also made a difference in the lives of men and the history of nations. For there is much more in this doctrine than we have sometimes supposed. We have said that it has made "every man his own priest," but it also makes everyone of us "his neighbor's priest," also. Professor Nickols thinks that it would be nearer the truth to drop the word "priest" and make it read "the mutual ministry of the believers." It is altogether possible that this doctrine has inspired the desire and the willingness to accept personal responsibility and to work for the welfare of the community. It has made Protestants the champions of democracy. Study your maps and you will discover that Protestantism thrives best in the soil of freedom. You will also discover that where Protestantism is the strongest Catholicism is the purest.

4. *Protestantism sanctions the separation of the Church and the State.*—It demands soul liberty. To possess freedom of spirit one must have a free church that will not accept dictation by the state and a free state that will not tolerate dictation by the church. The church may be the conscience of the state. It ought to support it when it does right and condemn it when it does wrong. The church ought to oppose any move on

the part of the state that would exploit any of its citizens. There may be times when the church must part with the state even though it means persecution. "It needs to remind the state that the foundation and jural life of the nation and the world are not merely legal or political or institutional but they are religious and moral as well." The nation needs to be reminded again and again of that ancient truth: "Righteousness exalteth a nation but sin is a reproach to any people." In the mighty struggle for power which is again upon us, the church must help by pointing out the fact that "there is no true authority which does not combine might with right and justice with the symbols of force." Good Protestants do not want the church to play politics any more than it wants the state to play God. The best way to safeguard the state is revitalize the church.

So we Protestants would do well to occasionally pause and ponder our heritage and our assignment. Let us be proud of our faith! Faith in the doctrine of justification by faith. in the self evident power of truth and the Bible as our only rule of faith and practice. Faith in the capacities of the common man and the priesthood of all believers. Faith that the church must always be the church—it can never be the state.

This is our faith! Let us be proud of it. It still offers a way of life to those who seek God, truth and soul liberty. It belongs to those of us who know what this freedom means to stand fast for these ideals that has made Protestantism great. And everyone that would like to see these ideals survive should join a church of his choice and give it his devoted allegiance to Jesus Christ.

"Reverence the Christ as Lord in your hearts; and always be ready to give an answer to any one who asks your reason for the hope that you cherish, but give it calmly and respectfully."

Let us be proud of our faith. . . . This is our Protestant Assignment!

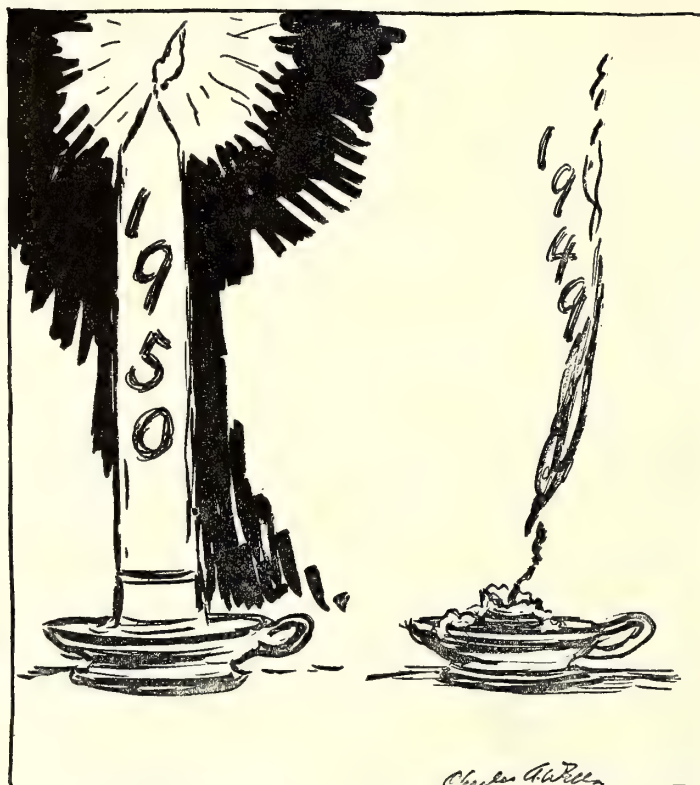
"The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits than to any other source." Who said this? The Supreme Court of the United States—none other.

—*Sottish Rite Bulletin.*

It is the duty of citizenship not only to understand one's neighbors, but to make oneself understood by them.—*Benson Ford.*

THE GIFT OF TIME

By Charles A. Wells



A new year, like youth, can seem so endless in its storehouse of time. In January we have endless time for all those things that we want to see accomplished in the year. In December it is as if some thief had stolen into our lives and made off with a large portion of our days. That thief is neglect—procrastination. He has robbed so many lives of success and the richness of experience that had been anticipated. One of the great benefits of the Christian faith is its teaching that we are responsible to God for all things. We are stewards who have been given many treasures that we are to invest and not squander. So the devout person faces the end of a year with a deep awareness—he wants to mark the passing of the year with prayer and meditation. Let the bells then ring and the fun begin—after he has taken God into his accounting. It is no wonder that those who have made a cheap and wasteful failure of their years want to dim the New Year bells in an alcoholic fog. The question all must face at the year's end—what have we done with the light that has now been spent?

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches
1844 - Over a Century of Service to the Denomination - 1950
Elon College Library

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things Charity

VOLUME CII

RICHMOND, VA., THURSDAY, JANUARY 1950

NUMBER 2

In the Shadow of the Nation's Capitol



BETHEL EVANGELICAL AND REFORMED CHURCH
ARLINGTON, VIRGINIA

(See article on page 2)

News Flashes

Supt. Scott dedicated the parsonage at Seagrove last Sunday afternoon. Rev. Thomas Sutton is the pastor.

Dr. Luther B. Grice conducted funerals for Mrs. Martha Deborah Britt and Mr. Littleton Judson West, Sr., last week.

January and February is Elon College Period. Remember Elon in your prayers and by your gifts especially during this period.

Rev. D. D. Nash is broadcasting the Sunday morning services of the Hopewell Church over station WHAP this month, from eleven to twelve.

A Preaching Mission is being conducted this week in Norfolk under the direction of Dr. W. E. Hudson. Renowned preachers are heard daily.

The Editor attended the annual meeting of the Interdenominational Foundation for Religious Work in State Institutions which was held in Richmond on Monday.

The Mission Board of the Convention will hold its annual meeting at Bay View Congregational Christian Church, Norfolk, Va., Monday and Tuesday, January 16-17.

President L. E. Smith is attending a joint meeting of college representatives in Cincinnati this week to study the problems of the Merger as they relate to our denominational schools.

Rev. J. L. Neese, pastor of Palm Street Church, Greensboro, N. C., presented his resignation because of ill health. His physician tells Brother Neese that rest should restore his good health.

Martha's Chapel Church has made substantial repairs on its building; O'Kelly's Chapel has beautified its grounds, and Morrisville makes plans for additional Sunday school rooms. Rev. Martin Fogleman is the pastor.

Dr. H. A. Fesperman, pastor of the Evangelical and Reformed Church, Burlington, was given a great surprise when his congregation presented him with a new four-door Packard Sedan for Christmas. We extend congratulations to Dr. Fesperman and also the congregation.

Laymen are urged to make their plans to attend the Laymen's Rally and Banquet to be held at Elon College on Sunday, January 29. This meeting is being sponsored by the Laymen's Fellowship of the Convention, and is a part of the Christian Workers Conference sponsored each year by Elon College.

Mr. Geo. A. Robinson has recently been elected superintendent of the Hopewell Sunday School, succeeding Mr. F. W. Lowe, who has been superintendent for eighteen years. Mr. Robinson has been chairman of the Board of Deacons since 1927. The school is planning a membership drive in the immediate future.

The Congregational Christian-Evangelical Reformed Leadership Training School for Alamance County has been in progress during this week. The meetings are being held nightly in the First Church, Burlington. Twenty-five CC and ER Churches are participating. Miss Coghill is serving as dean and is supported by a strong faculty of leaders.

Rev. Earle H. Ballou, who for the past year has been compiling the *China Newsletter*, has been appointed acting director of the Congregational Christian Service Committee, succeeding Edgar Chandler. The *Newsletter* will be compiled by Rev. Harold Matthews upon his return from China. Meantime Rev. Robert Chandler, himself an elder statesman of the North China Mission, will carry on. In closing his last *Newsletter*, Mr. Ballou says, the *Newsletters* "have brought me in some sort of touch with a lot of people whose deep concern for our work in China, and those who carry on that work, has been a great and continual encouragement. I shall now join the ranks of its readers—until such time as I may again be numbered among those in China who contribute to it."

CHRISTMAS AT TIMBER RIDGE.

An interesting program of Christmas carols and recitations by the little children; and a showing of the picture, "King of Kings," attracted more than 250 people to Timber Ridge Church Christmas Eve.

The pastor and his wife were remembered with gifts of clothing—wool blankets, arrow shirts, socks and hose, shaving lotions, pajamas, ties, candy and fruit, shoes, and many articles too numerous to mention.

A gift purse of \$75.00, and 650 gal-

lons of fuel oil for the house furnace, were greatly appreciated.

One offering was \$12.34 for Gifts to Ministers was made; another of \$20.00 for the need in the community. Gifts were distributed to many families in the community, and everyone present at the church was remembered with oranges and candy—old and young alike. Old Santa himself delivered these gifts.

Our personal thanks go to all the good people here who have proven their loyalty to pastor and wife—making this the best Christmas in our five years at Timber Ridge. God bless you everyone.

REV. R. D. COULTER & WIFE.

BRIEF HISTORY OF BETHEL CHURCH, ARLINGTON, VA.

The Arlington Mission was enrolled by the Board of National Missions of the Evangelical and Reformed Church in February, 1941. Dr. and Mrs. Lee A. Peeler of Staunton, Virginia, were challenged to take charge of it. They accepted the challenge and began work on May 15 of that year.

Services were held in a school house in the community where it was decided to establish the mission until October 24, 1943, when the congregation entered into the basement unit of their new church.

This unit was used for all purposes until November 21, 1948, at which time the opening services were held in the new nave and sanctuary. This part of the church was dedicated April 3, 1949.

The church is built of Northern Virginia stone. Due to the high cost of construction, it represents an expenditure of approximately \$92,000. An educational wing to the rear west of the present building will be erected later. The congregation also owns a parsonage at 1 North Granada Street. Payments on both buildings constitute rather a heavy load, but so far they have been able to carry it, with some outside assistance.

The attendance at worship is good. The membership growth is not rapid due to the fact we are in a rapidly changing community. But a group of faithful people are being secured and developed.

The church is located on Lee Boulevard, the main street, going east and west, through Arlington. We are under the shadow of the Nation's Capitol. All friends who come to Washington are invited to visit our church.

Dr. and Mrs. Peeler have continued in this work.

LAYMEN AT WORK

CALLING ALL LAYMEN
to attend

THE LAYMEN'S RALLY AND BANQUET.

The Southern Convention of Congregational
Christian Churches

ELON COLLEGE, NORTH CAROLINA
SUNDAY, JANUARY 29, 1950

Program

3:00 P. M.

Special Program of Music—Elon Col-
lege Choir.

* * *

3:15 P. M.

Laymen's Meeting Called to Order by
George D. Colclough, Chairman.

Hymn: "Rise Up, O Men of God."

Prayer—W. T. Dunn, Lynchburg, Va.

Greetings:

Dr. L. E. Smith, President of Elon
College.

Walter A. Graham, Director of Na-
tional Laymen's Fellowship.

Special Music.

Address: "The Church of the Next
50 Years"—Dr. Martin L. Goslin,
Evanston, Illinois.

Hymn: "O God, Our Help in Ages
Past."

Laymen and the United Evangelistic
Advance.

Address: "Stewardship of the Mind"
—Thomas L. Moose, Chairman of
Southern Synod Evangelical Re-
formed Laymen.

Hymn: "Onward, Christian Sol-
diers."

Benediction.

* * *

Banquet—College Dining Hall (\$1.50
per plate).

Male Quartette.

Introductions.

Fellowship Sing.

Address: "What's Ahead for 1950?"
—Walter A. Graham, Director of
Congregational Christian Laymen.

Adjournment.

—o—

All Congregational Christian Laymen
and Pastors are Invited.

* * *

Have Your Church Well Represented
At This Meeting.

* * *

A Special Invitation is Extended to
Evangelical Reformed Laymen.

* * *

Let us start 1950 off right, with new
and greater interest in the work of
our Church. Make your plans now—
laymen and pastors—to be at Elon
College for the Laymen's Rally and
Banquet on Sunday, January 29.

GEORGE D. COLCLOUGH, Chairman,
Southern Convention
Laymen's Fellowship.

THE COUNCIL CAN BE KNOWN BY ITS ENEMIES.

Re-editing the old adage that a man
shall be known by the company he
keeps, Dr. Henry Smith Leiper, as-
sociate general secretary of the World
Council of Churches, declares that the
ecumenical movement can be known
by the opposition it has aroused.

Speaking at the annual meeting of
the Friends of the World Council of
Churches held on December 13 in
New York City, Dr. Leiper gave a
gusty description of sundry "enemies
of ecumenicity."

First, the nervous conservatives
who take fright at the thoughts that
Christ might really turn the world
upside down through a new vision
of what is involved in having His will
done on earth as it is in heaven.

Second, the Moscow Patriarchate
and those influenced by it in this and
other lands who see the fundamental
challenge to dictatorship, the police
state and atheistic communism which
this movement creates.

Third, the over-eager proponents of
immediate merger of all churches who
want to see the Council make itself a
marriage bureau or a match-maker.
These friends forget that the initia-
tive in organic union must come from
the autonomous bodies which com-
pose the Council to which they have
given no mandate to coerce them!

Fourth, the demagogic fundamen-
talists who seek to disrupt any and
all church movements which do not
conform to their own rigid patterns of
doctrine. These have become increas-
ingly vocal of late and have disturbed
many with their incredible misrep-
resentations and brazen self-assertion.

Fifth, the incurable denomination-
alists who view even the movements
for ecumenical fellowship solely from
the point of view of their own group
interests narrowly conceived.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted
to the interests of the Kingdom as represent-
ed by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head
of the Church.
2. Christian is a sufficient name for the
Church.
3. The Bible is a sufficient rule of faith
and practice.
4. Christian character is a sufficient test
of fellowship and Church membership.
5. The right of private judgment and the
liberty of conscience is a right and a privi-
lege that should be accorded to and exercised
by all.

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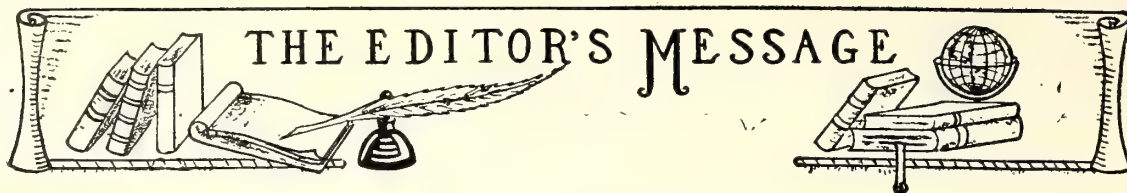
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THE BLESSINGS WHICH INHERE IN CHRIST.

"He that spared not his own Son,
But delivered him up for us all,
How shall he not also with him
Freely give us all things?"

This truth, absurd and unbelievable to some, finds constant fulfilment and illustration. Ministers, Christian people, Christian communities, Christian nations, find that their greatest blessings stem from Christ. Even those of apparently secular origin may be motivated by Christ, even by remote control.

Our civilization can by no means be explained fully on the basis of material resources. The inner springs of gratitude and generosity, stewardship and philanthropy, love and mercy, work according to a spiritual as well as a natural law. Look at other lands with equal fertility.

When we give Christ to individuals and to the world, we give the great gift, the all-inclusive gift. Christ is the great blessing to individuals and nations. Having him, we have all. With him, untold blessings are forthcoming, concomitant. This is the faith of the minister, the missionary, the humblest Christian. Thanks be unto God for his unspeakable gift.

VOLUNTARY DEATH.

Bethlehem and Calvary, Christmas and Lent—these are not only times and places, they are events. They typify the two magnetic poles of Christian experience, the two inescapable elements of all religious living.

Said Paul: "I die daily." No, Paul was not in the dying and dry-cleaning business, neither did he operate a beauty shop. His was an experience in which one thing died that another might live. There was a steady resoluteness to his endeavor that was nothing less than excruciating. His motto was neither, "Take it easy," nor, "Let well enough alone." He spared no faculty in the prosecution of his God-given task. His was a daily routine of purposeful abstemiousness.

Ours is a great age in which to live. The Christian must die to many of the worldly appeals of luxury in order to live redemptively today. The Christian is one who has learned to suffer many things, or without many things, for Christ and his cause.

Our pilgrimage from Christmas through Lent should be a rewarding and redemptive one. The death of Christ should be a daily, spiritual experience. Let the weeds die in order that the flowers may live. The multiplied sacrifices of innumerable Christians can bless the world.

TRUMAN DOUGLAS ANNOUNCES HOME MISSIONS CONFERENCE.

The first nation-wide interdenominational planning conference of Protestantism home mission leaders in over 20 years will take place at the Home Missions

Congress in Columbus, Ohio, January 24 to 27. The meeting, sponsored by the interdenominational Home Missions Council of North America, was announced by Dr. Truman B. Douglass, president of the organization.

A thousand officially delegated home missions executives and church leaders of 23 Protestant denominations will meet at the Congress to draw up a ten-year Christian program to deal with the problems of poverty, sickness, racial tensions and social dislocation, the mission executive said.

In preparation for the Congress, Dr. Douglass said, church and other specialists have made extensive surveys covering the church in rural and urban areas, Protestant institutions, mission work among migrants, share-croppers and Indians and a score of other activities both here and outside the territorial United States.

Seminars at the Congress will cover every phase of home missions work on the basis of these studies, he continued, and from their findings the Congress will adopt a nationwide plan of Protestant action for the next decade.

One of the crucial issues to be discussed by the group, Dr. Douglass said, will be the role of home missions work among special language, racial, religious and economic groups.

Included in this phase of the conference's work is an evaluation of the church program to the nation's 350,000 Indians, who are being dealt with, he stated, "by an outdated system of paternalism and racial inequality."

The question of Christian-Jewish relations will also be aired, he said, adding that "home missions need to develop a truly Christian answer to the questions raised by anti-Semitism in the Church and their implications to its program of evangelism."

The Congress will also act on the relationship of religious institutions to state and national governments, especially in the field of education and child welfare.

"One of the problems Protestants must be prepared to answer," Dr. Douglass pointed out, "is that of the future role of Protestant institutions in the light of expanding government social and welfare services."

The future of the church in rural and urban areas will highlight other Congress discussions, he said. In the city, he explained, Protestantism is seeking ways of reaching low income groups, which it has been accused of neglecting, while in rural areas, the main problem is to "re-church" on a rational basis rather than "through cut-throat competition between denominations."

Other topics to come before the Congress include human rights and the secularizing influence of comic books, modern advertising and commercialized recreation, he said.

"Since home missions groups last met in 1930," he said, "we have passed through a major depression, a devastating war and a period of tremendous technological and social change."

"Today it is imperative that leaders in the home missions field take stock of the changes and design a new program to fit the needs of the coming decade."

Among the church leaders who will address the Congress are Dr. Reinhold Neibuhr, Union Theological Seminary, New York; Dr. Ralph Sockman, Christ Church, New York; Dr. Mark Dawber, co-executive secretary, Home Missions Council; Dr. Her-

mann N. Morse, General secretary, Board of National Missions, Presbyterian Church, U.S.A., and others.

At a special mass meeting during the Congress, public figures will speak on human rights issues.

Theme of the Congress is "Home Missions for a Christian World." A special feature of planning for the gathering is the inclusion of a representative youth delegation, with a view to stimulate interest in mission work.

No Faltering Here

The Executive Committee of the National Christian Council must have had a meeting of real significance at Shanghai late in October. Jimmie Chuan was there as a regular member, and Arthur Rinden as a member of the staff. Several things said and done will be of interest to you, I am sure. Dr. Wu Yifang, president of Ginling College, in introducing Dr. T. C. Chao of the Yenching School of Religion, "reiterated the need for complete frankness of speech in this new era, and declared that religious freedom would be a reality under the New Democracy. Chairman Mao Tse-tung had himself lauded the missionary spirit. The Christian Church in China must strike its own roots deeper, and in the spirit of Christ make its distinctive contribution towards implementing the social revolution being carried through according to the new Government's policies."

It was resolved "that a Joint Office be established in Peking by the Church bodies and national Christian organizations interested, to fulfill liaison functions between the Christian Movement and the Central People's Government." In a "Third Message to All Christians in China" a section on "Some Facts of History" called attention to the "very real contribution to the early beginnings and humble struggles of this movement which has now awakened China to a new destiny" made by the Christian Church in the teaching and practice of science, the promotion of literature in the vernacular, phonetics or romanization, education in general, the emancipation of women and of the working man, and the raising of the level of living for rural people. "In recent years . . . the contribution made by the Church has on all sides been surpassed. The Church not only views this fact without the slightest dismay, but feels the keenest joy, since the function of the Heavenly Kingdom among men, originally likened to that of yeast in the dough, is

the task of showing the way and of setting things afoot. . . . In this new situation the Church should readily accept criticism, and engage in its own self-examination. We must discover our faults, and truly repent of them; on no account are we to pride ourselves on our pioneering progressiveness," but make sure that in all departments of Christian service we "strive towards making complete the Christian's distinctive contribution." After a number of specific recommendations it concludes, "To sum up, the Christian Church in China must serve the people—individuals, small groups, and the masses—with Christian faith, in Christian love. . . ."

In an accompanying "Message from Chinese Christians to Mission Boards Abroad" the meeting went on to say, ". . . From now on, a new political concept, a new philosophy, a new creed and a new mode of life will be instilled into the masses of the people with a vigor that is hitherto unknown. . . . Much of western culture that has been introduced in recent years will be re-examined and shorn of its undesirable elements. Out of this will be born a new China, radically different from the old. Compared with the present moment, the change of dynasties in the 4,000 years have little significance; the revolutions of 1911, of 1927, and the war of resistance are but wavelets in the rapids of time. . . ."

There are "challenges and difficulties lying ahead." "Just how the Christian gospel can be witnessed to in a clime that is, by virtue of its ideology, fundamentally materialistic and atheistic presents a challenge stronger than ever before. Whatever the external clime may be, the burden falls upon us Christians to demonstrate the efficiency and sufficiency of the gospel as exemplified in the life of Christ."

Will there be a place for the missionary? "There is nothing in principle which makes the future position

of the missionary untenable, or renders his service unnecessary. On the contrary, there is a definite challenge to work and serve under adverse circumstances, and to bear witness to the ecumenical fellowship. . . . The future contribution of the missionary will lie along lines of special service projects, and not along administrative lines. To *be*, to *share*, and to *live* will be a significant contribution in itself. . . . The missionary, from now on, will be living and working in a setting that is entirely foreign to the new comer. Difficult physical and mental readjustments will be demanded from him. . . . The missionary will be placed in a political environment much different from the one he is accustomed to. . . . The missionary will be living in an economical environment, whose standard of living is much lower than the one he is accustomed to, and in which practice of austerity will be the rule rather than the exception for some time to come. . . . Travel is likely to be restricted. . . . Adjustment for families is likely to prove more difficult."

Regarding financial support, "there is nothing in principle that prevents its continuance. It is understood that mission funds are still welcome provided no strings are attached. It is to be stressed here, however, that such financial support should be regarded as temporary in nature, and it is the duty of the Chinese church to build up its own support as soon as circumstances permit." And the "Message," signed by nineteen Chinese, every one of them a distinguished churchman and citizen, concludes: "The Christian movement will have its due place in the future Chinese society and will have a genuine contribution to make. Its future road will not be a bed of roses. To build a new nation of the ruins of the old will not be easy, neither will it be easy to build a genuinely Chinese Christian movement. Difficult as it is, the task will be easier if we can clear away some of the unnecessary obstacles in the way which we ourselves can remove. The Chinese church will not emerge through this historical change unaffected. It will suffer a purge, and many of the withered branches will be amputated. But we believe it will emerge stronger and purer in quality, and a more fitting witness to the gospel of Christ."

—China News Letter No. 40.

The office of the scholar is to cheer, to raise and to guide men by showing them facts amidst appearances.

—Ralph Waldo Emerson.

DR. LAUBACH BEGINS ANOTHER CRUSADE.

Proper application of President Truman's Point IV program to human needs, coupled with an attitude of "surprising kindness" in international dealings can accomplish more than anything else to stop Communism.

This view was expressed by Dr. Frank C. Laubach, pioneer missionary educator and literacy expert, on the eve of his departure for Africa, where he will lead another six-month literacy crusade in eight countries. He will leave New York January 16.

Dr. Laubach, who spends approximately six months of every year teaching primitive and backward people of the world to read their own language, urged Christian groups in this country to press vigorously for a "good bill" to carry out the President's program to aid economically backward areas.

In the event the right kind of a bill is passed, Dr. Laubach said he wants the Church to establish a "Central Recruiting Station" for Christian technicians. These people, who would be made available for possible employment in the Point IV program, Dr. Laubach said should be "of magnificent character, devoted to their fellow men, and above all, expert technicians."

He admitted his proposal might be rather revolutionary for the Church, but he pointed to the fact that "the world needs Christian plumbers, just as badly as it needs ministers and evangelists."

Furthermore, he sincerely believes that the United Nations and the U. S. Government would welcome such a panel of Christian technicians, and would make it a point to use them to good advantage.

One point Dr. Laubach said he wished to clear up before leaving was press reports describing him as a leader in a united Christian campaign to stop Communism. He said that press reports had been especially wrong in attributing to him a call for Christian missionaries "to infiltrate the Iron Curtain."

"I do not want the Church to be identified with a fight against Communism in the conventional sense of the word," he said. "I want the Church to fight Communism with Christian love and surprising kindness."

One of the Christian leaders who helped establish a prayer room at the United Nations Headquarters, Dr. Laubach believes that prayers for

Stalin's conversion are not amiss. "Furthermore," he added, "I don't think Stalin would resent it."

On his latest trip to Africa, which he has visited on four previous occasions, Dr. Laubach will organize literacy work in Liberia, Angola, Mozambique, Nyasaland, Tanganyika, Ruanda-Urundi, Uganda and French Cameroun.

In Liberia, he will be a guest of honor at the launching of a nationwide literacy campaign to be conducted by the government and missionaries. He will be accompanied by his son, Robert, who acts as reporter and photographer; Dr. and Mrs. J. Maurice Hohlfeld, Professor at the Kennedy School of Mission, Hartford, Conn., and Mr. and Mrs. Phillip Gray of Boulder, Colo., who illustrate Dr. Laubach's literacy charts and graphs.

The work of Dr. Laubach is supported by the Committee on World Literacy and Christian Literature, an interdenominational body, supported by 33 major Protestant denominations.

INSTITUTE OF RELIGION SCHEDULED.

"The Paths to Peace" is the theme of the Eleventh Annual Institute of Religion, held under the sponsorship of The United Church, corner of Hillsboro and Dawson Streets, in Raleigh. To discuss various phases of the international crisis and the need for world organization, six outstanding analysts or makers of world policy will speak at 8:00 p. m., in the church, on the following dates:

January 23—Dr. David Bradley, eye witness observer of the atom bomb experiments at Bikini atoll in 1946; author of the best seller, *No Place to Hide*; active member of the United World Federalists. He will speak on the topic: "World War or World Law."

January 30—Dr. Ralph J. Bunche, Director of the Department of Trusteeship of the United Nations; Acting Mediator for the United Nations in Palestine, following the assassination of Count Folke Bernadotte, whose patient diplomacy led to the settlement of the Israeli-Arab dispute. Dr. Bunche's subject is: "The United Nations' Peace Effort." (Note: Dr. Bunche will speak in the Raleigh Memorial Auditorium at 8:15 p. m.)

February 6—Dr. Max Lerner, former editor of *The Nation*, and editorial writer for *PM*; expert in foreign affairs and government; now columnist for *The New York Post and Home News*, and member of the faculty of

Brandeis University, and the New School for Social Research. Dr. Lerner will analyze Soviet-American tensions, speaking on the subject: "America and World Leadership."

February 13—Dr. Dorothy Fosdick—daughter of Dr. Harry Emerson Fosdick—the only woman member of the State Department's Policy Planning Staff. "The Foreign Policy of the United States" is the subject of Dr. Fosdick.

February 20—Dr. D. Elton Trueblood, professor of philosophy at Earlham College; distinguished leader of the Society of Friends; brilliant theologian and author of such widely read books as *The Predicament of Modern Man*, *Foundations for Reconstruction*, *Alternative to Futility*, and *The Common Ventures of Life*. Dr. Trueblood's subject is: "The Christian Faith in the World Civil War."

February 27—Dr. Robt. M. Hutchins, Chancellor of the University of Chicago, one of America's foremost educators and intellectual leaders. Dr. Hutchins, who served as Chairman of the Committee to Frame a World Constitution, will speak on "World Government."

Fellowship dinners will be served on each Institute night at 6:00 p. m. The cost is \$5 for six dinners, or \$1 for single dinners. Study classes will meet at 7:00 p. m. Courses will be offered on "Meeting the Changes in Family Life," "World Government," "Art in Modern Living," and "Public Housing and Human Welfare."

For additional information or dinner reservations write: Rev. Frederick B. Eutsler, The United Church, Corner Hillsboro and Dawson Streets, Raleigh, North Carolina.

HOLIDAYS ARE DOLLAR DAYS FOR E. & R. CHURCH.

The largest single offering in the history of the Evangelical and Reformed Church was expected on Dollar Day. Two thousand pastors asked 700,000 Evangelical and Reformed Church members to give their first dollar away on New Year's Day for world service. The Dollar Day offering was dedicated to the twenty million refugees in our world at a time when the world remembers three other refugees—Joseph, Mary and Jesus—taking refuge in Egypt.

Dollar Day is good news doubled! It is good news for all those millions who have not where to lay their heads. It is good news for members of the Evangelical and Reformed Churches.

—O. Walter Wagner.

News of Elon College

By PRESIDENT L. E. SMITH

THE NEW GYMNASIUM.

Construction of the new gymnasium has progressed quite satisfactorily. The building is complete. The painter is not through with his work nor is the plumber. Tile for the rest rooms is being set this week. The floors are being sanded and will be completed by Wednesday. The back boards and goals have been ordered but will not be here until later. Temporary equipment is being installed. The first game will be played in the new gymnasium on Saturday, January 14, at 8:00 p. m. Elon's opponent will be Catawba College. It will be a pleasure to welcome our many friends to this game in our new gymnasium. As stated above the gymnasium will not be completed and this will not be considered the formal opening of the gymnasium. This will come later. It would seem that work on this new undertaking has progressed more satisfactorily than the raising of funds with which to pay. Yet, we have done very well in this particular. The building will cost a total of around \$230,000, including fold-a-way seats and other furnishings. Indications are at present, that by the time the building is finished, we will have about half the cost of the building in cash with between \$75,000 and \$80,000 of the remainder in pledges, leaving about \$40,000 to be secured. We feel that this can be done during the current year. A lot of our friends in Alamance and Guilford Counties have been very considerate and generous. The following article announcing the gift of twenty thousand dollars to this fund by the Burlington Foundation is of great encouragement to all who are interested in Elon College and its advancement. As you read this article, I know that it will inspire you to help provide for the remaining indebtedness on this undertaking.

* * *

BURLINGTON FOUNDATION DONATES \$20,000 TO ELON GYMNASIUM FUND.

The Burlington Foundation, a charitable trust of Burlington Mills Corporation recently donated \$20,000 to Elon College for its new gymnasium that now is under construction.

Grover Furr of Greensboro, a hoisery division manager of Burlington Mills, made the presentation to Dr.

Leon E. Smith, college president, in the offices of the May McEwen Kaiser division of the company in Burlington yesterday afternoon, with representatives of both the corporation and college in attendance.

Mr. Furr said that the Burlington Foundation recognized the need for assistance to the college on its gymnasium project and for what the facility will mean to Alamance County, thereby considering the donation more than worthwhile.

In a letter to J. C. Cowan, Jr., president of the Burlington Mills, and Charles F. Myers, administrator for the Foundation, Dr. Smith expressed the appreciation of the college for the donation:

"I fail to find words to express adequately either the appreciation of Elon College and all it represents or my personal appreciation of this generous contribution.

"We are endeavoring to erect this gymnasium for the purpose of physical education of many Alamance County young people and others who may enroll at the college. We hope that you may experience increasing satisfaction because of the contributions that you have made to this worthwhile project.

"Last year, you will recall, you gave us a donation of \$8,500. This makes a total of \$28,500 that the Burlington Foundation has contributed to the erection of this building. These and other generous acts have endeared your organization to the people whom it serves and who look to Burlington Mills for employment.

"I note from the annual report of the New York Stock Exchange appearing in the Greensboro *Daily News* on Monday, January 2, that more than fifty-four million shares of Burlington Mills stock have changed hands during 1949. This is a convincing expression of the increasing confidence that the general public has in your company."

Dr. Smith then invited Burlington Foundation and Burlington Mills officials to be in attendance at the opening game for the gymnasium to be played against Catawba College on January 14 at 8 o'clock. The gymnasium has not been entirely completed but has progressed to the point that the game can be played.

All Foundation and company officials who can attend will be guests of the college.

Those in attendance at the presentation of the check yesterday other than Mr. Furr and Dr. Smith were John A. Boland, Jr., superintendent of the Decorative Fabrics division of Burlington Mills with headquarters at Piedmont Heights; John Harden of Greensboro, company vice-president in charge of public relations; George Bourdelat, personnel manager for May McEwen Kaiser division; Jimmy Darden, Elon alumni secretary, and Luther Byrd, college publicity director.

APPORTIONMENT GIVING.

Our churches and Sunday schools did a very good job during 1949 in raising apportionments for the college. They did not raise the entire apportionment but they did raise a good share of it. We cannot start the new year with the inspiration of having completed the requirements of the old year but we can begin the new year with a resolute determination to do better and to make every possible effort to raise the entire apportionment for the year 1950. We are getting off to a fairly good start, a total of \$122.64. It will be necessary, however, to average more than this week's total if we are to secure the entire apportionment in 52 weeks. I am sure, however, that we shall see that our offerings are increased as the weeks pass. At any rate, suppose we begin with a new year's resolution to surpass the old year in our offerings for the college.

N. C. & Va. Conference:	
Burlington	\$ 107.00
New Lebanon	7.30
Valley Va. Conference:	
Winchester	8.34
Grand total	\$ 122.64

VALUE OF A SERMON.

A gloomy English cleric once compared preaching with tossing a bucket of water at a number of open bottles—not more than a few drops land where they should do any good. The comparison will doubtless be meaningful to many preachers, but most of them learned long ago that the worth of sermons cannot be reckoned only in conversations and conspicuous reformations. No evaluation is complete unless it takes into account the total contribution it makes toward maintaining the religious and moral tone of the community. These results

(Continued on page 14.)

Christian Missions

At Home and Abroad

MESSAGE TO THE CHURCHES FROM THE ASIAN CHRISTIAN CONFERENCE.

The East Asian Christian Conference has met here in Bangkok as members of the Christian Church from twelve countries in Asia, and conscious of our privilege in being enabled thus to meet and of our responsibility as disciples of Jesus Christ, at a moment of grave peril and great opportunity in the history of this continent, we are constrained to send this message to our fellow-Christians in the countries which we represent.

We believe that it is God Himself who has made it possible for us to hold this first meeting of the representatives of the churches of Eastern Asia at such a time as this. Many of our countries have in the recent past endured great suffering and distress. All have entered upon a period of far-reaching change and upheaval. Some have entered—or are now entering—with mingled hope and fear, upon the tasks which follow a newly-won freedom. Others are in the throes of internal revolution and continuing civil war. All are conscious of new and powerful forces in the life of Asia which hold possibilities both of good and evil for the future.

Amid all the turmoil of the time we bear witness afresh to the eternal truth of the Gospel, the truth that the world has a Lord, a Judge and a Saviour—Jesus Christ. Constrained by His love and directed by His plain command we declare again that the Gospel is the saving truth for this as for every generation, and we urge upon the churches of Eastern Asia the duty of making the Gospel known to every creature.

In the struggle to found their national life upon the principles of freedom and justice, our peoples are threatened not only by forces which explicitly deny these principles, but also by the fundamental inability of unredeemed human nature to implement them even when they are explicitly accepted. But these very conditions constitute an urgent summons to us who have been entrusted with the gospel of redemption, and there is widespread evidence of eager desire on the part of multitudes to hear this Gospel. Doors are wide open to us in

many lands. But some of these doors are likely soon to be shut. In some countries restraints are already placed upon the entry of foreign missionaries. In other areas the church has come under governments which aim to prevent the organized propagation of Christianity, and yet others are likely to come under the same conditions. These facts give a special urgency to our appeal to the churches of East Asia to undertake with a new sense of responsibility the task of so making Christ known in the power of the Holy Spirit that men may come to accept Him as Saviour and King, and to serve him in the fellowship of His Church. In this task both younger and older churches are bound together in a partnership of obedience.

We have received many evidences of the unchanging power of the Gospel at work in our own day to change men and communities. The Lord's arm is not shortened that it cannot save. Even where every effort is made by hostile forces to prevent the preaching of the Gospel, the evidence shows that when the whole congregation—its minister and every member of it—is committed to the task of witness, nothing can stop its advance and that just when the power of Satan seems overwhelming, the Church is granted new discoveries of the power of God.

We give thanks to God for the growing desire in the churches of Eastern Asia for unity in the common life of Christ's Body. We rejoice in the steps which have already been taken to this end in several of our countries. But we acknowledge with shame and penitence that we continue to sin against the Lord in presenting a divided witness to the world He came to save. We believe that God has called the churches of Eastern Asia to a special part in the fulfilment of our Lord's unceasing prayer that we may all be one, that the world may believe, and we earnestly call upon all our churches to pray and work that His will may be done. The conversion of the world is the work of God. We are but His servants, and our greatest task is to give ourselves, with the whole Church, to unwearying prayer that the peoples of Eastern Asia may turn to Him and be saved.

THE FUTURE OF MISSIONS IN CHINA.

A Statement from Foochow, Fukien, China, received in Boston December 27, 1949, addressed to The Congregational Christian Churches of America.

"Why should I keep on giving to missions in Communist China?" Are you one of the many church members in America who must be asking yourself this question? If so, we, the American Board missionaries of Fukien, would like to answer it for you, as we begin the fourth month of life under the new government, and enter the one hundred and third year of missionary work in Fukien.

"Freedom of Worship" and "Protection for Foreigners" were two of the slogans which were posted in proclamations a few hours after the occupation of Foochow by Communists on August 17, 1949. Later in the week when church leaders called on the new government, they were assured that churches and Christian schools and hospitals would not be interfered with, but encouraged to continue work. Party leaders have acknowledged that they have made mistakes in governing other parts of the country which they intend to avoid here. Without attaching undue significance to such statements, we wish you to know that, to date, all churches, schools and hospitals have been able to continue, and missionaries have been able to live and work much as before.

Meanwhile Christian institutions and individuals need financial help as never before. We believe it is the duty and privilege of the older churches to give this help to the newer churches, and to do it in increasing measure because of the new position of the church. The Chinese church, while becoming progressively more independent, is still far from self-supporting. Under the new regime all classes alike are in economic straits due to increased taxation and reduced earnings. Church members are less able than formerly to give to the church. School enrollments are greatly reduced, because parents are unable to pay school fees. The sick cannot pay for hospitalization. Thus the resources of these institutions are greatly reduced, while at the same time they are trying to make available to the poor as much free tuition and hospitalization as possible.

Missionaries are still wanted and needed. In line with a long-standing policy of the American Board in
(Continued on page 13.)

Church Women at Work

With Emphasis on Missions
MRS. W. J. ANDES, *Editor*
637 S. Sunset Drive, Winston-Salem, N. C.

The Woman's Convention Year Books have been mailed out to each church woman's group. Read them and use them so that you know what they contain.

Miss Virginia Brinkley reviewed the mission study book, *The Seven Stars*, at the meeting of the W. W. Staley Missionary Society of Suffolk Christian Church Monday evening.

Mrs. Carl Wallace, Spiritual Life Superintendent for North Carolina Women, has recently mailed out a set of worship services to be used in our Women's meetings. These are very helpful and very useful. Our thanks to Mrs. Wallace! (Any groups interested in receiving this set may write to the Convention Office at Elon College.)

"FAITH FOR OUR TIME."

World Day of Prayer is one month away—February 24, 1950. It comes toward the close of Brotherhood Week, sponsored by the National Conference of Christians and Jews, when Churches and Synagogues all over the country will be stressing world brotherhood. Let us each urge our ministers to recognize Sunday, February 19, as Brotherhood Sunday and point out the significance of the World Day of Prayer as the climax of that week, when prayer for world peace and understanding will be carried around the world in ninety-two countries this year.

If World Day of Prayer chairmen and committees have been laying their foundations well for February 24, they have:

1. Arranged place of meeting.
 2. Planned publicity and displays.
 3. Held a retreat for leaders from each church.
 4. Ordered literature from headquarters.
 5. Planned the Services for Church women, children and, where possible, an evening service for men and women.
- Here are the suggestions for February:
1. As your Governor and Mayor for proclamations designating Friday, February 24, as World Day of Prayer.

2. Call your committee for a second Retreat for prayer and planning at which

- a. See if all necessary preparations have been made.
 - b. Present the projects, so that each member may be well informed as to the use of the offerings.
 - c. Send a letter with a poster, to each minister in the city.
 - d. Approach radio stations and give them suggested Spot announcements and the call for World Day of Prayer.
 - e. Ask each leader to have a prayer group in her church in preparation for World Day of Prayer. The number attending the World Day of Prayer Service should grow each year. This group may be increased by more education and experience in a prayer group in each church.
- f. Plan a meeting for the leaders and all participating in the service and have a complete rehearsal the day before, as well as prayer for the observance.—*Taken from The Church Woman, January, 1950.*

ORDER MATERIAL FOR WORLD DAY OF PRAYER.

If you have not already done so, you should order immediately literature for the World Day of Prayer—from the United Council of Church Women, 156 5th Avenue, New York 10, N. Y. The booklet on "Helpful Hints for Committees" is all you will need to help plan your service. Start now so the service may be as impressive as possible.

The theme for the observance of the World Day of Prayer this year is "Faith for Our Time."

Today as we look out on a disturbed world, where many are embued with the spirit of pessimism let us as Christian women look ahead and hope and pray for a peaceful world—as the portrait painter sees the portrait on his unfinished canvass—let us see ultimately peace in a troubled world.

In 1941 Dr. Alexis Carrel, one of our great scientists said, "Prayer is that one can generate." Try to imagine if you will the energy that can be

the most powerful form of energy generated by Christian women all over the world as they meet together and pray together on February 24!—(Last two paragraphs quoted from a letter by Mrs. Robert B. Campbell, Hickory, North Carolina.)

A FAMILY BEGINS THE NEW YEAR.

Last evening we were talking as a family about our anticipations for the New Year. The effervescent daughter of the house began by saying, "Let's everyone be agreeable to everyone every single minute. And, O Mommy, let's raise the allowance!"

Michael followed with a suggestion that we plan many things to do together—such as the time we went as a family to see "Life With Father." As he put it, "Every two weeks let's do something big—something special!" There were suggestions of family picnics, fishing trips, and more opportunities to look at the family films. Michael said: "I like to watch us grow, and see our old pets again, and especially Daddy's color film of changing the guard at Buckingham Palace." Margaret Jane began marching up and down singing.

Michael interrupted: "Quiet! I'm trying to plan next year!"

There were suggestions of ways to improve the Manse: Let's take linoleum from bedroom floors now that we no longer paint and do chemistry experiments there; let's build a new pingpong table; let's re-arrange the recreation room; and finally, Margaret Jane: "Let's do over the whole house and make every inch of it attractive!" Michael: "Remember, it's one of the oldest houses in town." Margaret Jane: "That doesn't matter. It can be old fashioned attractive." Lewis: "I don't want anything done to this living room. I think it is the most comfortable living room anywhere."

The only individual anticipation came from Michael: "I'm looking forward to joining the Church. This is the year for me." When he was questioned about it he seemed to feel that it had to do with growing up, attaining status, and being very important. Then he added: "I expect to know more Bible and to be able to read better books. You know I haven't been able to read the kind of big books that I have wanted to read." (He's had eye difficulty.)

After Michael and Margaret had gone to bed, Lewis and Mark decided that they would set up Michael's elec-

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

A-B-C-D . . . A-B-C . . . A-B . . . A . . . how many times have you said them? It isn't very popular nowadays to say them, but many children learned the alphabet before they learned any words and all of us have played with blocks marked D-E-F and looked at books with G is for Goat, H is for Home; I is for Ink, etc.

Last week I was browsing in the library. Do you know *browsing*? That's when you look at books, read a little, look some more and finally stop browsing and make a choice. I made a choice. I saw a book called *The 26 Letters*, written by Oscar Ogg, and it came to mind that you readers might be interested in this history book. Yes, it tells the history of the alphabet from A to Z and how they developed, beginning with the drawings of the cave animals made by cave men long, long ago.

There are many pictures in the book and some of the letters look very queer. I turned the book upside down to try that angle and they looked just as funny. Finally there was a page that had neat columns that showed the growth of these letters. Just as you grow from size 1 to 4 to 8 to 12; so the letters grew.

The Phoenicians made a sign that looked like our question mark without the dot and the Greeks turned it into a roof top but the Romans turned it on its side and it became our L. The Egyptians made a wavy mark for water and it finally became our M, which does look something like a wave of water, doesn't it?

Mr. Ogg described the pens that have been used. The earliest ones were stick or stone. Then the stylus was used. It was "pen-like" but certainly not like the free-flowing ball points we use. He also tells of the kinds of books and materials used for printing and the development of printing.

The most beautiful writing ever done, was that of the monks in the Christian monasteries where they copied by hand the books of the Bible, the psalms and songs then in use. Not only did they copy the letters but they drew beautiful illustrations in rich color and deep gold. The capitol letter beginning each first paragraph was especially pretty. Smaller capitals marked the paragraphs that followed. Copies of these illuminated

books are to be seen in museums and are most worthwhile to see.

He ends his delightful book with this reminder: "Always write carefully whether you write large or small.

And that's all."

THE DIARY HABIT.

By ANNIE L. GAETZ.

Issued by the National Kindergarten Association.

"Mother, Mother, he's come! he's come!" shouted Glen, as he rushed into the kitchen, quite regardless of muddy feet.

"Who's come?" I enquired, perhaps not very graciously, for I had just washed that kitchen floor.

"The robin has come, and he's five days earlier than last year. I can prove it by my diary," he added, bringing out the book for my inspection.

When Glen was eight I bought him a blankbook. It was of good paper and had a substantial cover—this was his first diary. In the beginning, I gave him a little help with regard to its use. I suggested that at the top of each page he write the month and year, and, in the margin, the days of the month; also, that he leave an unused line between each entry. I insisted that he write neatly, and I helped him to understand what sort of things would be worth recording. For these, he at once began to watch.

At first, his entries were very simple. Opposite one date was the word *crocus*; following another, was *gopher*; after a third, was *robin*; and following still another, was *bluebird*. Since he was interested in sketching, he insisted on making a drawing to illustrate each entry where possible. This caused him to look at objects more carefully.

"Mother," he asked one day as he was enjoying the early pages of his record, "now I have covered up the names, can you tell which of these two birds I intended for a swallow?"

I was obliged to confess that I could not. He then showed me a more recent drawing of the two, and it was quite easy to distinguish the long slender form of the graceful swallow.

"I can draw better now," he said with satisfaction.

This was not all. As Glen had progressed in school, the entries in his diary had become more explicit. He had learned to notice and to put into good English the interesting, amusing, and unusual happenings of everyday life, both indoors and out. He soon found that every day provided him with something worth recording.

When Herman, a younger cousin of his, visited us, this little boy became so interested in the diary, that, with Glen's help, he started one of his own. His initial entry was under the month of November, and read: 28, *First Snowstorm*. To his great delight, Glen showed him how to draw a magnified snowflake.

My son is eleven now, and his diary is one of his most prized possessions. It has taught him to be observant, to be exact, to record accurately and to select the illuminating details from the non-essentials. It has developed his ability of self-expression, too, enlarged his vocabulary, given him a deep interest in nature, and proved a delightful pastime.

In years to come, Glen's diary may be of occupational value to him. Should he develop journalistic ability, and this seems likely, his record will always prove a reliable source of information. In any case, the diary will remain a rich storehouse of reminders of happy days. By all means, encourage a child to keep a diary.

SHALL WE BE "MODERATE"?

I am emphatically opposed to any suggestion that we abandon the support of total abstinence from alcoholic liquors and henceforth favor and encourage a policy of habitual moderate indulgence. This way destruction lies. There can be no compromise in this fight. We must take our stand upon the basic principle of total abstinence. . . . The current plea for moderate drinking is nothing more or less than an indication that our wet friends are scared to death over what new experience with the liquor traffic is demonstrating. We are moving right back into chaos, and these Wets know that this means a swing of public sentiment back to Prohibition. The Wets want to forestall this, and so they resort to this miserable and dangerous subterfuge. The whole thing should be fought as we would fight a snake. Keep up the good work.—*John H. Holmes, D. D.*

There are only four things that are really worth-while: to gain wisdom, to do good, to be kind and to have faith in God.—*Earl Riney.*

NEVER UNDERESTIMATE THE POWER OF A WOMAN.

There is an old saying that "the first million is the hardest," but the United Council of Church Women doesn't believe it.

Beginning this month, presidents of state councils of church women, in cooperation with the United Council's headquarters staff at 156 Fifth Avenue, New York, will start making up an Ecumenical Register of Church Women—the first Million, they call it. They expect to reach the million mark by mid-November.

The project is planned as a demonstration of church women's interest in the new National Council of Churches of Christ and in the ecumenical church—"the whole church in the whole world."

The Register will list names, addresses and denominations of the first million church women who want to stand up and be counted. They will be included in the official register when the United Council, along with six other interdenominational agencies, merges in the National Council the end of this year.

"If there are others who wish to add their names after the First Million are registered, they will be gladly accepted," explained Mrs. B. W. Hamilton, chairman of the Registration Committee, "but the only big effort now considered is for 1950. This is not intended as an annual affair."

Names will be taken through state and local councils of church women and will be finally totaled at the United Council's National Biennial Assembly in Cincinnati next November. This will be the church women's final meeting as a separate body before they join the larger organization.

Women signing the register will each give a dollar as a token of their interest, Mrs. Hamilton said, and the money will be used as a means of bringing about greater understanding and cooperation among the women of various church groups.

The project originated at the national board meeting of the Council in Los Angeles last October, when denominational and state council presidents received a letter from Mrs. T. O. Wedel, of Washington, D. C.

Mrs. Wedel had heard the debate in earlier sessions on what the church women were bringing to the new National Council. "Not bishops or build-ups," one delegate phrased it, "but millions of devoted women."

The problem was that somehow no one had ever counted, exactly how

many women made up the United Council. Mrs. Wedel, in her letter, suggested the women be listed and each of them, paying only a dime, help secure financial backing for their part in the National Council.

The delegates' first response when they heard the letter read was a hushed silence.

"We had a real sense of the presence of God in our midst," Mrs. Harper Sibley, Council president, said afterwards. "We had a conviction of the Holy Spirit moving among us and moving us."

Then action began. "Let's start now," one delegate said. She came forward with a dollar bill to the front table, and wrote her name on the blank side of a program. In a moment every woman in the room was pressing around the table, putting her name on the list, her dollar beside it.

Between then and the end of the year, discussions in New York, in Kansas, in California, in half-a-dozen places across the country, gave the project clearer shape. This month and next, meetings in the states will initiate the project locally, and envelopes will be distributed, inscribed with a special prayer of thanksgiving for church unity.

By next November's meeting, the Council expects that the Register will have the names of a million or more women to be counted for the Church of Jesus Christ.

Their dedicated dollars will also be ready for use—in projects postponed before for lack of funds; in providing leadership and help for the states, to enable their councils to grow in Christian usefulness; in enlarging the sphere of women's work in the church, in promoting an understanding of the ecumenical church; in participation in the World Council of Churches through the Commission for Women's Work; and the church women add, "in readiness for the unexpected opportunities that will arise under God's guidance as we work together in our new unity."

CHRISTMAS ECHOES.

The American Board sends a Christmas letter to those who share in its mission.

Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Where Christ has been preached in Africa, in China, in India—this is true. It is true in Japan, the Philippines, in Micronesia and Mexico. It is true in Europe and the Near East.

People have found a more abundant life because Christ has come to them and dwelt among them.

Listen to these voices at this Christmastime:

From India—"In the past two years the atmosphere of this district has changed and improved, because of the opening of the Christian College."

From the Near East—"I am just a villager, and don't know much about religion, but I know the work of that doctor is the work of an angel. I live because he visited me."

From Japan—"All of a sudden the black iron wheels of the earthquake came rushing upon us . . . and then, as if from a corner of heaven, the Christian messengers in white came for our rescue."

From China—"Until recently children had no place to play except the streets. But mission schools have set the way, and government more lately is following on, to take the children off the streets and into playgrounds."

From Africa—"In this community, two Christians are the leading personalities. Where there is dissension in some quarters, the Christian central force is a God-send. Grateful for the church, we know the difference it makes in villages like this."

And so, to you who by your prayers and gifts have enable Christ to come to the lonely regions of the world, to you who have given so much to the lives of people through your Christian concern and sharing—to you we send our greetings. And we bid you be of good cheer; where Christ is born anew, the blessings He brings enrich the earth.

SUPREME COURT UPHOLDS LAW ON RIGHT TO WORK.

The Supreme Court of the United States recently upheld an Arkansas "right-to-work" law which makes it a crime to use force or threats to keep a worker from any lawful job.

Justice Jackson delivered the 8-0 decision, with Justice Douglass taking no part.

Justice Jackson said the Arkansas act does not "infringe the right of expression of views in any labor dispute."

Rather, Justice Jackson added, it "fairly apprises men of ordinary intelligence that for two or more to assemble and by force or violence prevent or attempt to prevent another from engaging in any lawful vocation . . . is unlawful."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE FIRST CHRISTIAN MARTYR.

LESSON IV—JANUARY 22, 1950.

MEMORY SELECTION: *Be faithful unto death, and I will give you the crown of life.*—Revelation 2:10.

LESSON: Acts 6:8-15; 7:54-60.

DEVOTIONAL READING: I Peter 1:3-9.

A Powerful Lay Leader.

This man, Stephen, the first Christian martyr, was a layman. He was one of the seven men who were chosen by the apostles to take care of ministering to those who were in need in the Christian community or the Christian Church. These seven men are usually referred to as deacons, although the record in Acts 2 does not so state, or refer to them as deacons. But they were set apart to what seemed like secular duties by prayer and the laying on of hands, and thus the secular was transformed into the sacred. Stephen was a lay leader, commissioned and consecrated to the business affairs of the church.

But he was no ordinary layman. He was a man of unblemished character, a man full of faith and the Holy Spirit. He was also a man of superb evangelistic spirit. He became a faithful and a flaming witness for His risen Lord. And he began in a simple way to bear his witness in the local synagogues and perhaps even on the streets. At first the members of these synagogues, orthodox Jews, of course, discussed the matter with Stephen, but they soon found out that they were no match for the man on two grounds. They could not match his wisdom, nor could they match his spirit. He had a great mind and he had a great heart, and things happened wherever he went. These Libertines and Cyrenians and Alexandrians and those of Cilicia and Asia knew they were licked. "They were not able to resist the wisdom and the spirit by which he spake." (Acts 6:10.)

Fighting Truth With Force.

These men, like men of preceding and succeeding generations, tried to crush truth with brute force. Like the accusers of our Lord Jesus Christ they bribed witnesses to lie against Stephen, and they stirred up the people against him, appealing to the mob spirit in the multitude. They set up false witnesses who said that they

had heard him blaspheme against both the temple and against the law of Moses, two very sacred things to the pious Jew, and they accused him of plotting against the temple and the law of Moses. There was a core of truth in their charges because Stephen had undoubtedly referred to both the temple and the law, and had probably proclaimed the superiority of Christian faith over the formal observances of the temple and the ritual. His defense before the council reflects this fact. The point of the story is that men, refusing to face and to acknowledge the truth, sought to destroy the truth with force. This has been a common practice through the centuries. We had striking evidence of it under Hitler's regime. We have striking evidence of it today as reports leak out from behind the Iron Curtain of how the Communistic dominated countries of Eastern Europe are attempting to suppress the truth by every means, except by meeting the truth with truth. Here as always under the circumstances, they are meeting truth with force, blind, brute force.

The Law of the Mob.

The crowd gave heed unto Stephen as he made his "apology" which means in the sense in which it is used, his "defense." It is a calm, carefully and clearly presented case for the spiritual nature and the imperious demands of the Christian religion. There was strange power in his words and an even stranger light on his face—indeed his face looked "as it were the face of an angel." Finally in desperation, driven by their deep sense of conviction, they rushed upon him, gnashing their teeth like a wild animal about to attack its foe, and dragging him outside the city walls—it would not be the right thing to take his life within the city walls—they beat him to death with stones. As a matter of fact the Jews did not have the right to inflict the death penalty, whether within or without the city walls. But what did that matter to a mob? What does anything matter with a mob? When the mob spirit lays hold of men they shrink at nothing, and they do things that as individuals they would never think of doing, and they do things that as individuals they regret to their dying

days. A mob of men, ordinarily self-respected men, will lynch a man as a mob when hardly a single man would even think of taking a human life under any circumstances. This mob spirit lays hold on men in lesser things too. Young and old all too often are dominated by the law of the herd instead of by the voice of conscience. It takes courage to listen to, and to obey the still small voice.

The Strange Ways of God.

By a strange coincidence, which was really not a coincidence at all, when the members of the mob laid aside their loose garments so that they might with better accuracy and with more power throw the deadly stones, they laid these garments at the feet of a young rabbi whose name was Saul. The sight of that young man, Stephen, with that strange light on his face and those strange words on his lips, "Lay not this sin to their charge" went straight and deep to his heart. He never could get away from it. It is quite likely that it was the beginning of that mysterious process by which this man Saul came to be Paul through his meeting with Christ on the Damascus Road. In any event when years later Paul wrote to his friends he mentioned the matter in more than a casual way. It had been etched deeply in his mind and on his heart. God works in mysterious ways his wonders to perform.

How God Helps.

A critic once asked Joseph Parker when he was only a young minister what God did for Stephen when he was being stoned to death. Forthwith Parker replied that God enabled Stephen to say, "Lord, lay not this sin to their charge." And he added that in working that miracle of forgiveness in the soul of the dying Stephen, God did more for Stephen than if He had sent a legion of angels to protect him from the physical harm and death. That reply goes to the heart of the matter and emphasizes something that we all too often forget or overlook.

A Christian Death.

As Jesus died He said, "Father into thy hands I commend (or commit) my spirit." He knew whom he had believed and he was fully persuaded that God was able to keep that which he had committed unto him against that day. And as Jesus suffered he said, "Father, forgive them for they know not what they do." Stephen in like spirit said, "Lord lay not this sin to their charge."

And when he had said this "he fell

sleep." Stephen did not die. To be sure they broke his body and ended his physical existence. But they could not do anything to Stephen's spirit with stones or any other thing.. And he simply fell asleep, to awaken in newness of life with his Risen and Everliving Lord. Stephen know that because Christ lived, he, too, would live. O death where is thy sting? O grave where is thy victory? Thanks be unto God who giveth us the victory through Jesus Christ our Lord."

(Based on lesson copyrighted by International Council of Religious Education.)

MISSIONS IN CHINA.

(Continued from page 8.)

China, we are continuing to turn over more and more responsibility for administration and planning to Chinese leaders. Yet, it is a fact that those leaders in all phases of the work are still very dependent on and eager for the advice and cooperation of missionary colleagues. The hope is repeatedly expressed that all missionaries who possibly can do so, will remain to work with the Chinese church in this new era. Our remaining depends on the continued giving of church members throughout America.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

eric train for him on a permanent tale in the basement—and together get im a new engine for Christmas.

We've learned the hard way about family conferences. We've learned that they must always be about something worth while (in the estimation of children); each idea once accepted must be carried out; gripes or complaints may come in—but the conference itself must be about something constructive and positive. No matter how difficult it may be to find time in a large and busy family we have discovered that Michael was right when he said: "Nobody should ever do anything big about anything without consulting everybody!"

FINANCIAL REPORT.

The following is the report for the Woman's Mission Board of the North Carolina Congregational Christian Conference for quarter ending December 15, 1949:

Women's Societies.

Libemarle	\$ 12.50
Apple's Chapel	68.00
Greensboro	51.50
Auburn	3.50
Belews Creek	16.15
Greene	48.00
Bethel	14.02
Seulah	14.81
Burlington	334.60

Carolina	22.06
Chapel Hill	16.31
Church of Wide Fellowship	55.00
Concord	14.25
Durham	139.25
Elon College	133.03
Erskine Memorial	100.00
Flint Hill (R)	6.50
Fuller's Chapel	25.00
Greensboro, First Church	228.11
Greensboro, Palm Street	75.00
Hank's Chapel	109.25
Happy Home	51.65
Haw River	27.50
Henderson	85.50
High Point	9.75
Hines' Chapel	121.37
Hopedale	3.00
Ingram, Va.	42.15
Liberty, N. C.	5.00
Liberty, Vance	62.50
Lynchburg, Va.	13.45
Monticello	52.53
Mount Auburn	59.95
Mount Bethel	5.00
Mount Zion	10.00
New Hope	32.50
New Lebanon	17.00
Pleasant Grove, N. C.	13.36
Pleasant Grove, Va.	37.00
Pleasant Hill	40.00
Pleasant Ridge (G)	50.00
Pleasant Ridge (R)	20.80
Providence Memorial	28.00
Raleigh	86.00
Ramseur	12.00
Reidsville	196.00
Salem Chapel	16.10
Sanford	62.50
Shallow Ford	18.50
Shallow Well	69.00
Smithwood	7.00
Spoon's Chapel	12.35
Turner's Chapel	31.00
Union, N. C.	113.60
Union, Va.	76.60
Wake Chapel	112.25
Winston-Salem	20.00

\$3,107.75

Young People.

Bethlehem	\$ 10.00
Durham	14.75
Greensboro, First	12.98
Reidsville	10.00

47.73

Willing Workers.

Apple's Chapel	\$ 5.17
Durham	9.96
Durham, Juniors	6.36
Greensboro, First	8.45
Ingram	1.45
Sanford	2.60

33.99

Cradle Roll.

Apple's Chapel	\$ 4.09
Durham	6.67
Greensboro, First	8.54
Pleasant Hill	5.00
Sanford	5.00

29.30

Miscellaneous.

Conference Offering (Long's Chapel)	100.98
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Total Receipts \$3,319.75

Disbursements.

Mimeograph - Treasurer's Report	\$ 8.50
Conference Expense	14.00
Expense of Board Meeting	31.48
Expense of President (Cleveland Conference)	39.40

N. C. Council of Church Women — World Community Day	32.65
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\$126.03

Mrs. W. V. Leathers, Treas., Woman's Mission Board, Southern Convention, for:	
Thank Offering	\$1,599.44
Life Memberships	20.00
Timothy Chang's Family	6.60
Special Gift — Chang Brothers	30.00
Elon Orphanage	10.00
Migrant Work	17.30
Church Extension	100.98
"Idle Dollars" for Our Christian World Mission	73.00
Mr. & Mrs. Chiu Hsien Bao	60.00
Missions (Gen'l Fund)	1,276.40

\$3,193.72

\$3,319.75

SUSIE D. ALLEN,
Treasurer.

FALL ENROLLMENT AT HARTFORD SEMINARY.

Forty-eight Protestant denominational groups are represented among the 217 students currently enrolled at the Hartford Seminary Foundation. Thirteen foreign countries and 37 States have furnished the 120 men and 97 women now enrolled in the three graduate schools of the Foundation.

Enrollment in the Hartford Theological Seminary is 75, and in the Hartford School of Religious Education, 79. "In the interest of doing the most effective work we can at the graduate level," Dean Willard T. Carter said, "we try to limit the enrollment in each school to 75." He pointed out that the number of students in the Kennedy School of Missions, now 63, is always determined by the action of the various mission boards in sending appointees to Hartford for specialized study.

Members of six Congregational groups among the students in the Foundation total 61. Other students include: Methodists 66, Presbyterian and Reformed 14, Lutheran 11, United Churches 9, Episcopal 6, Eastern Churches 3, and other denominations a total of 26. Five students belong to non-denominational local churches. Also enrolled as special students are one member of the Jewish faith and one Roman Catholic.

Foreign students are led in number by those from China, a total of 7, followed by Lebanon 6, Germany 4, Canada, India, Norway, and Scotland 3 each, the Philippines and Syria 2 each, and Brazil, Egypt, Finland and Turkey 1 each.

The Orphanage

DEAR FRIENDS:

You have herewith our final report for 1949. You have done well because 1948 was one of our biggest years, yet in 1949 you gave \$347.99 more than in 1948. Thank you so much in behalf of the boys and girls here. They have tried to write many notes of thanks themselves, but even so they have asked me to tell everybody thanks for the big Christmas. Wednesday night, January 4, we had a big get-together of all the children and their matrons. We sang several songs out of the books which our Lynchburg Church gave us. Ann Truitt sang a couple of solos (which the children liked very much), I led them in prayer, then I talked to them about being thankful, getting down to real work in school, and told them the "whys" and "wherefores" of Sunday school and church. I tried to tell them how to be somebody, and suggested that they work hard at it now all the time. Sounds pretty drab—my part of it I mean—but they seemed to like it, and so many of them said please let's have these meetings more often. At least I began at exactly 7:00 and closed in one-half hour.

The staff members gave Mrs. Truitt and me a beautiful cooker, and we were so tickled with it we went right to Burlington on Christmas Eve and purchased some of the things it was recommended to cook to see if it did all that was claimed for it. It did, and we were thrilled. About one of the biggest gifts I received was from little Mattie who came up to me New Year's Day and said, "Dr. Truitt, I was going to get you a Christmas gift, but there was nothing good enough for you that I had money enough to buy!" If you knew the dear little girl who said that to me, and if you could have seen how sincere she was, you wouldn't smile.

What we need here is a contribution from every Sunday school in the Southern Convention every month. If you could know what I know about this Children's Home you would want your Sunday school to give one Sunday's offering each month. It is good for your children for them to be taught such generosity. God will bless their lives, and your church in this benevolent giving if you faithfully follow through on it.

I have made five charts—one for each conference. And I have made columns from January to December,

following the name of every Sunday school. By looking at that chart any time I can tell whether your Sunday school is sending in its monthly offering—and how much. My secretary says there are many Sunday schools which never miss. How about yours? See that your Sunday school takes an offering every month and sends it in—either to the Convention Office or to me—in both cases you will be given full credit for it. It is good to have your Sunday school represented even though its amount may be small. The orphanage was planned and designed with the idea of every Sunday school contributing a monthly offering. When you have finished reading this letter check on yours and see if it is keeping its contributions coming monthly. Thank you and God bless you for every nickel, dollar and dime; for every gift, and card, and letter; and for every prayer and every kind word you have so graciously given. Support your church, your pastor, your missions, your college, and every enterprise of your church, and may you have the best of everything.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Franklin Church, Franklin, Va.: gifts for children.
Winchester Church, Winchester, Va.: gifts for children.
Mr. Walker, Burlington, N. C.: apples.
Mr. Peebles & Mr. Benton, South Norfolk, Va.: gifts for children.
Burlington Christian Church: gifts for children, towels, soap, bath cloths, tooth paste and tooth brushes, etc.
Newport News Sunday School: gifts for children.
Albemarle Church: gifts for children.
Elks Spur Church, Fancy Gap, Va.: gifts for children.
Rocky Ford Church, Cana, Va.: gifts for children.

* * * * *

REPORT FOR DECEMBER 29, 1949.

(Continued.)

Sunday School Monthly Offerings.

Amount brought forward \$21,123.71

Regular Offerings.

Western N. C. Conference:	
Morrisville	7.32
N. C. & Va. Conference:	
Ingram S. S.	\$ 12.59
New Lebanon S. S.	22.00
Union (Va.)	25.00
	59.59
Western N. C. Conference:	
Pleasant Union S. S.	\$ 11.85
Ramseur S. S.	22.81
	34.66
Valley Va. Conference:	
Linville	\$ 13.32
Mt. Olivet (R) S. S.	24.00
Winchester	8.34
	45.66
Total Regular Offerings ...	\$ 147.23

Thanksgiving Offerings.

Eastern N. C. Conference:	
Damascus (Christmas) ..	\$ 16.00
Morrisville	20.35
	36.35
Eastern Va. Conference:	
Norfolk, First (Christmas)	\$ 33.27
Norfolk, First	30.48
	63.75
N. C. & Va. Conference:	
Burlington (Mrs. Delores M. Barnwell)	\$100.00
Burlington (Miss Violet Holt)	25.00
Durham	183.26
Gibsonville	52.25
	360.51
Western N. C. Conference:	
Antioch (C)	\$ 19.00
Flint Hill (M)	13.78
	32.78
Total Thanksgiving Offerings \$	493.39
Total for week from churches \$	640.62
Total for year from churches	\$21,764.33
Special Offerings.	
Amount brought forward	\$22,442.72
Interest on Bateman Loan \$	27.10
Interest	50.00
Cash	32.15
Special gifts	173.28
Hanks Chapel Church (Special)	43.15
	325.68
Thanksgiving & Christmas Offerings.	
Mr. M. G. Womble	\$100.00
Miss Gertrude Herring ..	25.00
Mr. D. H. Carlton	25.00
Mr. C. S. Clayton	180.00
	330.00
Total for week from Special & Thanksgiving Offerings \$	655.68
Total for year from Special & Thanksgiving Offerings	\$23,098.40
Grand total for the week ...	\$ 1,296.30
Grand total for the year ...	\$44,862.73

VALUE OF A SERMON.

(Continued from page 7.)

are often both tangible and invisible. Let the preacher—and the church member—who has such moments of doubt in regard to the value of preaching, visualize his community without churches and all the influences that go with them, and he will realize that sermons accomplish far more than is usually credited to them.

ROY D. COULTER.

Ministers should not be merely like dials on watches, or milestones on the road, but like clocks and alarums, to sound the alarm to sinners. Aaron wore bells as well as promegranates, and the prophets were commanded to lift up their voices like a trumpet. A sleeping sentinel may be the loss of the city.—*Bishop Hall.*

In Memoriam

BOYETTE.

On September 28, 1949, our heavenly Father in his infinite wisdom called home Mrs. W. J. Boyette who was a faithful member of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church.

We, the members of the Society, offer the following resolutions:

1. That in her death we have lost a faithful member.

2. That we bow in humble submission to the divine will of our heavenly Father.

3. That we extend our sympathy to the bereaved family and commend them to the great comforter who said, "Let not your hearts be troubled."

4. That a copy of these resolutions be sent to the family, a copy be entered on the records of our Society, and a copy be sent to The Christian Sun for publication.

Mrs. GEORGE E. ROGERS,
Mrs. HARRY P. TAYLOR,
Mrs. W. H. YATES,
Committee.

HARRELL.

We, the members of the Woman's Missionary Society of the Suffolk Christian Church wish to pay tribute to the memory of our member, Mrs. Dempsey Harrell, who departed this life August 27, 1949.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father.

2. That we extend our love and sympathy to her family and pray God's blessings may comfort them.

3. That a copy of these resolutions be sent to the family, a copy be entered on the records of our Society, and a copy be sent to The Christian Sun for publication.

Mrs. GEORGE E. ROGERS,
Mrs. HARRY P. TAYLOR,
Mrs. W. H. YATES,
Committee.

CROSS.

We, the members of the Woman's Missionary Society of the Suffolk Christian Church, wish to pay loving tribute to Mrs. J. D. Cross who died November 23, 1949. She was a faithful member as long as her health would permit.

Therefore, be it resolved:

1. That while we miss her in the fellowship of our Society, we will always cherish the memory of her friendship and faithful service.

2. That we extend our deepest sympathy to the family and commend them to God for comfort.

3. That a copy of these resolutions be sent to the family, a copy be entered on the records of our Society, and a copy be sent to The Christian Sun for publication.

Mrs. GEORGE E. ROGERS,
Mrs. HARRY P. TAYLOR,
Mrs. W. H. YATES,
Committee.

NURNEY.

Whereas, it pleased our Heavenly Father who always acts wisely, to call home Mrs. George W. Nurney on June 30, 1949, we, the members of the Woman's Missionary Society of the Suffolk Christian Church offer the following resolutions:

1. That we try to emulate the high Chris-

tian standards and high ideals of service and kindness which were her daily living.

2. That we extend our deepest sympathy to the family and commend them to God for comfort.

3. That a copy of these resolutions be sent to the family, a copy be entered on the records of our Society, and a copy be sent to The Christian Sun for publication.

Mrs. GEORGE E. ROGERS,
Mrs. HARRY P. TAYLOR,
Mrs. W. H. YATES,
Committee.

HAYES.

On November 7, 1949, death removed from our midst Mrs. Annie Blanchard Hayes. She was a faithful member of the Woman's Missionary Society of the Suffolk Christian Church as long as her health would permit.

Therefore, be it resolved:

1. That God doeth all things well and we bow in humble submission to His divine will.

2. That we extend our deepest sympathy to her family and commend them to the great Comforter who said, "Let not your hearts be troubled."

3. That a copy of these resolutions be sent to the family, a copy be entered on the records of our Society, and a copy be sent to The Christian Sun for publication.

Mrs. GEORGE E. ROGERS,
Mrs. HARRY P. TAYLOR,
Mrs. W. H. YATES,
Committee.

JOYNER.

Mrs. Mollie Nelms Joyner passed to her eternal reward on November 14, 1949. She had been a life-long member of Bethlehem Christian Church and was a regular attendant until she became ill. We deeply mourn the loss of this friend and member and shall always cherish her memory. We commend her example of love for God's Kingdom to all who knew and loved her.

Therefore, be it resolved:

1. That we realize God doeth all things well and bow in humble submission to His will.

2. That we rejoice in the triumph of her release from the burden of pain to enter into life more abundant to be forever with the Lord.

3. That we extend our sympathy to her loved ones and commend them to our Heavenly Father's love and comfort.

4. That a copy of these resolutions be placed on our church records, a copy be sent to the family and one be sent to The Christian Sun for publication.

Mrs. J. E. HARRIS,
Mrs. TOM POOLE,
Mrs. ANNIE R. SMITH,

SAVAGE.

On May 14, 1949, a beloved and loyal member of the Bethlehem Christian Church, Mr. T. U. Savage, was called to his heavenly home. He was unassuming and humble, but firm and steadfast in his devotion to Christian principles and practices. We mourn the loss of this friend, but being assured that he has entered the joys of the blessed, we are humbly resigned to His will.

Therefore, be it resolved:

1. That we have lost a faithful member and that his fellowship with this church will ever be a sacred memory.

2. That we extend our deepest sympathy to his loved ones and commend them to our Heavenly Father's love and comfort.

3. That a copy of these resolutions be placed on our church records, a copy be sent to the family, and one be sent to The Christian Sun for publication.

Mrs. J. E. HARRIS,
Mrs. TOM POOLE,
Mrs. ANNIE R. SMITH,
Committee.

THE STUPIDITY OF PROFANITY.

Not only is profanity a violation of the Third Commandment, it is also a sign of inferior manners and a limited vocabulary. The efforts which some people make in trying to justify the use of profanity are so stupid that they hardly require mention, much less discussion.

Many people seem to be unconscious of the words they use when they employ profanity as a vehicle of speech. However, that fact does not clear them of guilt or give any quality to expression of which profane words are a part.

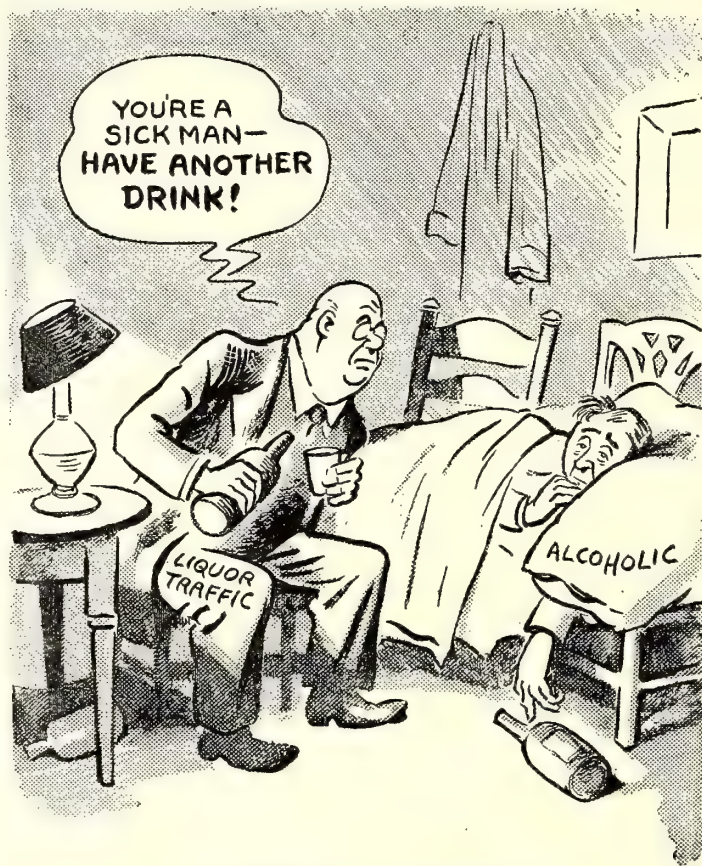
The prevalence of profanity among people today is little short of shocking. Professional men and men in high-ranking positions often do not hesitate in the use of profanity in conversation. Much as we dislike to admit it, we are forced to say that women in many walks of life are little better than men in this regard. I suppose there is no sound argument in favor of one standard of life for men and another for women, for God has not ordained such, yet it seems very strange and coarse for women to use profanity. We naturally compliment them by assuming that they live on a higher level than profane speech.

A great surprise frequently comes to a person when he hears some member of a church, prominent in local church official circles, use profanity. It is difficult to understand the thinking of such a person and his conception of the Christian way of living. In many such cases, it is not a mere "slip of the tongue," it is a practice all too frequent in everyday conversation.

If the effects of profanity, when indulged in by a member of the church, could be confined to that person, it would not be quite so serious as it is. In addition to the effects of profanity upon the church member using it, the person reflects unfavorably upon his church. Often people outside the church measure the church by what one of its leaders does.

The person who uses profanity brands himself in a more serious manner than he may realize.—*Everette E. Harris, Associate Editor of the Telescope - Messenger in The Telescope-Messenger.*

THE DOCTOR



By Mrs. Rose Upton Bascom
253 Concord St., Framington, Mass.

As I was walking in the hospital where I spent several days recently, I met a fine nurse holding a bottle of whiskey on her uplifted hand.

"Have some?" she question.

I stopped and said, "Do you know what is the population of the U. S.?"

"No," she replied.

"One hundred and forty million. Do you know how many drinkers there are in the U. S.?"

"No," again she replied.

"Sixty million drinkers. Do you know what Americans spent far alcoholic beverages in 1949?"

"No," she said.

"\$1,004,566,000.00. Do you know what Lincoln said about our country in times of slavery?"

"No," again she replied.

"No nation can exist half slave and half free. Do you think we can exist as a nation half drunk and half sober?"

She didn't reply and I was offered no more whiskey.

Another nurse said to me, "God surely sent you here."

HISTORICAL SOCIETY. 1956.

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Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, JANUARY 19, 1950

NUMBER 3

Elon College Library

Southern Pines Presents Pastor a New Car



The Editor told the Publication Office not to put "his" picture on the front page. But it is such a good looking car and such a happy looking pastor and wife and church group that we couldn't help it. So just remember that it is Pastor House and not Editor House this time.

News Flashes

Dr. John G. Truitt was the guest preacher last Sunday at our Sanford Church.

The Editor attended the meeting of the Mission Board held at Bay View, Norfolk, on Monday.

Rev. O. D. Poythress announces that a cooperative training school will be held in the South Norfolk Church next week.

Norfolk's Fourth Annual Preaching Mission closed Sunday night with a record attendance of 66,207 during the week. Total collections were \$9,328.60. Dr. Joseph Sizoo was the concluding speaker. A 1951 Mission is assured.

Dr. N. G. Newman preached at Oakland, Chuckatuck, last Sunday. Young people of the church conducted the devotional service. It is announced that the parsonage committee of Oakland and Berea Churches have decided on a temporary parsonage for their new pastor, Dr. H. S. Hardcastle.

The marriage of Miss Betty Estelle Blow, daughter of Mr. and Mrs. Wayland Lord Blow of Whaleyville, to James Wesley Lewis, son of Mr. and Mrs. Live C. Lewis, also of Whaleyville, took place Sunday afternoon, January 8, at one o'clock at the home of the Rev. R. E. Brittle, the officiating minister, on the North Carolina Highway.

Through the generosity of Deacon E. W. Neville of our Church at Chapel Hill the home of the Convention Superintendent now has planted around it beautiful shrubbery. Brother Neville gave of his time and his connection with a good nursery concern to make this beautiful shrubbery possible. Mr. Neville is interested in his own church and is one of the most faithful members of our Chapel Hill Church.

ARE LAYMEN IMPORTANT?

Laymen are the most important preachers in Congregationalism. The entire work of the church rests upon the initiative, the good-will and the up-with-the-sleeves kind of hard work which they do. This is what the

laymen from Arlington, Virginia, have to say.

Every church should be proud of its laymen. Most churches recognize them on one Sunday morning during the year and especially on the day when it is necessary to deal with the financial plight of the congregation. For three years the Rock Spring Church has given increasing recognition to the laymen during the vacation of the minister. The idea originated in the executive committee of the congregation and has been carried out each year by the deacons and ushers.

Within the congregation we have found that lay sermons are preached by businessmen, engineers, advertising men, "Y" secretaries and a retired Methodist Circuit Rider. After the month is over the usual reaction is "They all had something different to say." From what has been recalled the laymen did not shrink from large undertakings, they dealt with problems of national resources and of human resources. One layman talked about Church Union with a deep religious conviction. Another discussed the matter of our Civilization and whether or not it was really getting better basing his thinking on the text, "Am I my brother's keeper?"

A stranger came to the church during the month and indicated that he was willing to join the church because he thought that there must be something to a church where the laymen were able to preach and carry the full responsibility while the minister was away. So what the laymen said is really not so important. The impression they have made goes beyond mere words and has its effect in the congregation and on strangers in the midst.—*Paul R. Hunter, Minister, Arlington, Virginia.*

JULIA WILLIAMS BECOMES BRIDE OF JOHN MATTHEWS.

Mrs. Julia Powell Williams, daughter of Mrs. H. Richard Powell of Drum Hill, N. C., and the late Mr. Williams became the bride of John Rogers Mathews, also of Drum Hill, son of Mr. and Mrs. E. H. Mathews of Gates County, N. C., at the home of Mr. and Mrs. A. J. Jones in Gates, N. C.

The Rev. R. E. Brittle, pastor of the Bethlehem Christian Church, performed the ring ceremony before an altar arranged with pine, magnolia, white roses, white camelias and lighted candles in silver holders.

The processional wedding march fram Lohengrin and the recessional

march by Mendelssohn were played by Miss Norma Riddick of Whaleyville.

Just before the ceremony Miss Conrad Jordan of Whaleyville sang "Because" and "I Love You Truly."

LETTER OF APPRECIATION.

Smithfield, Va.,
January 6, 1950.

KIND EDITOR OF THE CHRISTIAN SUN:

I enjoy THE CHRISTIAN SUN and feel hurt that I am not able to help support the various causes for which it stands. I pray the Lord will put it into the hearts of those who can, and will, do all they can to support every phase of work, especially the Jacksons, the orphanage and the college, etc.

Yes, like a house on fire—if I can't help put it out, I will sound the alarm. Faith and works based upon prayer and the Eternal Word of promise unto you and to your children, and to them afar off (the Jacksons) are not without its reward, if given the right-of-way. May all be thrifty in working for the Kingdom to come and His will be done in 1950.

MRS. MARGARET R. PULLEY.

CALLING A MINISTER.

Things to Remember.

There are some things to be held in mind always. *First*—We do have recognized academic and educational standards for Congregational ministers. The equivalent of a college degree plus a seminary training has been set as standard. *Second*—The State Conference office can get for you the record of any Congregational minister in a very short time. *Third*—The State Superintendent does not have power of placement. Churches must and do choose their ministers and the ministers should remember this. *Fourth*—The resources of the State office are available to every church as it makes search for a minister and every church making such a search needs that help. *Fifth*—There is no such thing as a "string of candidates."

The Process.

When the minister resigns, the first thing to be done is the call of a church meeting to act upon the resignation. This action ends the pastoral relationship. In the same meeting a Pastoral Committee should be elected. It becomes the duty of this committee to search for a new minister and when

(Continued on page 14.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

NOTICE OF PROPOSED AMENDMENT TO THE CONSTITUTION OF THE SOUTHERN CONVENTION.

The Executive Committee of the Executive Board of the Convention in special session on January 9, 1950, considered proposed changes in the Convention having to do with the duties of the Treasurer (Article VIII, Section 4, page 36 of the 1948 Manual) which now reads as follows:

The Treasurer shall receive all funds through the Convention Office for the Convention and denominational enterprises, except for Conference interests, give receipt therefor, keep an accurate record of the same, shall deposit such funds in a depository designated by the Executive Board; shall disburse designated funds to Boards, Institutions and other agencies at regular intervals on order of the Superintendent, and shall disburse funds for Convention obligations on order of the President of the Convention. He shall make reports to the semi-annual meetings of the Executive Board, to the biennial sessions of the Convention, and at such other times as may be requested by the Executive Board or the Convention. He shall be adequately bonded and his accounts shall be audited annually as determined by the Executive Board.

VOTED: "That Article VIII, Section 4 of the Constitution, having to do with the duties of the Treasurer, beginning immediately after the semicolon and continuing through the remainder of the sentence, be amended to read as follows:

shall disburse funds for the Convention obligations as provided by the budget approved by the Convention or its Executive Board; shall disburse designated funds to Boards, Institutions, and other agencies at regular intervals; and may disburse for Boards and agencies their funds upon order of proper official of respective Boards or agencies. (The balance of the section remaining the same.)

VOTED: "That the Superintendent request the Secretary of the Convention to insert the above proposed amendment in THE CHRISTIAN SUN ninety days prior to the Southern

Convention meeting, as provided by Article XV of the Convention Constitution on amendments.

JOHN G. TRUITT,
President.

WM. T. SCOTT,
Secretary, Pro-tem.

STANDING COMMITTEES OF N. C. & VA. CONFERENCE FOR 1949-50.

Executive—S. C. Harrell, Thurman Bowers, W. J. Andes.

Program—S. C. Harrell, Thurman Bowers, W. J. Andes and pastor of host church.

Evangelism—Thurman Bowers, M. V. Welch, W. W. Sloan, Tucker G. Humphries, Frank W. Murtfeldt.

Ministry—W. E. Wisseman, D. J. Bowden, M. W. Andes, F. E. Reynolds, Kenneth D. Register.

Christian Education—Mrs. W. E. Wisseman, F. E. Reynolds, Miss Mary Frances Thelen, Mrs. Mark W. Andes, Miss Dorothy Foltz.

Laymen's Fellowship—W. T. Dunn, George D. Colclough, J. H. Rountree, James R. Hailey.

Social Action—James Allan, William P. Smith, Wm. H. Morgan, H. Shelton Smith, D. J. Bowden.

Ministerial and Church Ethics—Robert T. Woodruff, Jr., Allan Hurdle, W. W. Sloan.

Budget and Apportionments—George D. Colclough, Russell Powell, W. E. Walker, H. E. Crutchfield.

(Continued on page 8.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

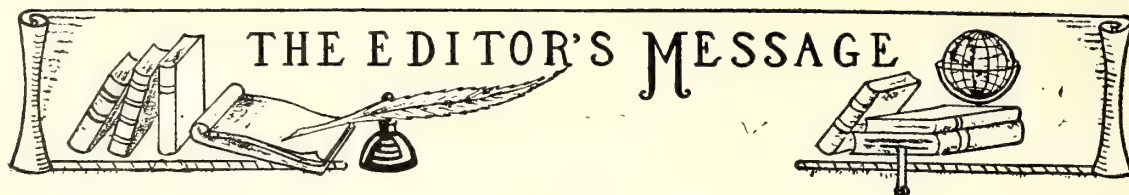
Enclosed find \$..... for which please send The Christian Sun for one year to:

Name

Address

Name of Church

[] New [] Renewal



Welcome, Dr. O'Neill

"God works in mysterious ways, his wonders to perform." An Irish lad by the name of Will Barnes O'Neill decided to become a preacher. That was natural and appropriate, for Ireland has produced many good ministers of Jesus Christ.

There was a time when ministers felt they had to go abroad in order to complete their theological training. Now the trend is slowly reversing itself. Young Will Barnes decided to try his fortune in America so he crossed the mighty blue and enrolled at Drew Theological Seminary. There he was trained in the arts he has pursued so effectively in his subsequent ministry.

Dr. O'Neill served churches in Montana, New York and Florida before going to Holland, Virginia. Under his leadership at Holland the setting for worship has been greatly enhanced. His virile and prophetic minis-

try has been felt throughout the community. The Eastern Virginia Conference and the Southern Convention are indebted to that Irish home which gave a son to the ministry.

Having completed his ministry in Holland last Sunday, Dr. O'Neill will preach his first sermon as pastor of our Sanford (N. C.) Church on Sunday. We congratulate pastor and people on a mutually happy choice. Dr. O'Neill will enjoy serving this loyal congregation in their church with its newly added facilities. The church will enjoy fully the mature ministry, the crusading spirit, delightful accent and liturgical finesse of Dr. O'Neill.

Having preceded Dr. O'Neill to Eastern Carolina Conference by a few months, the editor exclaims: "Welcome, Neighbor!"

Is the Bible Out of Date?

The Bible is not out of date for those who have eyes to see and ears to hear. It is not out of date for those who have the faith to test its precepts realistically.

Here is the story of Bethany Presbyterian Church in Haddon Heights, New Jersey. Under the leadership of the Rev. Jarvis S. Morris, the Parable of the Talents was reenacted. His congregation built up a borrowed \$850 into a profit of \$2,500 over a period of six months. Ernest Denter, nine, took \$1 and earned \$50 selling his mother's cupcakes. Leroy Dugan, a business man, took \$30, rented a deep-freeze unit, bought wholesale meats for sale to neighbors and made a \$60 profit. The pastor

put \$10 into a vegetable garden and it brought in \$175. His wife conducted an art class. Other women sold plants, baking and sewing. Children ran lemonade stands.

The Bible should be lived as well as read. In too many instances the church has been as reluctant as the world to test the precepts of the Bible. There are a few obscure passages in the Bible, but there are many that are clear, practical and capable of infinite illustration and fulfillment. The Parable of the Talents could bring new life and vigor to many of our churches. Who is willing to try it?

Obituaries

One important function of a church paper is the publication of obituaries. Many ministers and families are eager to see that no details are overlooked in local arrangements for a funeral, but have no compunction of conscience concerning the church-wide interest in the deceased.

Christians are those who believe in and practice the communion of the saints. They neglect no opportunity to further the fellowship and communion of the saints. One small but indispensable way to do just this is to prepare an appropriate obituary on the passing of a saint.

Some families have been grieved when no mention of their loved one appeared in the publication to which they were subscribers for years. A minister has not completed his responsibility when the benediction has been pronounced at the graveside. An obituary notice should be forwarded without delay to the church paper.

Obviously, a publication of our proportions could not publish voluminous obituaries for every member of

our churches. In many instances a simple announcement of funeral services will suffice.

The Master said, "Let your light so shine before men that they may see your good works and glorify your father in Heaven." The preparation of an appropriate obituary may be the last opportunity to let the knowledge of a good life shine, that others, being reminded of those good works, may glorify our Father in heaven.

After failing to get an obituary in, resolutions are in order. The usual formula, "That a copy of these resolutions be sent to the family, a copy be entered on the records of our society, and a copy be sent to The Christian Sun for publication," is appropriate for the minutes of the resolving group and the copy sent to the family, but superfluous for publication. The monotonous repetition of this phrase in countless resolutions is an unnecessary burden in publication, and should be stricken from the copy sent for publication.

Alcoholic Myopia

By BISHOP EDWIN HOLT HUGHES.

The near-sighted persons are able to see clearly some one thing that is close to their eyes without beholding the many things in the farther distances of the scenery. A tree "seeable," but not the forest. The lamp-post shines plainly, but the cluster of stars in the skies dulls in concealing farness. There is, also, a mental myopia, and this of a kind that can be cherished and cultivated. In dealing with the beverage liquor traffic in this current period, many thousands of people have achieved this myopic limitation. For them, there is only one direction in life's compass, and not even the largest and most visible weather vane exists for them.

Of course, as hinted, this tendency is not confined to any one interest or cause. We all know men who are fanatical about golf, about baseball, about football, about tariff, about the New Deal, about the stock market, about types of literature, and even about fox hunting, with forty people, forty horses, forty hounds, pursuing one poor little animal in the name of sportsmanship! When this mood turns against some way of life, it becomes positively furious. Just now, antagonism toward a political party or emphasis may become violent and virulent. All of us have recently seen partisanship, Republican and Democratic, that are far more fanatical than the feelings shown by the most eager foes of rum. Perhaps a frequent definition might be put into this form: a fanatic is one who conscientiously favors a conviction in the moral realm against an appetite that is harmful or for a traffic that gives return of revenue. A silver dollar held before the eye can hide the vast sun!

III.

Some time ago, a judge, speaking in his personal capacity, stoutly proclaimed his indignation against the temperance extremists who would restrain him because there were men and women who did not know "how to handle their liquor." Declaring that he—though a fairly regular drinker—had never been drunk; had never disturbed society by the use of liquor; had lived up measurably to the ideals of citizenship; had become utterly weary of the cranks who would invade his liberty, and that he would thereafter break forth in rebukes for the moral assailants! Indeed, this threatened program sound-

ed like a proclamation of verbal intemperance! Here again, we find myopia. This judge needed only a looking-glass large enough to show what he regarded as an admirable example. In this big reform he was what the philosophers would call a "solipsist," that is, a man who thought he was the only thing in the world. All other people were illusory. The view was that when your desire for liquor seized upon you, it was right to regard society as just yourself. Yet the great St. Paul, long ago condemned that psychology and insisted that in the matter of "food" and "drink" we were under obligation to consider others. The myopia that sees only the immediately-at-hand self, is a dangerous approach to moral blindness.

III.

There is, also, a constant tendency to regard each tragedy coming from rum's use as a single and isolated thing. A scholar once declared that it would be a correct literalism to translate an early sentence in the Bible thus: "It is not good for *fact* to be alone." In many realms one fact is morally joined by a thousand facts. When we find a single witness, a chorus of witness will crowd into the courtroom of life and will give corroborating testimony. There are some examples in the present liquor situation.

IV.

Recent headlines in the daily press tell of feminine tragedies brought on by alcohol. One records the fact that a grandmother killed her grandson when he came home drunk, and in a threatening mood; another, the story of a posse seeking a girl involved with a boy in a murder, and fleeing from a scene where empty beer cans, whisky bottles, and glasses littered the ground; another, the sordid tale of a 19-year-old drunken maid held in the stealing of a baby. The myopic observer may affirm that these cases are lonely things, yet the truth is that they have become frequent and common. One who clips from the dailies the accounts of tragedies that are caused by drink, affecting innocent victims and guilty imbibers among women; or one who consults psychiatrists concerning the visitors to their parlors; or one who looks either into prison records or into the lists of the sanatoria for the alcohol-ridden among women, will not lack for evidence of a growing destruction. Of many de-

fenders or neglectors of the liquor facts, it could be truly said, "Having eyes, they see not."

V.

A kindred myopia exists in relation to automobile injury or mortality. That smashed machine by your roadside with anxious crowds gathering, and with the hospital ambulance shrieking along its race for the wounded, is not an isolated thing. It is a part of a long procession of disaster—and the procession often reaches its dreadful climax with a hearse. The viewers of the traffic courts are so plentiful as to be incontrovertible; and the statistics would be still more appalling if vigorous influence did not succeed in changing the words "drunken driving" to "reckless driving." We read in the *Los Angeles Times*, "Woman Driver Given 180 Days for Driving When Drunk"; or in the *Raleigh Times*, "Auto Runs Wild, Six Persons Hurt," the wildness being communicated to the automobile by a drunken Marine sergeant who disgraces his noble group; or in the *South Bend Tribune*, "Motorist, 22, Fined \$110 on Drink Count." These stories are constant. They have been written in practically all our towns. For those who want a cure for their "near-sightedness," there are countless telescopes that will give black revelations. Do you desire the records revealed or concealed? Are you wholly determined to be partially blind?

The Margaret Mitchell case is a vivid and recent illustration. The gifted authoress is smitten on Atlanta's streets by an automobile driven by an intoxicated driver. A movie illustrating this tragedy is not likely to be placed upon the screen! If it were, the man at the wheel would have to be shown in the early film as the man at the bar! The title would not be "Gone With the Wind," but "Gone by the Alcoholic Storm." The effect of liquor would not then be represented as tiny whirlwinds of dust on the roadways, but rather by a rushing cyclone that disappeared into upward clouds to reappear to move destruction in thousands of places.

Certain readers will peruse the above and be quick to give the writer an uncomplimentary name. Let it be so. The retort is that myopia is a distinct physical limitation, and that proposed mental and spiritual myopia will not make a favorable entry for any recording angel of the soul's life.

It is not enough for a gardener to love flowers; he must also hate weeds.

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

TRAINING SCHOOL IS HELD AT SUFFOLK CHRISTIAN CHURCH.

The Rev. Lelia Anderson of Yankton, South Dakota, a field representative of the Congregational Christian Churches under the Department of Christian Education, is one of the speakers at the Leadership Training School of the Suffolk area of the Congregational Christian Church. Classes started Sunday at 2:15 p. m. at the Suffolk Christian Church.

Miss Anderson, whose contagious smile and friendly approach win the cooperation of all who work with her, specializes in helping rural communities make religion vital in daily living. She prefers to pioneer in difficult jobs, especially the kind of thing that people say "can't be done."

Born and reared on a farm in Illinois, she attended a country school in which she later taught even before going on to high school.

She attended Monmouth College and Ileria Junior College in the Ozarks. Later she went to the University of Chicago where she won her M. A. and B. D. degrees.

While studying at Chicago, Miss Anderson did supply preaching. During the past five or six years she has been doing religious education work in the South Dakota Conference of Congregational Christian Churches.

Other speakers of the Training School are Revs. W. Millard Stevens of the Christian Temple, Norfolk, William J. Andes of Winston-Salem, N. C., and Duane Vore of the Suffolk Christian Church. Stevens is giving a survey of the New Testament, Andes a course on how to improve Sunday Schools and Vore on Youth Work.

LEADERSHIP TRAINING SCHOOL. NORFOLK-PORTSMOUTH AREA.

* * *

SOUTH NORFOLK CHRISTIAN CHURCH,
SOUTH NORFOLK, VIRGINIA,
JANUARY 22-26, 1950.

* * *

Participating Churches—Berea, Great Bridge; Norfolk: Bay View, Christian Temple, First, Little Creek, Rosemont, Second; Portsmouth: Elm Avenue, First, Shelton Memorial; South Norfolk,

Committee—Rev. Herbert C. Council, Jr., General Chairman and Dean; Rev. Ellis N. Clarke, Rev. W. S. Carne, Rev. W. Millard Stevens, Rev. M. E. Taylor, Rev. Johnson Griffin, Rev. O. D. Poythress, Rev. J. Everette Neese. Pattie Lee Coghill, Ex Officio, representing the Board of Christian Education.

Schedule—Sunday Afternoon, January 22:

- 2:15 Registration.
- 2:30 General Assembly.
- 2:45-3:35 First Class.
- 3:40-4:30 Second Class.

Schedule—Monday Through Thursday Nights:

- 7:30-8:20 First Class.
- 8:20-8:35 Intermission.
- 8:40-9:30 Second Class.

General Notices:

1. Rev. J. Everette Neese is in charge of Worship at the Assemblies.
2. Bring with you your Bible, a notebook and a pencil.
3. Credit Certificates will be given through our Division of Christian Education to those persons attending these classes and doing the prescribed work.
4. Cost: The School will be financed as last year by the participating churches and the Board of Christian Education. Your only cost will be inexpensive text books. Bring some extra money if you are interested in buying additional books and materials for your classes.

* * * *

Courses and Teachers.

212a "Teaching Children in the Church School"—Teacher: Miss Lelia Anderson, Yankton, S. D. The following topics may be considered in this course: (1) What is a lesson? (2) How does a teacher prepare for a class period? (3) How may lesson materials be used? (4) Materials and methods which help children to grow religiously.

311a "Teaching Youth." Teacher: Rev. Duane Vore, Suffolk, Va. This course deals with such matters as how learning takes place; how to use lesson materials;

how to supplement these materials and relate them to the ongoing experiences of the group; how to deal with actual problems and needs of the group.

122a "A Brief Survey of the New Testament." Teacher: Rev. W. Millard Stevens. This course will help students get a picture of the contents of the New Testament by studying the books in groups, such as the Gospels, the letters of Paul, other letters, and Revelation. Also, the question will be considered, "What is the relation of the New Testament to Christianity?"

* * * *

Obligations to the Sunday School.
(Both Teacher and Church Have Them.)

Obligations of the Teacher:

1. Be regular in attendance.
2. Be present early to greet the pupils upon their arrival.
3. Spend adequate time in preparation.
4. Worship with the pupils during the devotional periods.
5. In case of unavoidable absence, notify the superintendent so that a qualified substitute may be secured.
6. Attend special training courses as they are available.
7. Follow up absentees and prospects.
8. Live an exemplary life.
9. Attend the monthly workers' conferences.
10. Study the home life of the pupils.
11. Keep contacts with pupils outside of the classroom.
12. Cooperate with other teachers and the officers of the school.

Obligations of the Church:

1. Provide a meeting place for the classes with as great a freedom from distraction as is possible.
2. Provide adequate heating, lighting, ventilation, and sanitation.
3. Provide necessary aids for teaching such as lesson material, maps and blackboards.
4. Conduct helpful workers' conferences.
5. Provide textbooks and supplementary literature to help in the preparation of the lessons.
6. Subscribe to magazines which will help with the continuing education of the teacher.
7. Encourage parents in the church to cooperate with the teachers.
8. Provide sufficient funds for the program of the school.
9. Aid the teacher through social recognition and prayer.

(Continued on page 13.)

News of Elon College

By PRESIDENT L. E. SMITH

TRUSTEE MEETING.

The Board of Trustees of Elon College will meet in mid-year session Tuesday, February 14 at 10 a. m. The committee on finance, committee on faculty, and other committees will report to this meeting. The Alumni Association will be asked to submit a detailed report on the new Memorial Gymnasium now nearing completion. This is a very important meeting of the Board. Issues will be presented that will require careful consideration and definite decisions. Ministers, local churches, and individuals who may have matters of interest to the college to present are given the privilege of submitting the same to the president in advance of the meeting.

CONGREGATIONAL CHRISTIAN COLLEGES MEET.

The annual meeting of the Council of Congregational Christian Colleges was held at the Netherland Plaza Hotel, Cincinnati, Ohio, on January 9-12 in connection with the sessions of the Association of American Colleges. Dr. L. E. Smith, President of Elon College, presided over the C. C. C. C. gathering with President Walter Giersbach of Pacific University as Vice-President. The Secretary of the Council, President J. Clark Graham, was unavoidably detained. Dr. Bryant Drake, 19 LaSalle St., Chicago, Illinois, was elected Acting Secretary for the meeting. From the headquarters of the Congregational Christian Church Dr. Harry Stock, 14 Beacon Street, Boston, Massachusetts, was in attendance for all or part of the sessions. Meetings were held throughout the day on Monday, January 9, followed by a breakfast Tuesday morning. After an interval to permit attendance on the sessions of the Association of American Colleges, the C. C. C. C. meetings were resumed on Thursday morning and continued throughout that day with a joint session with the E. and R. college presidents that afternoon, these being also in annual convention. Adjournment was taken late Thursday afternoon after all C. C. C. C. officers were continued in office for another year.

Various matters came before the C. C. C. C. for consideration at this

time; including the effects upon the Congregational Christian colleges of the merger with the E. and R. church; the status of Congregational Christian junior colleges, also of those colleges not belonging to an accrediting association; the relation of the Congregational Christian colleges to the Home Mission Board and other church agencies; and the more active and direct support of the church institutions of higher education by the church at large.

It was voted by the C. C. C. C. to request the Department of Christian Education of the Congregational Christian Church to determine which colleges are to be included in the term "Congregational Christian," also that a plan be worked out in connection with representatives of the E. and R. church, either before or after the merger becomes effective, whereby the church at large will be asked to carry on a campaign designed to supply larger financial support to the colleges included in the Congregational Christian and Evangelical and Reformed groups. It was also voted to invite the A. M. A. colleges as well as the theological seminaries operating under Congregational Christian auspices, to become members of the C. C. C. C. with a view to making the Council a more effective instrument for Christian education as carried on in those institutions of learning operating under the auspices of our denomination.

The next meeting of the Council of Congregational Christian Colleges will be held in January, 1951, at the call of the president.

WILLIAM MOSELEY BROWN.

THE ASSOCIATION OF AMERICAN COLLEGES.

The Association of American Colleges met in annual session in the Netherland Plaza Hotel, Cincinnati, Ohio, January 9-11. The theme for the meeting was "Great Teaching." A number of reports and addresses bearing on this theme was given. President Gaines of Washington and Lee University spoke on "Great Teaching Plus." President Gaines is a magnificent speaker and always arouses the interest of his audience. He contended that the overplus of

great teaching was not of the intellect but of the heart, that the teacher's passion for his job aroused in his student a desire for things beyond the realm of his knowledge. Wednesday morning session was given to the consideration of the financial needs of present-day higher education. President Stassen of the University of Pennsylvania addressed the Association on "The Relation of Business to Education." He emphasized the acute necessity of additional financial support for many of our colleges. In his argument, he presented the destiny of private enterprise and freedom of instruction as one and the same. He called attention to "Corporate Giving" and insisted that it is good business for corporations to give support to our privately endowed institutions. The President of the National Association of Manufacturers added his word of commendation for the support of free education by the corporations of our country.

It is wholesome, I think, when business through its representatives senses its opportunities in the matter of the support of higher education, and such, that business takes a part in the support of our non-tax supported colleges. This would seem to be an opportune time for our colleges to make a careful analysis of their holdings and determine their minimum needs for the continuation of their programs of instruction and the expansions required to meet future needs. A clear-cut, convincing statement of their affairs to present the same to businessmen and corporations for co-operation in securing the necessary funds to meet needs as ascertained by careful investigation. It is quite possible that our colleges move along at a far too slow a rate and with far too meager support simply because we have not taken time to analyze our needs or had the courage to make our request. The colleges do have needs. Men and women do have money with which to meet these needs and they will contribute if the needs are presented clearly and convincingly.

APPORTIONMENT GIVING.

It is almost proverbial that a bad start is prophetic of a good ending. In the case of the support of the college by the church, it is earnestly hoped that this prophecy will come true. Our report for the first week in the new year is not very auspicious. May it be the seed of an abundant harvest as the weeks and the months pass. The matter of financial support

(Continued on page 10.)

Christian Missions

At Home and Abroad

MISSIONARY APPOINTEES.

Mr. and Mrs. David Albert Bergmark of Brooklyn, New York, former Massachusetts residents, have just been appointed as Congregational Christian career missionaries under the American Board of Foreign Missions, Boston, Mass., for service in the Near East. They will be stationed in Istanbul, Turkey, where Mr. Bergmark will take over the post of Treasurer and Business Agent for the entire American Board Near East Mission.

Since 1946 Mr. Bergmark has been Executive Secretary of the historic Plymouth Church of the Pilgrims, Congregational, in Brooklyn, New York, Dr. L. Wendell Fifield, minister.

A World War II veteran, Mr. Bergmark trained at Quonsett Point, R. I., and served with the U. S. Navy, part of the time in the Bureau of Aeronautics at Washington, D. C., and after the war for a period in the History Writing unit of the Chief of Naval Operations. Prior to the war he was with the New York Telephone Company in Brooklyn for seven years.

The Bergmarks with their three children—Julia 8, Pamela 6 and David 2—hope to sail early in the spring for Turkey.

At Plymouth Church, where the first two pastors were Dr. Henry Ward Beecher and Dr. Richard Salter Storrs, Mr. Bergmark has had complete supervision of the extensive church plant covering half a large city block, administrative supervision of a Day Nursery and has worked closely with Dr. Fifield on numerous community projects. Mrs. Bergmark, in addition to her full-time job as a wife and mother, has aided in the Church School, sung in the choir and has been the Devotional Chairman of the Woman's Guild.

"HERE AM I, SEND ME."

Miss Grace Marling Robertson, daughter of Mrs. A. J. C. Robertson, 742 Harrison Avenue, Beloit, Wisconsin, has been appointed a career Congregational missionary to Japan by the American Board of Foreign Missions, Boston, Massachusetts. Miss Robertson will join the faculty of the

Glory Kindergarten Training School, a Christian institution in Kobe, Japan, which teaches Japanese women how to be good kindergarten teachers.

Born in Rutherford, New Jersey, Miss Robertson was educated in the Beloit High School, the Chaff National College of Education, University of California and Ward Business School.

She goes to Japan with over eight years of background experience as a teacher in both kindergarten and primary grades in the public schools of Monroeville and Ann Arbor, Michigan, and Madison, Wisconsin.

Miss Robertson is a member of the First Congregational Church of Madison, Wisconsin, Dr. Alfred W. Swann, minister. Her interest in Christian foreign service began early. When she was in her teens she visited a missionary aunt in Cairo, Egypt, thus coming into personal contact with Christian missions on the field. The idea of becoming a missionary herself was further stimulated by the career of an uncle who was for many years a distinguished missionary in Northern Rhodesia.

Last summer Miss Robertson visited Holland, working with Dutch, German and American students in a Summer Work Camp where she dug potatoes by hand eight hours a day and "built friendships and memories and understandings which should last a lifetime."

Next month Miss Robertson will go to the Yale Institute of Far Eastern Languages and study Japanese and hopes to sail for her work in Japan in July or August.

CONVENTION OFFICE.

(Continued from page 3.)

Foreign Missions—W. J. Andes, Mrs. W. W. Wisseman, Percy Ricketts, Mrs. Ed Mitchell, R. B. Crawford, Mrs. T. S. Scott.

Historian—C. E. Newman.

Memoirs—J. L. Neese, William Rich, C. E. Newman.

Stewardship—Tucker G. Humphries, M. W. Andes, H. E. Crutchfield, J. R. Walker, Robert T. Woodruff, Jr.

Superannuation—D. R. Fonville, M. T. Sorrell, C. L. Simpson.

Religious Literature—H. E. Crutchfield, Mrs. D. M. Estes, G. H. Veazey, Earl D. Weed.

Home Mission Board and Rural Church—W. W. Snyder, W. T. Dunn, Mrs. J. D. Strader, Mrs. O. H. Paris, K. D. Register, Mrs. R. W. Iseley, G. H. Veazey, Mrs. J. G. Truitt.

Pilgrim Fellowship—Miss Dorothy Ballinger, Miss Lois Long, Miss Melva Foster, Mrs. M. W. Andes, Miss Ruth Helen Gunn.

REPRESENTATIVES TO VIRGINIA COUNCIL OF CHURCHES FOR 1949-50.

North Carolina and Virginia Conference—Rev. James B. Allan, 1509 McKinney Avenue, Lynchburg, Virginia; Mrs. C. B. Wilkins, Virginia, Virginia.

Eastern Virginia Conference—Dr. Roy C. Helfenstein, 3206 Grove Avenue, Richmond 21, Virginia; Dr. H. S. Hardeastle, Chuckatuck, Virginia; Rev. Duane N. Vore, Suffolk Christian Church, Suffolk, Virginia; Rev. W. Millard Stevens, 272 East 39th Street, Norfolk, Virginia.

Valley of Virginia Conference—Mr. Roy A. Larrick, 367 East Piccadilly Street, Winchester, Virginia; Rev. S. E. Madren, Elkton, Virginia.

REPRESENTATIVES TO NORTH CAROLINA COUNCIL OF CHURCHES FOR 1949-50.

Western North Carolina Conference—Rev. Fred P. Register, Box 201, Varina, North Carolina; Miss Susie D. Allen, 612 West Lane St., Raleigh, North Carolina; Rev. A. H. McIver, Sanford, North Carolina; Mr. J. F. Hilliard, Cary, North Carolina.

North Carolina and Virginia Conference—Dr. W. E. Wisseman, 315 North Edgeworth Street, Greensboro, North Carolina; Rev. Tucker G. Humphries, 609 Montgomery Street, Reidsville, North Carolina; Mr. George D. Colclough, Elon College, North Carolina; Mr. W. J. Fonville, RFD, Burlington, North Carolina.

Western North Carolina Conference—Rev. W. T. Madren, Sophia, North Carolina; Mr. Cyrus Shoffner, Liberty, North Carolina.

When the devil wants a lie told, he just whispers it into the ear of some well-meaning but credulous person.

Church Women at Work

With Emphasis on Missions

Mrs. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

BIBLE STUDY BOOK CHANGED.

There are no further copies of Purdy's book on the Gospel of John—the book which has been recommended for use this year. Instead, the book, *These Are Written*, by James E. Sprunt, 25c, may be used. This book may be ordered at the same address, Committee on Women's Work, Presbyterian Church, U.S.A., Henry Grady Building, Atlanta, Georgia. It is reported to be very good and well liked by those who have used it.

WINSTON-SALEM WOMEN SPONSOR SUPPER.

The Woman's Association of Winston-Salem is sponsoring the serving of a Laymen's Fellowship Supper on Saturday evening, January 28. Laymen from Congregational Christian Churches and Evangelical and Reformed Churches in this area are invited. Profit from this supper will be applied on a fund which the women are planning to use for improving the pastor's study. A Standing Committee for making extra money reports each month and presents a new idea for making money, and this money is applied on the project. Last month, the women made aprons to sell, and the previous month they auctioned off pot plants.

MISS ANDERSON SPEAKS BEFORE BURLINGTON WOMEN.

Miss Leila Anderson, Field Representative of the Congregational Christian Churches, under the Department of Christian Education, spoke to about fifty women of the Burlington Church who gathered for the regular monthly meeting of the Woman's Auxiliary held at the church on Monday. She spoke of the influence the home has in the Christian training of the family, gave aids and helps to use in the Home Program. She also spoke of, and displayed, books and material pertaining to her subject.

During the business session which followed Miss Anderson's talk the news of the arrival of Mr. and Mrs. Henry E. Robinson and children was discussed. They are expected some time this week, but Mr. Robinson is not to assume church responsibilities

until February 1. The women expressed delight over their early arrival and made plans to help make their change of home comfortable.

A real fellowship luncheon was served in the church dining room by Circle No. 4, under the leadership of Mrs. Earl Cates.

SUGGESTIONS FOR WORLD DAY OF PRAYER.

The theme, "Faith in Our Time," should begin to appear everywhere and can be repeated in newspaper, on radio and in theatre, as well as in churches. People who never come to church are groping for that "Faith." May the World Day of Prayer help them to find it. For helpful and meaningful observance, note these suggestions:

1. Clear dates now with all important organizations in town.
2. Make your local observance sound irresistibly attractive.
3. Use the two filmstrips *Thy Kingdom* and *The March of Missions* (\$2 each, purchase price—National Headquarters).
4. Circulate them in various departments of every church. Many clubs would use them.
5. Start your series of releases to local newspapers. Include dramatic stories from The Speakers Sheet. Lead up to stories of your local observance.
6. Approach theatres for use of The Call and Prayer on screen and in lobbies.
7. Arrange for window displays in business houses.
8. Then—send the story of what happened to National Headquarters.

Radio.

Besides spot announcements, plan carefully a four- or six-week series on "Faith." Tell human-interest stories of what it has meant to lives around the world, and in your community. Take good material to your local radio persons for consultation.

Sunday, February 19, 10:30 a. m., EST, CBS—Rev. Harriet Louise Patterson on "The Church of the Air" for: The World Day of Prayer.

Films and Visual Aids.

Film strips, motion and sound pictures and slides can be used to good advantage in programs:

1. To add inspiration to a worship service.
2. To furnish the basis for a discussion.
3. To motivate a group of Christian action.
4. To give background information.

* * * *

The January 1950 copy of *The Church Woman* contains several excellent articles on race prejudice, prayer and race, and so forth. Also a fine civil rights map of America explains just what states have discrimination, segregation, or no legislation regarding race. This map may be ordered in cloth for \$2.00 and paper for \$1.00 from Oceana Publications, 461 West 18th St., New York City, and would be a fine supplement to any program on race.

CYPRESS CHAPEL.

The Woman's Missionary Society of Cypress Chapel Christian Church met Sunday night, January 8, with Mr. and Mrs. Clarence Bunch. Mrs. J. W. Jones presided.

Devotionals were conducted by Mrs. Roy Brinkley. Miss Nettie Harrell offered prayer. The society voted to buy a T. B. Bond. The president reported ten boxes sent to the shut in people in the community.

Mrs. G. C. Mann taught the Bible Study from the Book of St. John. Mrs. Roy Brinkley presented a program with Mrs. Paul Parker reading "New Year's Resolutions."

Mrs. Melvin Brinkley read "Shield of Faith." Mrs. J. P. Byrd read a poem, "Let Us Forget." Mrs. Grady Brown, a poem, "A Half-Mile from Churen."

Mrs. G. C. Mann gave the benediction. The society adjourned to meet in February with Mr. and Mrs. Paul Parker. The hostess served delicious refreshments.

An eminent surgeon was one day sent for by the Cardinal Du Bois, Prime Minister of France, to perform a very serious operation upon him. The Cardinal, on seeing him enter the room, said to him, "You must not expect to treat me in the same rough manner that you treat the more miserable wretches at your hospital." "My Lord," replied the surgeon, with great dignity, "every one of those miserable wretches, as your eminence is pleased to call them, is a Prime Minister in my eyes, for each is one of God's poor." — *Rev. W. W. Landrum, D. D.*

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS & GIRLS:

One of the nicest things about our church is its garden. Just across from the Sunday school is the lovely garden belonging to and cared for by the Church of Wide Fellowship.

There are many kinds of trees: arbor vitae, cedar, pine, holly and dogwood. There are shrubs and ivies. There is a green velvety carpet of grass . . . yes, right now, because our town is a winter resort.

A dignified looking sun dial tells the hours and many fat robins come to gossip and twitter. Squirrels chase back and forth and up the trees while an occasional mole dares dig a tunnel under the grassy lawn.

Benches invite passersby to stop and rest awhile and enjoy the quiet of this beauty place. A sign tells that the garden belongs to all and that they are welcome to stop.

At Christmastime there was a lovely manger scene in the garden. The background was of straw and before it stood the manger, the shepherds around the Holy Family and a grazing sheep. Many people paused to see this scene.

The garden has been here a long time. It was made possible by the thoughtfulness of some people. I tell you about it because I think many churches could have have one. Just a little plot will hold a few shrubs or flowers. A bird bath, a plaque of St. Francis the patron saint of the birds, or a niche with a religious figurine would make a beauty spot worth visiting. Many city churches need such a place. It would be a good project for junior boys and girls. If you come to the mid-Southland, please visit our garden.

"BRING A HORSESHOE!"

By IRMA DOVEY.

Issued by the National Kindergarten Association.

"What does she mean—'bring a horseshoe'?" seven-year-old John was asking Kenneth as they left the schoolhouse.

"Oh, you know—one of those round thing you find in barns," Kenneth answered. "They put them on horses' feet sometimes."

John Still looked worried; blocks of wood and oatmeal boxes for drums

would be easy to bring for the rhythm band, he reasoned—but a horseshoe!

As I stood by the window listening, I was amazed. Were horses now so rare that horseshoes were almost entirely unknown to children? It seemed impossible.

These children had read, with ease, material about helicopters from their little newspaper that morning. They talked of them intelligently and knew they were in use for rescue work and in helping to solve traffic problems. They knew about kodachrome pictures, about deep-freeze units, and radar. They were familiar with many things of which, at their age, I had never heard. Diesel engines, the radio, and zipper fastenings for snowsuits, for example, had not, of course, been known to me as a child, yet by the boys and girls of today they were taken for granted.

Are you keeping up with your children? Should you give more thought to changes? Or are you content to continue using a horse-and-buggy set of concepts in this rapidly changing world?

If you consider which terms have gained additional meanings, there are many that come to mind. There is "backing up." I heard a child of three use the phrase recently in speaking of a train. Somehow, to me it will always bring up a picture of a team of horses straining back against the doubletrees; that was my earliest percept of the expression. The children of today never had that mental picture. To them "backing up" may mean gliding easily backwards in a car, a bump and then a dizzying reversal of direction on a train, or stepping backwards.

In order to read understandingly, a student must know the various meanings of different words. This comes with experience. For instance, when the little child, reading from his first reader, sees the word *duck*, his past environment will define that word for him. He may think of a small waddling bit of yellow down; he may see a full-feathered bird floating on a pond; possibly, he may visualize a roast upon the dinner table. It is less likely that he will see the waterfowl as Wordsworth described it—a speck "darkly painted on the crimson sky" or that he will call to

mind a kind of cloth, or think of the motion of dodging down suddenly.

Different meanings for the same word have long been accepted in our language, but during the last few decades new meanings and new words themselves have increased with great rapidity. Television, jet propulsion, atomic energy, and new mechanical devices of all kinds have brought many new words into common use. If we would keep up with the times and use these terms as readily as do the younger generations, we shall need to do a lot of reading and to have an up-to-date dictionary at our elbow.

When it comes to modern concepts for old words, learning is likely to be slower for the adult than for the child, because of the tenacity of old ideas and wonder at the new discoveries and inventions. A child accepts these things as natural—to him they are commonplace.

At times it seems that some adults who grew up in another age will be left behind—will live in a world apart from their children and grandchildren—and they will unless they make an effort to learn, not only new words and their meanings, but new concepts and new ideas behind familiar words.

APPORTIONMENT GIVING.

(Continued from page 7.)

of the college by the church is considered, I am sure, a privilege as well as a responsibility. It is a joy to contribute for the support of an institution that is progressively helpful to the churches from which it receives support. It is the purpose of the college to return to its churches leadership for the pulpit and pew that is capable and effective. We are proud of the Elon College graduates who are serving in our Convention as pastors, church officials, Sunday School superintendents, and teachers. We hope to increase this number year after year. Your support given Elon College will not be fruitless.

Previously reported	\$ 122.64
Va. Valley Conference:	
Mt. Olivet (G) S. S.	4.45
New Hope S. S.	7.00
Wood's Chapel S. S.	5.00
Total	\$ 16.45
Grand Total	\$ 139.09

Back in 1932 there was a demand that the Church get out of politics. We would like to see *liquor* get out of politics. What's more, we would like to see liquor out of some of the politicians.—*The Voice*.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

YOUTH WEEK SCHEDULED.

"God Designs—Youth Builds," is the topic for the Seventh Annual Observance of Youth Week, scheduled for January 29-February 5, 1950.

Becoming increasingly popular, the celebration is sponsored by the United Christian Youth Movement and its 40 member denominations, 38 church and youth state councils, and 18 national youth-serving agencies.

"The first part of the theme is reminiscent of the First Assembly of the World Council of Churches in Amsterdam which considered 'God's Design and Man's Disorder,'" stated Dr. Isaac K. Beckes, executive secretary of the U.C.Y.M. and director of young people's work for the International Council of Religious Education. "It recognizes the sovereignty of God in today's world.

"The second phrase is a challenge to action. It calls young people to let God work out His designs through their promoting first, last and always the interests of His kingdom."

The youth observance begins with Denominational Day on the first Sunday and closes with Interdenominational Day on the last Sunday. Appropriate worship services for each occasion are provided.

Encouraging the widespread practice of having youth members lead church services and events, Dr. Beckes points out that this year special emphasis will also be given to Bible study, leadership education, visitation, a community-wide social event, family night, church night, and youth fellowship night. Special resource material is provided by the U.C.Y.M., Christian Endeavor and cooperating denominations.

Youth Week is celebrated in cooperation with the International Society of Christian Endeavor which has observed this period for 69 years as the birthday of Christian Endeavor.

WESTERN NORTH CAROLINA YOUTH RALLY.

Liberty, N. C.,
January 8, 1950.

DEAR FELLOW MEMBERS:

The Western North Carolina Conference of the Youth Fellowship Ral-

ly will be held in Seagrove, North Carolina, at the Christian Church, January 29, 1950.

As you no doubt already know, the Youth Fellowship Rallies are held every fifth Sunday. The last meeting was in Liberty, October 30, 1949. We are hoping to have a large crowd and a very interesting program.

The Youth Fellowship has a trophy which will be awarded on the percentage basis this time. So please check the roll before you come and report the number on roll and the percentage attending.

Seagrove, North Carolina, is on Highway 220 about 12 miles south of Asheboro.

Everyone please bring your own picnic supper. Seagrove will furnish the drink.

It is of great importance that your young people attend this rally. Please pass this letter on to the proper persons and urge them to attend.

Yours very truly,

NAOMI RAY, *Secretary*,
Western North Carolina
Youth Fellowship.

* * * *

PROGRAM.

- 2:45 Registration.
- 3:00 Devotional—Seagrove Young People.
- 3:15 Report: "My Summer With Young People in Europe"—Baxter Twiddy.
- 3:45 Work Shops:
 1. "How to Conduct Worship Services"—Mrs. Walter Hall.
 2. "How to Plan Programs"—Pattie Lee Coghill.
 3. "Organization of Youth Fellowship"—Jack Shoffner.
- 4:30 Music:
 1. The Cheerful Four Quartette.
 2. Special selection by Albe-marle.
 3. Group singing.
- 5:00 Business meeting and presidents' report.
- 5:45 Supper—Picnic style (each bring his own).
- 6:45 Worship—Special Offering.
- 7:00 Play by Hank's Chapel.

ATTENTION!

OBJECT: \$600.00.

That sounds like a big object, doesn't it? It is, too! But don't you think we can do it? I do—that is, if we make up our minds to. Someone once told me to be careful what I set my heart on for that thing I should surely have. Well, many of us young people in the Southern Convention have set our hearts on raising \$600.00 for P.O.W. (Project, Overseas Worker) and we have great hopes for this project. Just think what it will mean: If we are able to raise the necessary money we will be able to send one of our own young people to an International Work Camp. Many of us would like to be able to have this great experience; however, it is impossible for all of us to go. We can, though, contribute to help someone go for us. This young person will go as a goodwill ambassador, missionary, builder of world peace and a cementer of friendship between our young people and young people of France or Germany or whatever country our representative goes to.

I said that many of us set our hearts on this project, but it is necessary to do more than this. Many young people throughout the Convention must become vitally interested in the project and set their hearts on raising the \$600.00.

Some of our young people have responded well to the project. Perhaps others have not heard too much about it. At a recent Rally in the Valley of Virginia the young people made a distinctive contribution of \$33.62. We need more such generous contributions and here is one important fact: *we need the contributions right away.* It will be impossible to choose the young person who is going until we are sure that we have the necessary funds. If we are to carry this project through it is necessary that we choose the young person soon so that he or she will have time to fill out papers take physicals, and shots, get the information required for the trip and to do all the other things that must be done before leaving this country.

This project in itself is a great cause. It will do much to help further the work of the Church throughout the world. Not only is P.O.W. great for this reason, but it is a symbol of a welding factor in our Southern Convention Young People. Our young people were re-organized in 1946 and since then we have been growing in our work. Here is an opportunity for us to take *together* a

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

UNTO ALL MEN.

LESSON V—JANUARY 29, 1950.

MEMORY SELECTION: Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo I am with you always, even to the close of the age.—Matt. 28:19-20.

LESSON: Acts 10:17-20, 24, 34-43.

DEVOTIONAL READING: Rom. 3:21-30.

The Unfolding Drama of the Gospel for All.

From the beginning God had it in mind for all men to hear and to have the good news and to find salvation in Christ Jesus. But it took men a long time to understand this breath-taking truth, and to act accordingly. Indeed there are many today who will tell you openly and some time rather boastingly that they do not believe in missions, that we ought not to send men and women to save the heathen, or to waste these precious things on other peoples. But this is not in keeping with the mind of God or the teachings of Christ. Christianity is not for a few people but for all people. It is universal in its claims both as to time and space.

It is interesting that even the disciples and the apostles came slowly to this view. In the beginning they thought of Christianity as primarily for the Jews, the "chosen people." They did not think of it as for the Gentiles whom they called "dogs" and regarded as unclean because they did not give heed to the rites and forms of the Jewish faith. The lesson for today is one of the acts in the unfolding drama whereby Christianity passed from the conception of the limited into the conception of the universal, of how what was regarded as a local sect cast aside its swaddling clothes and became world-wide. It is a story simply, but dramatically told, and it seems with too many lessons to be included within the brief space allotted to these Notes. Its richer meaning can be discovered only by reading the entire chapter—Chapter Ten of Acts—as written by Dr. Luke, the beloved physician.

Scene One.

Scene No. 1 is laid in the city of Caesarea. A Roman centurion, a sol-

dier in charge of one hundred men in the Roman Army was engaged in prayer. He was a convert to the Jewish faith, a man of sterling character, of generous heart, and of religious habits. As he was praying he had a vision in which an angel bade him to send to Joppa for a man whom he had never seen and had never heard of, who could tell him the things that he needed most to do and wanted most to know. Soldier that he was, a man of action, he immediately dispatched three men to Joppa for this man, Peter, Simon Peter.

Scene Two.

Scene No. 2 is laid in Joppa, the oldest town in Palestine, now called Jaffa, located on the seacoast of the Great Sea. Simon Peter, in that section on a "tour of inspection" of the evangelistic work which was being done by the disciples who had been scattered by the persecution, was stopping in Joppa, being the guest of a man who was a tanner, another man named Simon, by the way. This fellow lived on "the other side of the tracks"—a tanner just did not move in select circles among the Jews. This man, Simon Peter, was also praying. Coming home for dinner and finding it not ready, he went up on the housetop, that is, on the flat roof of the simple home, and he, too, began to pray. And he, too, had a vision, a strange and disturbing vision. A large sheet full of all kinds of creeping things was let down from heaven three times, and three times Peter was commanded to "rise, kill and eat." Good Jew that he was, Peter stoutly resisted, asserting that he had not eaten anything common or unclean, that is, unceremoniously unclean. And then the vision vanished, he woke up, and began to think about the strange happening. Even while he was thus thinking the three men whom Cornelius had sent were at the door inquiring for him. They forthwith told him the reason for their errand. Convinced as he was that there was something beyond human planning in it, and taking along "certain brethren" for safety and surety's sake, Peter went to Caesarea, a distance of about thirty-two miles.

Scene Three.

Scene No. 3 is laid in Casarea again. Cornelius was a man of faith and

obedience. He believed what the angel had spoken unto him, and he had his whole household with him awaiting the coming of Simon Peter. He gave Peter a warm welcome and told him that the folks were all there "before God, to hear all things that are commanded of God." A much dumber man than Simon Peter would have known that God was in it all. And Peter, illuminated by the Holy Spirit, got the point at once. He quickly put two and two together and got four. He saw in an instant that Gentiles, no man anywhere was common or unclean. He saw that a man did not have to become a Jew in order to become a Christian. He saw that God was no respecter of persons, that is, that He played no favorites among men, but that "in every nation he that feareth Him and worketh righteousness is accepted with Him."

And forthwith Peter began to preach. We have, of course, only the barest outline of his sermon. But its theme, as usual, was Jesus Christ. The Big Fisherman told about the earthly ministry of Jesus, how He went about doing good, and healing all that were oppressed by the devil. But as usual he also told about the sacrificial death of his Master, of His Resurrection, and of His Lordship. He preached with persuasiveness and power.

And before he had finished his sermon the Holy Spirit fell upon all those who were listening to the word. Peter's companions could not understand it all—here were Gentiles receiving the Holy Spirit direct, here were Gentiles receiving the grace of God even as did the believing Jews. But Peter got the point. His eyes were opened. He called for water—one wonders if on this occasion the folks were immersed!—and baptized them in the name of the Lord. There came to his mind, and with new meaning the words of John that the day would come when they would be baptized with the Holy Spirit. This was it. He knew it, and he proclaimed it, and defended it.

(Based on lesson copyrighted by International Council of Religious Education.)

TAKE HEED!

Take heed, O Friend, lest the day come when the stars, now fighting their courses for thee, shall fight against thee. In that coming day of sackcloth and crimson moon and falling stars, one thing shall survive the dissolving heavens and melting elements: It is the blood-bought Church of the living God.

—G. D. Boardman,

CHRISTIAN EDUCATION.

(Continued from page 6.)

10. Provide moral support and backing for the teacher.
11. Provide sympathetic supervision and counsel.
12. Cooperate with other churches in the community in establishing training courses.

CHILDREN'S BOOKS FOR A BEGINNING CHURCH LIBRARY.

At the last meeting of the Board of Christian Education, I was asked to have published in THE CHRISTIAN SUN a list of children's books for a beginning church library. After writing to each of the members of the Children's Division of this Board, I submit the following list, which includes suggestions from members of the Division:

Tell Me About God, Tell Me About Jesus, Tell Me About the Bible, The Bible Story of the Creation, Prayers for Little Children, My Own Book of Prayers—By Mary Alice Jones; published by Rand McNally.

The Nursery Series:

Mitsui, a Little Girl of Japan; Kembo, a Little Boy of Africa; Esa, of Nazareth; Ah Fu, the Chinese River Boy; The Three Camels; Rosita, a Little Girl of Puerto Rico—Published by Friendship Press.

The Farmer and His Field—Chalmers; *The Song the Shepherds Heard*—Entwistle (Both illustrated by Elsie Anna Wood and published by Thos. Nelson & Sons, New York).

The Little Golden Books—Published by Simon & Schuster (Some are religious subjects, some are not, but all are good 25c value).

The Golden Christmas Book—Published by Simon & Schuster. Highly recommended are the series of eight books by Laura Ingalls Wilder; all stories of a real pioneer family: *Little House in the Big Woods; Little House on the Prairie, Farmer Boy, On the Shores of Silver Lake, On the Banks of Plum Creek, The Long Winter, Little Town on the Prairie, The Happy Golden Years*.

Stories to Begin On—Rhoda W. Bachmeister.

Once There Was a Little Boy—Dorothy Kunhardt.

God Gave Me Eyes—Ellen Signer and Olive Burt.

Martin and Judy Books (Vols. I, II, III for 4-, 5- & 6-year-olds)—By Verna Hills and Sophia Fahs.

My Bible Book—Janie Walker (for the first Bible).

A Child's Grace—Constance Bar-rister.

When Children Ask—Marguerite Bro (for parents, teachers, etc.).

Consider the Children: How They Grow—Manwell & Fahs (also for parents, teachers, etc.).

Through the Bible—Theodora Wilson (good Bible story book for eight-year-olds on up).

The Egernier's Bible Story Book (good Bible story book for older ones).

Prayers and Graces for Small Children—Quail Hawkins.

Thank You, God—Vivien Bremner (praise and prayer for little children).

Growing Up—A continuation of above, by same author.

A Picture Book of Palestine—Ethel L. Smither (Cokesbury Press, \$1.00).

Creative Activities—Rebecca Rice Pilgrim Press, \$2.75; (directions for making things for all ages).

The Mission Study Books currently used. This year's books:

The Watch Goat Boy—Gertrude Jenness Rinden.

Toshio and Tama—Anne M. Halladay.

Sandy and Mr. Jalopy—Edith J. Agnew.

Where the Carp Banners Fly—Grace W. McGavran.

Tumbleweed Boy—Eleanor Hull.

Blueberry Acres and other stories by Alice Geer Kelsey.

There are many other good and worthwhile books. However, if a church is just beginning a library, it could not buy all of them. Even this list is probably too large for many churches, and it will have to be trimmed down.

A list of books in general for a church library just beginning was also sent to me, and I shall include it here, in case anyone is interested in that:

The Fun Encyclopedia—E. O. Harbin.

Handy I and II—Lynn Rohrbough. *Worship Programs for Intermediates*.

Worship Services in the Fine Arts—Alice Bays.

Christ and the Fine Arts—Maus.

The World's Great Madonnas—Maus.

Thirty Stories I Like to Tell—Maus.

Famous Hymns With Stories and Pictures—Elizabeth H. Bonsall.

THE CHRISTIAN SUN.

The Revised Standard Version of the New Testament.

Children's Religion (magazine).

Young People's Packet—Southern Convention Young People.

Youth Fellowship Kit.

Junior Hi Kit—Pilgrim Press.

Journal of Religious Education.

After the library is started books could be added on devotional and worship materials, family life, poetry and hymnology, Bible helps, entertainment, novels and additional books for the age groups. It would be helpful to make a mimeographed list of all the books and send it out to all church members. Books should be checked out systematically just as they are in the public library and someone should be responsible for checking, using card files.

CAREY ANDES.

RELIGIOUS EDUCATION IN PENAL INSTITUTIONS.

New developments in adult religious education include use of Bible and other courses in state penal institutions, it was reported during the fall committee meetings of the International Council of Religious Education.

Since last January more than 700 men at San Quentin penitentiary in California have completed at least one course in the I.C.R.E. "Learning for Life" study program. Each course runs for 18 class sessions.

Appropriate certificates of recognition are being made available to those who complete such studies in the name of the I.C.R.E. and the state council of churches, according to Rev. Richard E. Lentz, I.C.R.E. director of adult work and family education.

Three other California prisons are initiating the program, and church council officials are conferring with similar institutions in Connecticut, Indiana and Missouri investigating the possibility of introducing the same kind of program.

Learning for Life courses selected by the prison chaplains for use in this adult religious education program are: "Introduction to the Bible," "The Christian Faith and Way," "Faiths That Compete for My Loyalty," "Our Times—What Has the Bible to Say," "Prayer," "How to Meet and Master Adversities," "A Faith to Live By," and "Protestantism."

The Learning for Life study program is also being used experimentally in noon-hour industrial programs in Philadelphia and Indianapolis under the direction of local councils of churches.

(Continued on page 15.)

The Orphanage

DEAR ORPHAN'S FRIEND:

I am greatly concerned about, and earnestly praying for the record made when the month of January is closed. I have made a chart of all the churches in the Southern Convention, and a column for each month in the year beginning with January. I hope every Sunday school in the Convention will send an offering—whether large or small—for the Orphanage. Ask your Sunday school treasurer if he has sent one in for January. Please do not let the first month lapse without that Sunday school offering. Thank you.

What a fine report we have this week! I am proud of it, and I am greatly encouraged by it. So many people have done such good things for these dear children—your children they are—as a part of the great church of which we are all a part. Here at the orphanage we are especially indebted to a group of women in the Burlington Church, led by Mrs. W. W. Sellars and Mrs. Harold Ingle for much painting, cabinet-building and decorating which they have done already and are still doing on the main building. They have spent much time and money on their project. In the same manner many churches throughout the Convention have been especially eager to clothe one or two children and this, too, is greatly appreciated. Mainly such figures cannot be totaled up in the reports as they pay these bills themselves. But it all counts, and it speaks well for your love for these little ones. May God bless everyone of you.

Please pray for these boys and girls—pray that we may lead them into a full and happy life. Pray that we may keep them from having any handicap of inferiority, and pray that they may have a big and fine attitude toward rendering back to the world lives of real usefulness and happiness. How it thrilled Mrs. Truitt and the writer, and how it thrilled us all to see the Elon High School girls' basketball team come out victorious over Graham High School with one of our own girls, Janet Beers, making eighty per cent of the points scored against their opponents. Their opponents were unbeaten up to this game. It took good steady going in the tough spots to do this. I pray that our girls and boys may learn always to be good at the game of life, and I know you

do, too. Thank you for all your help. It gives them a chance to make good.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. Jerry Strader, Burlington, N. C.: clothing.

Mrs. G. C. Talbert, Halifax, Va.: clothing.

Miss Lizzie Body, Halifax, Va.: clothing.

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REPORT FOR JANUARY 19, 1950.

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Oak Level	\$ 28.00
Pope's Chapel S. S.	6.00
Youngsville S. S.	25.00
	59.00

Eastern Va. Conference:

Bethlehem (Nans.) S. S. .	\$ 19.00
Norfolk, Christian Temple	118.20
(Thanksgiving)	
Rosemont	37.50
Rosemont (Jeff Simmons)	12.50
Oakland (birthday off.) .	28.63
	215.83

N. C. & Va. Conference:

Burlington S. S.	\$ 78.76
Happy Home	17.32
Hines Chapel S. S.	6.00
Monticello (Thanksgiving	
—Mrs. M. C. Faucette)	5.00
New Lebanon (Thanksgiv-	
ing—Miss Stella Sharp)	25.00
	132.08

Western N. C. Conference:

Bennett	\$ 5.55
Shiloh S. S.	22.85
	28.40

Va. Valley Conference:

Mt. Olivet (G) (Thanksgiv-	
ing—Mrs. B. G. Snow)	\$ 5.00
Mt. Olivet (G) S. S.	23.46
New Hope (Thanksgiving)	13.25
New Hope	4.34
Palmyra S. S. (Thanksgiv-	
ing)	3.00
Woods Chapel (Thanksgiv-	
ing)	5.35
Woods Chapel S. S.	15.00
	69.40

Ala. Conference:

East Alabama Ass'n	\$ 82.00
Roanoke	3.60
	85.60

Ga. Conference:

Vanceville S. S.	2.00
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Total this week from churches	\$ 592.31
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Total this year from churches	\$ 592.31
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Special Offerings.

Special gifts	\$188.99
National Bank	27.00
Ladies Aid Society of Win-	
chester Church	10.00
	225.99

Thanksgiving Offerings.

Mr. & Mrs. L. H. Fields .	\$ 5.00
Miss Pattie Adams	10.00
A Friend	1.00
Mr. Samuel Earman	20.00
	36.00

Total this week from	
Special Offerings	\$ 261.99

Grand total for week	\$ 854.30
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CALLING A MINISTER.

(Continued from page 2.)

he is found to present him to the church, in a regularly called business meeting for his election to the pastorate.

The first duty of the Pastoral Committee is to gather a list of possible candidates. The State Superintendent should be consulted, and no matter where the list of names comes from, the State office should be allowed to check the record of every man before the committee.

The Contract.

It is advisable that in the matter of arranging the business side of a call the committee should be specific. It is not good form to ask the prospective candidate what he wants or "What will you come for?" There should be no salary haggling. The committee should know specifically what the church proposes to pay the minister and state it clearly to the man who in turn should not attempt to bargain but should accept or reject the specific proposal when the church has stated it. When the committee and the prospective candidate have reached agreement, and the candidate has been presented, then the whole congregation should vote upon the call, which in turn should be presented in writing and should include every item of the agreement. A call may read something as follows:

"The . . . Congregational Church of . . . extends a call to Rev. . . . to become its pastor at a salary of \$. . . a year, with free use of the parsonage. The church will grant . . . vacation with pay, will pay . . . per cent of the minister's annuity, and will pay moving expenses. A Recognition Service shall be arranged at mutual convenience soon after the beginning of the pastorate. The pastorate may be terminated by either party to this agreement by the giving of ninety days' notice, otherwise, the tenure shall be continuous."

This agreement, when voted, should be recorded by the church clerk as part of the permanent records of the church and an attested copy given to the minister.—*Supt. Harold Skidmore in Michigan Conference News.*

You have a shilling. I have a shilling. We swap. You have my shilling and I have yours. We are no better off. But suppose you have an idea and I have an idea. We swap. Now you have two ideas and I have two ideas. We have increased our stock of ideas 100 per cent.—*Gregg.*

In Memoriam

REIDEL.

We, the members of the Woman's Auxiliary of the Holland Congregational Christian Church, submit the following resolutions of respect for Mrs. R. H. Reidel, who died Saturday, December 10, 1949.

Therefore, be it resolved:

1. We have lost a loyal and faithful member in the death of our oldest charter member.

2. We wish to express our appreciation for her strong Christian character, her consecration to God and her church and her devotion to her family and friends.

3. We extend our deepest sympathy to those loved ones in our mutual loss.

Mrs. T. R. JONES,
Mrs. J. R. DARDEN,
Mrs. A. J. HOLLAND,
Committee.

STOVALL.

Mrs. Martha Bray Stovall, daughter of John A. and Sarah Seate Bray, was born on October 25, 1860 in Halifax County, Virginia, and passed away December 12, 1949, at the age of 89. In 1910 she married George W. Stovall, who preceded her by death in 1929.

Mrs. Stovall united with Union Christian Church, Virgilina, Virginia, in August, 1885, and remained a loyal member during the rest of her life. At her passing she was the oldest member of Union Church.

She is survived by one sister, Mrs. Nannie Dixon, Nathalie, Virginia, and by one half-sister, Mrs. Beulah Tuck, also of Nathalie; by two half-brothers, John H. and Bernette Bray, of Nathalie.

Funeral services were conducted on December 14 at Union Congregational Christian Church by Dr. C. E. Newman and Rev. M. W. Andes. Burial was in the town cemetery.

We give thanks to our Father God for this servant, recalling all in her that made others love her.

CHRISTIAN EDUCATION.

(Continued from page 13.)

"There is reason to believe that this may develop into a national study program through respective state, county and city councils," Mr. Lentz told the I.C.R.E. Committee on Religious Education of Adults.

Expansion of the program for use in veterans' hospitals, homes for the aged, professional groups of men and women, merchants' groups, and farmers also is contemplated.

The Learning for Life program is a program is a series of suggested electives and has previously been limited to adult groups in local churches and interdenominational organizations.

RECLAIMING OUR CENTURY.

"Reclaiming Our Century Through Christian Teaching" will be the theme of the 28th annual meetings of

the International Council of Religious Education and of its 17 associated sections.

The meetings will be held February 12-18, 1950, at Columbus, Ohio, in hotels, churches and public buildings of the city, according to Dr. Roy G. Ross, general secretary.

Last year more than 1,300 religious educators, mostly professional, attended similar meetings in Columbus.

The sessions will begin with an evening mass meeting sponsored jointly with the Franklin County Council of Churches on Sunday, February 12, at Memorial Hall on the theme "Reclaiming Our Century." An outstanding public figure will be secured as speaker.

The theme of the meetings will be continued at an All-Council Fellowship Luncheon in the Grand Ballroom of the Neil House on Tuesday (Feb. 14) noon with the address by Dr. Arthur S. Flemming, president of Ohio Wesleyan University, Delaware, Ohio.

Other events scheduled for the week include a joint session on Monday evening at the Neil House Grand Ballroom with a program on the theme, "Twentieth Century Unlimited: A Visual Presentation of Cooperative Christian Education;" three-day meetings of the 17 sections; meetings of the major committees of the I. C. R. E. leading up to business sessions of the Board of Trustees, of the Commission on Educational Program and of the governing body of the Council itself at the end of the week.

CHURCH SCHOOL WORKERS' AFFIRMATION.

I am teaching because—

I believe in God and in his purposes for mankind. I believe in the power of God that can come into young lives and, through them, transform society.

I believe in Jesus, and that the Way he lived and taught can become the way of abundant living for all peoples, if the youth of tomorrow's world learn to practice it today.

I believe in the Church, as a fellowship of working Christians who have an important job to do. I am thankful to have a share in its work.

I believe in the educational work of the Church. I have faith in educational evangelism, in the possibility of bringing young persons to know God, and of leading them into ever closer relationships with Him.

I believe in children and youth. I think of them as intelligent, and capable of sharing God's purposes for

them. I believe in the methods which will encourage them to develop their growing abilities, and which will offer them the best resources of past and present—the Bible, the Church, the Christian heritage, and the lives of Christian persons.

I believe in myself. I have faith that in spite of my weaknesses and faults, God can and will use me to do his work if I but give myself wholeheartedly to his cause.—*International Journal.*

YOUTH AT WORK IN THE CHURCH.

(Continued from page 11.)

great step forward in the strengthening of our young people's group as a whole and for each one of us as individuals.

We want to carry this project through to a successful completion and we need to do it right away. If your group has not made an offering, won't you bring it up at your next meeting? Also, spread the word around to any other groups that you happen to know. If you want further information on the project, write to: Miss Lois Long, Box 486, W.C.U.N.C., Greensboro, North Carolina.

All contributions for the project should be sent to: John G. Truitt, Jr., Box 157, Elon College, North Carolina.

We can do this great thing if we all work together, so *let's go!*

MELVA FOSTER,
*Missionary Action
Chairman, Southern
Convention Youth
Fellowship.*

FUND FOR WORK CAMPER.

Amount brought forward	\$ 87.25
N. C. & Va. Pilgrim Fellowship ...	5.00
Asheboro Young People (W.N.C.) ..	11.00
Pfafftown P. F. (N. C. & Va.) ...	6.00
Oak Grove Woman's Missionary Society (E. Va.)	3.00
Timber Ridge Y. P. (V. Va.)	6.00
Valley Rally	34.52
	\$ 152.77

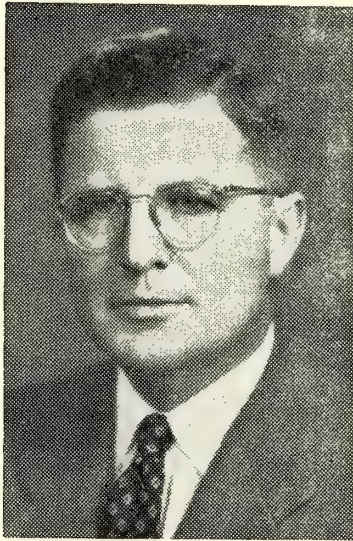
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Send all money for this fund to: John G. Truitt, Jr., Box 157, Elon College, North Carolina.

What is an individual? Just a bit of life shot off from the one Life in the universe—just a bit of love and truth dropped on this globe, just as the globe itself was once a bit of light and heat dropped from the sun.—*C. W. Barron.*

Board Appoints Associate Treasurer

The American Board of Commissioners for Foreign Missions announces the appointment as Associate Treasurer, of E. Carl Thiessen of 14 Mount Ida Street, Newton, Massachusetts, with international headquarters at 14 Beacon Street, Boston, Massachusetts. Mr. Thiessen, who since 1942 has been Comptroller and Assistant Treasurer of the Atlantic Monthly Co., will begin his new duties February 1.



MR. THIESSEN

A graduate of Harvard College, A. B., Cum Laude, Class of 1930, where he majored in history, government and economics, Mr. Thiessen later took special work in accounting at Walton School of Accounting and did advance study in auditing, accounting and business law.

Born and reared in Rocky River, Lakewood, Ohio, Mr. Thiessen was active in athletics and dramatics throughout high school and college, playing basketball, and doing cross country running. An extra curricula pastime was sculling, which led to one of his present hobbies, that of amateur sailing.

Mr. Thiessen comes to his new post from a background of varied and valuable experience in financial and investment circles. He has been associated with several business concerners in Boston including Russell, Berg & Co., Investment Counsel; Boyden, Yardley & Guay, CPA; United Business Service, Boston, and Poor's Publishing Company, Wellesley. From 1941-42, Mr. Thiessen operated his own business as an Investment Consultant, and was a part time associate of David L. Babson & Co.

A layman active in church work, Mr. Thiessen is a member of Eliot Congregational Church, Newton, Massachusetts, where he is a trustee of the church's invested funds and a member of the Finance Committee.

In his new position, Mr. Thiessen will be associated with Mr. Harold Belchar, treasurer.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, JANUARY 26, 1950

NUMBER 4

Speakers for the Christian Workers Conference

Elon College, North Carolina, January 29 - February 1



Dr. Roy C. Helfenstein



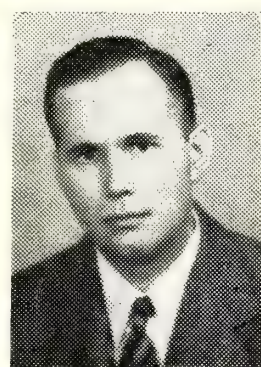
Dr. Martin L. Goslin



Mr. Ira Black



Mr. Walter Graham



Mr. Thomas Moose

A splendid Program has been arranged. This is an opportunity of which every minister and lay leader should avail himself, if it is at all possible for him to attend

News Flashes

Our issue for February 9 will be devoted to a presentation of Elon College.

Rev. A. Lanson Granger of Sayville, New York, preached Sunday at Newport News.

The annual meeting of the Board of Trustees will be held at Franklinton Center, February 2.

The Annual Mid-Winter Meeting of the Home Boards will be held in Cleveland, Ohio, February 13-16.

Rev. Robert Lee House is preaching first and third Sunday evenings at Hope Mills Church, near Fayetteville.

Has there been a news item from your church in THE SUN recently, Mr. Pastor? If not what is the reason—"modesty" or just plain inertia? Let us hear from you.

Two of our ministerial familie shave held "Open House" recently: Rev. and Mrs. H. G. Council of Norfolk on Sunday, January 1 and Dr. and Mrs. Roy C. Helfenstein of Richmond on Sunday, January 15.

The Pilgrim Fellowship Rally of the Western North Carolina Conference will be held Sunday afternoon at Seagrove Christian Church. C. Baxter Twiddy, Jack Schoffner, Pattie Lee Coghill and Mrs. Walter Hall will speak.

Timothy Chang is scheduled to speak during the morning service at Union Church, Virgilina, the second Sunday in February, according to an announcement by Rev. Mark Andes.

Dr. H. S. Harcastle was the guest speaker at a fellowship supper held in Sanford on Tuesday evening. Approximately 150 people paid \$10 a plate for the benefit of the building fund for the Sanford Church.

The death of Rev. J. H. Warren of Norfolk has been reported. Mr. Warren had served Methodist Churches, traveled as a Chataqua lecturer, and supplied Congregational Christian Churches in the Norfolk area. He was pastor of our Ocean View Church before it was moved to Bay View. He organized the Little

Creek Church in 1936. Mr. and Mrs. Warren lived at 9016½ Cottage Toll Road at the time of his death.

Laymen are urged to attend the Layman's Rally and Banquet to be held at Elon College, Sunday, January 29. The Rally will begin at 3:00 p. m., and the Banquet will be held at 6:00 in the College Dining Hall. Speakers will be: Mr. Walter A. Graham, Director of Laymen's Fellowship of Congregational Christian Churches, New York; Mr. Thomas L. Moose, Chairman of Southern Synod Laymen; Dr. Martin L. Goslin, Evanston, Illinois. More than 300 men from the Convention are expected. Be one of them!

HOLLAND CHURCH HONORS PASTOR AND HIS WIFE.

On December 22 the Sunday school of the Holland Christian Church held its annual Christmas Party with a program by the children of the Primary and Beginners Departments. At the conclusion of the program San-



ta Claus, in the name of the church, presented Dr. O'Neill with a new pulpit gown made of heavy silk faille trimmed with velvet, and at the same time gave him a very generous purse of money.

Mrs. O'Neill was presented a florists corsage box containing a most unique corsage made of five-dollar bills arranged artistically with evergreen and holly berries. Numerous other personal gifts were given, all betokening the affection and esteem in which the pastor and his wife are held by the congregation. Dr. and Mrs. O'Neill are leaving Holland after eleven years of a most successful pastorate during which every department of the church has been greatly strengthened.

Many are the improvements in the exterior and interior of the church and parsonage which have been wrought under the skilful guidance of Dr. O'Neill. The grounds were carefully graded and seeded and a most attractive signboard, rich in symbolism, was erected. A fund has been established for the further beautification of the lawn.

The beauty of the interior has been greatly enhanced by a remodeling program which provided a divided chancel and a center aisle. Memorial gifts by various members of the church included a rich maroon dossal suspended from an oak valance and faced with orphreys; an altar complete with linen cloth and paraments; on the altar may be found a beautifully etched brass cross, candelabra and vases. The chancel furniture includes two clergy benches, a lectern and Bible, and a pulpit. In the main sanctuary have been placed a baptismal font and prayer desk. New lights of the lantern type were installed and a broadloom carpet harmonizing in color with the dossal completely covers the floor.

The basement was also remodeled to provide more adequate facilities for classrooms, ladies' parlor and kitchen. The entire basement area has been covered with asphalt tile. A new oil furnace has been installed.

The parsonage, too, came in for its fair share of renovation and improvement. It has been repainted inside and out, asphalt tile laid in the kitchen and a cold-wall Frigidaire installed in the pantry; also an oil furnace put in recently.

It is with deep regret that Holland loses its pastor to Sanford, North Carolina, but the prayers and best wishes of the Holland community will follow Dr. and Mrs. O'Neill to their new field of service.

THE CHRISTIAN WORKERS CONFERENCE.

This is to remind the readers of THE CHRISTIAN SUN and members of our churches and Sunday schools everywhere that the third annual Christian Workers Conference is to be held at Elon College from January 29-February 1. A splendid program has been arranged. This program brings to the college and Southern Convention four outstanding churchmen of our fellowship. This is an opportunity that every minister, Sunday school superintendent and church official should take advantage of. Please remember the dates and arrange to come.

CITY CHURCH CONFERENCE.

How can Protestantism interest the golf-minded, auto-loving city dweller as well as the over-crowded penny-pinchd slum dweller in the Church and religion?

These are a few of the problems which are being tackled by more than 400 church and mission leaders at the National Convocation on the City Church at Columbus, Ohio, January 23-24, according to the Rev. Ross W. Sanderson, acting executive secretary of the Joint Commission on the Urban Church.

The first national and inter-denominational Protestant gathering of its kind in twelve years, the meeting is sponsored by the Federal Council of Churches, the Home Missions Council and the International Council of Religious Education.

In announcing the city church conference, Dr. Sanderson said a lot of Protestant work in the cities has "been piecemeal, sectarian, stereotyped and inadequately organized."

"One reason Protestant churches have failed to meet the challenge of the city," he continued, "is because they know so little about it. The city church has too often been an organism without adequate knowledge of its habitat."

The Convocation is being held, he said, to assist Protestant city church leaders to develop "a unified, dynamic strategy to deal with the complexities of modern city life."

Special reports on minority group church life will be made at the gathering, he said, and will serve as the basis for discussion and action. These reports will describe Chinese, Japanese, Negro, and other minority churches in urban areas.

The delegates, who represent more than 30 Protestant denominations, will delve also into such typical big city problems as juvenile delinquency, crime and race relations, Dr. Sanderson added.

Described by Dr. Sanderson as primarily a "working conference," the gathering will assign delegates to ten seminars, covering a wide range of subjects. These include the church's relation to social welfare institutions; urban church planning and group relations, along with the church's role in large scale housing developments, urban neighborhoods, good residential areas, and in changing racial and population districts.

Major speakers on the program include Dr. H. Paul Douglass, director of the Committee for Cooperative

Field Research, of the Federal Council of Churches, who will report on recent surveys in urban churches; Dr. Sidney E. Sweet, dean of Christ Church Cathedral, St. Louis, who will deliver the keynote address, and Prof. Samuel C. Kincheloe, of the sociology of religion department of Chicago Theological Seminary.

CZECH CHRISTIANS URGED TO KNOW NEW IDEOLOGY.

A thorough understanding of "today's official ideology" as well as knowledge of the Christian faith and Church organization, were cited as essential for the continued functioning of the Church and for the effectiveness of individual Christians by a conference of Evangeliske Dilo, a laymen's movement in the Czech Brethren Church.

Aiming to win and educate Christian laymen for more intensive work in Church and public life, Evangeliske Dilo issued the following directive, which was published in "Kostnické Jiskry," the Prague interdenominational Protestant paper.

1. The times we were in are and will long remain very serious. We must do everything possible to ensure that all members of our local congregations increase their knowledge of what the Church is and what is its mission. For this it is necessary that all the members, parish boards and community representatives, youth leaders, Sunday school workers, teachers of religion, workers in women's circles and other workers in the vineyard of the Lord should undergo an intensive and systematic training in the knowledge of the Bible, of Christian faith and of the organization of the Church. Let us have no hesitation in inviting lay

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott
Elon College, N. C.

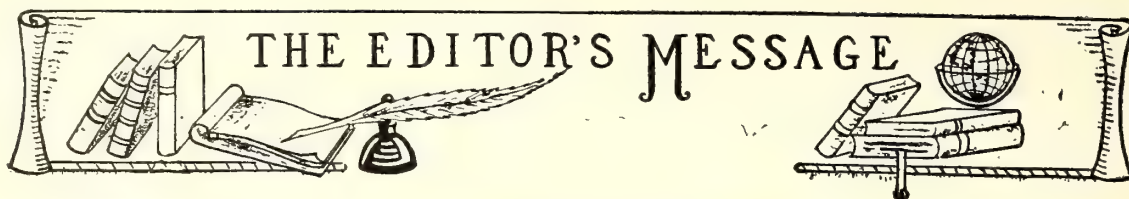
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Andes and Colclough

The Rev. W. J. Andes of Winston-Salem has served for a protracted term as treasurer of the Board of Publications. Considerable time is required to keep the books, write checks, answer correspondence, and attend meetings of the Board. All this has been done by Mr. Andes in addition to his regular pastoral duties. This devoted service, all too often taken for granted, is legal tender in God's economy. Through the cooperation of many devoted servants of the church, our paper is published

week by week. Thanks to Billy Andes for duty well done.

Mr. George D. Colclough, treasurer of the Southern Convention, now serves as treasurer of the Board of Publications. For an ever-enlarging number of our constituency, the name Colclough has become synonymous with the strength, integrity and progress of our church institutions. We rejoice in the leadership which has been and is ours today.

The Mission Board Meets

Difficult decisions must be made by the Mission Board. A limited and inadequate amount of funds must be allocated among many deserving appeals for help.

The Mission Board of The Southern Convention met last week at Bay View Church in Norfolk. This church has received mission aid. The Reverend Johnson Griffin is pastor of the church. There is a lively interest among the constituency and the Sunday school attendance is taxing the facilities of the present building. Unless new space is added soon, the school may forfeit its place of educational leadership in the religious life of the community.

The Board gives pastoral aid here and there in order to establish, strengthen and perpetuate important pastorates. Salary grants are made on stipulated conditions, and the amount is decreased from year to year.

Appropriations were made for building aid at Burlington, Greensboro, Sanford and Windsor. Of necessity, these appropriations were small. They are tokens

of interest and will give some lift to these new building projects.

Members of the Board drove out to the site of Old Providence Church. Under the leadership of the Rev. O. D. Poythress, new lots have been secured in this rapidly growing community. The South Norfolk Church and others in the Norfolk area are being urged to assume responsibility for the development of a New Providence. Those who have watched the phenomenal growth of the South Norfolk Church under the dynamic guidance of Mr. Poythress, are optimistic concerning this new development.

Our commitments and responsibilities for operation and promotion, for work administered by the American Board and the Board of Home Missions, continue unabated. A commendable record of missionary giving has been set. The total for home and foreign missions during the past year was \$49,564.78. We thank God and take courage.

Diagnosing the Dollar

Today's dollar is just less than a 60-cent dollar. The dollar 50 years ago was a \$1.94 dollar. If trends of the last 50 years continue in the 50 years ahead, the dollar's worth by the year 2000 is to be 18c." This diagnosis is given by the U. S. News and World Report.

The description of the defunct dollar continues: "The dollar of today, in other words, is worth less than a third as much as the dollar that people were spending in 1900. A dollar at the end of the next half century in the light of past trends, may be worth less than a third as much as the present dollar."

Admittedly, the dollar will buy less today. Prices have advanced. On the other hand, a dollar can do things today which no previous dollar could do. Today's dollars can buy an electric washing machine, typewriter and sewing machine. Those potent dollars of 1900 could not equip a home with automatic thermos-

tat controlled heat or the modern electric dishwasher. The home, farm, office and church can have efficient equipment for their dollars which no previous generation could enjoy. While we may lament the cost of living today, we should rejoice in the multiplied and specialized services which may be had today in return for our modest dollars. Drugs, physicians, iron lungs, television, air transportation, and a veritable host of commodities and services may be had with our contemporary dollars. Just think what a blessing a jeep or a refrigerator may be to a missionary! Mass production has placed many essential items within reach of those with modest incomes.

The stewardship of one's dollars becomes an exciting adventure today. Dollars can perform miracles, save lives, proclaim the gospel: Put your dollars to work now!

Another Glimpse Behind The Bamboo Curtain

*Veteran Missionary Laura Cross
Writes of Life Under the New Regime
From Peking, North China—*

As a rule we just don't know whether any letters go out or not. I certainly feel like Longfellow must have felt in his poem, "I shot an arrow into the air." I suppose I should be satisfied if it falls to the ground somewhere. This one is getting to you by way of friends going soon to Hong Kong.

I guess there are about 1,000 foreigners in all here now. Of these I imagine less than 200 are Americans, with nearly as many British. By far the largest number are Russians, for many of them from Harbin have now come down since the war. This last month we foreigners have had to register at the police headquarters. It certainly was a fag. We had to stand in line one morning for an hour to get my four blank, then go home and fill four big sheets out in Chinese, attach six pictures and go back to get an appointment for an interview. I went for my interview on a morning when there was an alert signal and so I had to go off and come back an hour later, spending the whole morning again. The interview was a bit of fun. It isn't often you get an interested audience for half an hour just to listen to you talk about yourself. I can't believe but that they got a good deal of knowledge they never had before about all everyone was doing out here. Whether they believed it or not is another question. But I have no reason to believe they didn't believe what I told them. As one of our folks says the only thing is to tell the truth every time and finally they'll learn that we mean it when we say we speak the truth.

Life is busy these days meeting grads who come in. This afternoon I was talking with one of this year's grads who is leaving tomorrow to work in the country two stations from here. She is to go to a government school to get trained in government procedure and then she starts out to help organize youth corps in the villages. She is a little whizz at managing school affairs. She ran a whole school for children in our church last summer. She was the leader of our Christian Fellowship last year. I asked her if she was giving up her religion. She said that she would not

be anti-religious but she didn't know yet how she would come through her thinking. I was so sorry I didn't have more time to talk to her but hope she will come in again before long.

In spite of all difficulties and upsetting conditions there is a real thrill in being here these days for one cannot but feel that something is being done. It is part of the great struggle going on for the common people to get more power. Many of our Christians have allied themselves with the new movement socially and economically and are trying to help inject their Christian spirit into the organization where they are working. We as Christians have to understand the life of our times and so if we are wanting to help China today we must fit into the society about us. It's not always easy—when you hear the youth corps play their drum and cymbals for their folk dances, a tum-tum-tum-tum-tum-tum, over and over again all day long and into the night. And if they aren't at it, the workers in the garage nearby are at it, or the the army next door. Someone is always at it. About the only thing that has stopped all these outdoor sports has been the heavy rains. You really like to see it going on and you are thrilled that folks are having such a good time. But when their good times start at five in the morning and go on all day and scarcely stop until eleven at night, then we feel that perhaps some of us are getting old. I, for one, am glad I'm living off in a side street where there is not so much noise.

I imagine you are wondering what the future of Bridgman Academy is. I wonder that, too, sometimes, but for the present it looks to me that we have a big opportunity to do a good piece of work. Our religious work will have to be tied up to the church rather than in the school activities direct. But we can still live our religion and have our personal relationships and we are not curtailed in our personal relationships yet. It is going to be a big problem how we can finance our students for so many who formerly had money for fees have none now, and so any scholarships that are available will be very welcome this coming

year. It seems to me that this will be one of the best ways to show our real interest in the Chinese. After all Christianity is bigger than any nationality and should be able to fit into different ideologies. We may find in the future it can't but at present it seems possible, and so I hope that you at home will support us as long as we can keep going.

RICHMOND PREACHING MISSION.

Nationally known names released for the Preaching Mission of the Richmond Ministerial Union—at The Mosque, and at Grace and Holy Trinity Church, next door—February 12 through 19, include:

Miss Margaret T. Applegarth, traveling lecturer for the World Council of Churches and author of interdenominational study books for young people; who will address a special mass meeting for women on Sunday afternoon, February 19, at 2:30 o'clock, in Grace and Holy Trinity Church.

The Rev. Dr. Pierce Harris, pastor, First Methodist Church, Atlanta, Ga., who preaches to overflow congregations each Sunday morning and night. For four and one-half years he has contributed regularly a column to the *Atlanta Journal*, widely clipped and quoted.

The Rev. Dr. Ellis Adams Fuller, president, The Southern Baptist Theological Seminary, Louisville, Ky., and formerly head of the Baptist Home Missions Board. In the latter position he led in reducing substantially a debt of \$2,500,000.

The fourteen highly placed speakers set for the mission include: Dr. William H. Alexander of First Christian Church, Oklahoma City, famed youth leader and speaker; Congressman Brooks Hays of Arkansas, leader in fights for clean elections and proper race relations; Dr. Franklin Clark Fry, president United Lutheran Church in America, and a world figure; Dr. George A. Buttrick, Madison Avenue Presbyterian Church, New York City, and author of note; Bishop Beverly D. Tucker of the Episcopal Diocese of Ohio, whose jurisdiction has made great strides since his incumbency from 1938.

While centering on The Mosque, the mission will use Grace and Holy Trinity Church for special meetings and for overflow congregations. Noon-day area meetings will be held daily throughout the city 12:30 to 1:00 p. m., with local speakers of note, except for the downtown one, utilizing one of the visitors.

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

LEADERSHIP TRAINING SCHOOL. Burlington, North Carolina.

Those who attended the Leadership Training School, which was held at the First Christian Church, Burlington, North Carolina, January 8-12, are very enthusiastic over it.

This school was sponsored and participated in by the following Evangelical and Reformed and Congregational Christian Churches in Alamance County, Berea, Bethel, Bethlehem, Burlington Congregational Christian, Burlington Evangelical & Reformed, Carolina, Concord, Elon College, Graham, Haw River, Hopedale, Long's Chapel, Mebane, Mt. Hope, Mt. Zion, Shallow Ford, St. Mark's, Union, and by three from Guilford County: Apple's Chapel, Brick and Gibsonville.

Miss Pattie Lee Coghill, Educational Director of our Southern Convention, served as dean and deserves much credit for its success. She was assisted in planning the school by a committee representing the various churches.

Beginning Sunday afternoon and continuing through the next Thursday, a two-hour session was held each day. This included a short devotional period under the direction of Rev. W. P. Smith of Haw River, North Carolina.

Seven courses were offered. Although four of these were designed primarily for Sunday school teachers, there were three others for people interested in other phases of church life. An excellent faculty was on hand throughout. Each member was well qualified for his or her work both by training and experience.

Mrs. D. J. Bowden of Elon College, who has studied extensively in the field of Christian Education and worked with young children, led the course for teachers of pre-school children. It was entitled "Teaching Beginner Children."

Mrs. W. E. Wisseman of Greensboro, a highly successful Primary Superintendent and author of articles on primary work, taught a course, "Teaching Primary Children."

Miss Leila Anderson, Field Representative under the Department of Christian Education, was sent to us

by the National Office to give the course on "Teaching Juniors." Since Miss Anderson is especially interested in the preparation of curriculum material, it was our privilege to have her display and explain to the entire school some of the valuable materials available for all divisions.

Miss Dorothy Foltz, Educational Director of the Community Church, Elon College, taught the course for leaders of young people, "Teaching Youth."

By popular demand a course for the young people themselves was given. It was led by Miss Helen Holt, Julian, North Carolina. Miss Holt is a very successful leader of the young people of the Evangelical and Reformed Churches. The title of this course was "The Young People's Society Program."

"How to Improve Our Sunday School" was conducted by Dr. W. W. Sloan, Head of the Department of Christian Education, Elon College.

Another one of our Elon College professors who gave of his time and ability was Dr. Ferris Reynolds. He taught the "Life of Christ."

Not only did the people enjoy these classes because they felt they were receiving inspiration and practical help, but they enjoyed the fellowship that prevailed. Between sessions the first afternoon, a fellowship tea, under the direction of Mrs. William Sellers, was held in the basement of the church. About 175 were present to greet old friends and to meet new ones.

The initial enrollment was satisfactory, but the fact that it increased as time went on made it all the more so. About 150 registered, though there were many more who attended one or more sessions without enrolling. Over one hundred certificates were awarded those completing one of the seven courses.

The highlight of "Commencement Night" came with the announcement that Mrs. A. P. Cole of Burlington Christian Church would be awarded a diploma, she having received certificates for sixteen similar training courses.

MRS. D. R. FONVILLE,
(By request of Miss Coghill.)

REBUILDING THE CHURCH.

An Adventure in Churchmanship

By J. L. McCORISON, JR.

Many church buildings in America belong to the architectural "reign of terror." Abandoning the simple and rugged lines of earlier years, these later creations lacked beauty to commend them, or to excite among strangers an inquiring curiosity about the spirit and purpose of the people who worship habitually in them.

Meeting houses of this period are too often inexcusably ugly, burdened with ornamental extravagances, and strongly reminiscent of wooden chimneys and other architectural make-believe.

No more than do clothes make the man, does architecture make the Church. Even here, it is "the spirit that giveth life." In many instances, however, errors in design, rooted in limited notions of what the Church should be and do have been incorporated in rigid structure. Too many churches are trying earnestly to serve the religious needs of a community in buildings inadequate in spacial arrangements, severely limited in equipment, and lacking in eye appeal. How to remedy inherited situations of this sort has long troubled trustees, church boards and pastors.

At Westfield, New Jersey, the trustees of First Congregational Church took a realistic view of their problem. The needs of the parish were first surveyed. Engineers then examined the foundations, walls and roof structure of the existing church building. An architect was employed to make an independent study of structural needs and to present preliminary sketches for the rehabilitation of the present edifice. That was five years ago! Since that time other studies have been made. Earlier reports of engineers and architects were re-examined and the vexing problem of heating the plant was thoroughly analyzed. From these studies it was apparent that a complete reconstruction of the building was imperative. A fortunate and generous gift made it possible in 1948 to begin operations, and during the summer of that year the construction of the first unit of the rehabilitation project was begun. On Sunday, December 26, 1948, the Chapel of the Holy Spirit was appropriately dedicated "to the glory of God, to the service of man, and in loving memory of Olive Pearson Patch." The sermon was preached on this occasion by the Reverend Don Ivan Patch of Dorset, Vermont, who for

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News of Elon College

By PRESIDENT L. E. SMITH

ELON COLLEGE OPENS NEW ALUMNI MEMORIAL GYMNASIUM.

By LUTHER N. BYRD.

One of the finest small-college sports centers in the South, and perhaps in the nation, was opened on Saturday night, January 14, when Elon College played its first basketball game in its new Alumni Memorial Gymnasium, which has been erected as a memorial to the Elon alumni who lost their lives in World War II.

The gymnasium, a magnificent brick and steel structure, erected and equipped at a cost of approximately \$240,000, lacks still certain finishing touches, and the opening games with Catawba served only as "house-warming." The dedication and formal opening will probably be held at the 1950 commencement after the classrooms, shower rooms and other facilities have been completed.

President Leon E. Smith and other Elon College authorities had long realized the inadequacy of the old gymnasium in North Dormitory, which had been in use since 1913, and dreams of a new indoor sports center began to take shape in the form of plans more than a year ago, when efforts were started to raise funds for the building.

Once the drive was launched, the alumni, students and faculty all rallied to the cause and raised approximately \$125,000 in gifts and pledges. This was enough to launch the building program, and ground was broken for the gymnasium in March, 1949. The cornerstone was laid as a feature of the annual Alumni Day on May 28.

Construction was pushed through the summer and fall, and a second intensive fund-raising campaign was launched in Alamance County and Burlington on November 1, which has netted more than \$50,000 to date. An outstanding gift during this second drive was one for \$20,000 by the Burlington Foundation.

This made possible the virtual completion of the structure by the New Year and set the stage for the "house-warming," which attracted 2,250 people, the largest crowd that ever viewed a basketball game in this section of North Carolina. Included in the crowd was a large group of newspaper and radio men, who joined the

general public in praise of the gymnasium.

All hailed the opening of the Alumni Memorial Gymnasium as a great step forward for Elon College, not only for the fact that it provides ample accommodations for the crowds who wish to see basketball games and other sports events in this area but for the fact that it makes possible an ever-increasing program of physical education and intramural athletics for the students of the college.

The gymnasium, which is of fireproof construction throughout, is 186 feet by 136 feet in its outside dimensions and offers a clear floor space of approximately 15,000 square feet. This floor space offers space for one full-size varsity basketball court and, in addition, three slightly smaller practice and intramural courts and six volley ball courts.

The main floor is surrounded on all sides by a permanent balcony, with permanent seats for 2,000 spectators. In addition, modern roll-away bleachers at both sides and both ends of the playing floor, will seat 2,592 persons, giving a total capacity of almost 4,600 for athletic events. The placing of chairs or benches on the playing floor enlarges the capacity for conventions or similar gatherings to about 6,000 people.

Beneath the balconies are two large classrooms for physical education, four faculty offices, four shower rooms, four locker rooms, storage rooms, ticket offices and rest rooms. There are six entrances and exits, and the architects estimate that a capacity crowd could clear the building in five minutes in an emergency.

In discussing the new gymnasium, President Smith estimated the construction costs at \$198,000, plus an additional \$11,000 for grading the grounds and for construction of sidewalks. Installation of equipment and furniture will run the total costs to \$240,000 for a building which can be a source of pride for Elon College and its friends throughout the Southern Convention.

THE PURPOSE OF COLLEGE DAY.

February 5 has been designated as "College Day" in the churches of the Southern Convention. The purpose of this day is to provide an opportuni-

ty for pastors and Sunday school officials to better acquaint their congregations and pupils with our College; presenting its work and purposes.

Coming at the conclusion of National Youth Week, College Day is designed to give special recognition to all students; to remind them afresh of their great heritage, and to challenge them to dedicate their best talents to the attainment of skills in moral and Christian living as well as in academic achievements. The Christian colleges are still the bulwarks of democratic freedom and the inspiration for Christian living.

ORDER OF SERVICE.

CALL TO WORSHIP:

Unto thee, O Lord, do I lift up my soul.
Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: For thou art the God of my salvation; on thee do I wait all the day.

HYMN: "O Master, Workman of the the Race," "Now in the Days of Youth," or some other appropriate selection.

INVOCATION AND THE LORD'S PRAYER.

STATEMENT OF PURPOSE OF COLLEGE DAY.

READING OF THE SCRIPTURES: John 14:6, II Timothy 2:15, or Romans 12.

OUR DEBT TO THE CHRISTIAN COLLEGE.

LITANY FOR STUDENTS:

L: Eternal God, who hast promised us the liberty which follows after truth, grant that keeping the commandments of Christ, we may have the mind of Christ and be free, as He was free.

For all who guard the truths which were known of old, that, as good stewards of that knowledge, they may confirm us in simple and righteous living:

P: We beseech thee to hear us, good Lord.

L: For those who seek for new truth, that, believing more light is yet to break, they may be sustained in their searching by the faith that thou art, and that thou art the rewarder of them that diligently seek thee:

P: We beseech thee to hear us, good Lord.

L: For all scientists, looking upon the face of nature, that they may see order in its variety and law in its constancy, and may teach men to live upon earth in confidence and without fear:

P: We beseech thee to hear us, good Lord.

L: For all historians, that telling again the story of the past with sincerity and sympathy, they may bind the generations together in one communion of thy real sons:

P: We beseech thee to hear us, good Lord.

L: For all builders, poets, painters, and makers of music, that they may open our blind eyes and unstop our deaf ears to the beauty of thy world:

P: We beseech thee to hear us, good Lord.

L: For all who would lead man's losing thoughts beyond the things that are

(Continued on page 15.)

Christian Missions

At Home and Abroad

THE LEAVEN OF THE GOSPEL.

K. P. Lin, principal of Union High School, Foochow, China, now studying in the United States, appraises the place of the Church in his native China:

The Church has accomplished more in China in 100 years than it did during the first 200-300 years in Europe. The ferment of the Orient today is the result of a seed the Church has planted, working out into the old civilizations—the value of human personality, the sacredness of life, the elevation of womanhood and children, service to fellowmen and a new world view. You will ask what some of the contributions of the Church to China are. Well, it is too long a list to enumerate. Let me just take one—the unbinding the feet of Chinese women—that alone was worth all the cost and more. Take another—the first school in China was a church school.

Although no one can tell what the future will be for our Church, I believe the Chinese Christians will stand loyal to Christ. We realize the present moment is a critical moment in the history of the Christian Church. It is significant that the present crisis in China is an opportunity masked in danger. It takes prophetic insight, missionary zeal and divine courage to utilize danger and make it an opportunity. Even if there is darkness, "it is better to light a candle than to curse the darkness."

GOLDEN JUBILEE CELEBRATION.

A double celebration took place January 7 at the Christian Medical College in Vellore, South India, it was announced by Miss Sarah Scudder, executive secretary of the Vellore Christian Medical College Board here.

The day marked the golden jubilee celebration of Dr. Ida Scudder, pioneer American medical missionary who is the founder and president emeritus of the college. "Dr. Ida" began her medical work in India in 1900, and is still active in retirement. Before Indian Independence she was decorated by the British government for "distinguished service to the welfare of India and her people."

Part of the celebration, according to a cable received, was the official opening of a new physiology and bio-

chemistry building at the college by the Governor of Madras, and the dedication by the Maharani of Bhavanager of additions to the nurses' building at the college's general hospital.

Vellore is supported by some forty Protestant denominations in North America, Britain and Australia, and is a training center for Christian doctors and nurses for some 900 missionary medical units in India.

The college, founded in 1918, is internationally known for its pioneer work in leprosy research and treatment, and is noted for its training

The new 1950 Yearbook of the American Board is available for 50c from Mr. Harvey Meeken, 14 Beacon Street, Boston 8, Massachusetts. It is an invaluable aid in understanding the total work of the Board, gives biographical sketches of all missionaries, historical highlights of all missions, and countless other data that will be of use.

Also available is the new Visual Education Catalogue of the Visual Aids Department of the Missions Council, listing all films, slide sets and filmstrips available from any of the five Missions Council depositories. The catalogue may be secured from 14 Beacon Street, Boston 8, Massachusetts, or 287 Fourth Avenue, New York 10, New York.

in women's surgical and obstetrical care. It has also done special research projects in pathology, radiology, neurology and infectious diseases.

The hospital can care for approximately 500 bed patients, while the clinical services have a total attendance of over 126,000. In addition to the regular clinics, the college staff has mobile medical units that give general medical care and preliminary leprosy treatments and perform minor operations for villagers in a radius of 25 miles around Vellore.

CENTRAL COMMITTEE OF WORLD COUNCIL ACCLAIMS FULL STATUE OF ASIAN CHURCHES.

Hailing the growth of the "Younger churches" of East Asia to the "full stature of mankind in Christ," the Central Committee of the World Council has pledged that the Asian churches will play their full part in every aspect of the Council's work.

In a message to the East Asia Christian Conference meeting at Bangkok, Siam, December 4-11, the Central Committee cited the "immense revolution" which is taking place in the area.

We have followed with deep interest the progress of the nations of Eastern Asia in political independence and in full participation in the life of the family of nations. Already these nations have made new and notable contributions to the life of the world. At the same time, the churches of Eastern Asia have been emerging, with memorable rapidity, from a position of dependence on the Western churches from which they took their origin into the full stature of manhood in Christ, and into independent membership in the world-wide fellowship of the Church. Almost every country in Eastern Asia is now represented in the family of the World Council of Churches by at least one member church. For all this we thank God.

The immense revolution which is taking place in Eastern Asia has not left the churches unscarred by suffering. In many parts of your area fierce and internecine conflicts are still raging. We pray that the Father of all nations may over-rule these conflicts to the furtherance of His purpose of all love for all men, and that He may use suffering to cleanse and strengthen His Church, and to glorify His name through the testimony of the triumph of faith over adverse circumstances.

The tidings we have received from your churches have heartened and inspired us. Where conflict has been at its bitterest, Christians widely separated in national and political allegiance have been able to meet as children of the one Father, and in their deepest differences to recognize and to maintain their oneness in the faith of Jesus Christ. Where the Church has been face to face with an unknown and menacing future, Christians have of their own free will decided to remain and to serve their brethren as witnesses for Christ in whatever new forms of society may emerge from the uncertainties of the present time. We rejoice in the assurance that you and your churches are in the hand of God, that He of His grace will supply your every need and that by His strength He will make your strength equal to every new trial and to every new opportunity.

The older churches, too, are passing through times of testing and per-

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

THE FAMILY LIFE DEPARTMENT.

What do all children need?

Miss Katherine Lenroot, Chief of the Children's Bureau of the United States, has answered this question in the following statement: "A good home, with loving parents, a healthy start in life, schooling up to the maximum of his powers, companionship with other children free of barriers of race, class or creed, an opportunity for self-expression and spiritual growth, full opportunity for useful work in trade or profession, and a chance in adult life for a reasonable measure of security for himself and family."

"An opportunity for spiritual growth"—this is our deep concern as Christian mothers. *The Family Worship Together* is one of the three quarterly booklets which the Christian Education Department of our denomination is recommended to teach religion in the homes. This booklet is ready for use now, and it can be obtained for fifty cents, at the Pilgrim Press, 14 Beacon Street, Boston, Massachusetts. The booklet contains stories and pictures of families who have worshipped together in the morning, at meal times, in the evenings, and on special occasions. Prayers, table graces, poems, hymns, resource lists, and directions will help the family establish their own habits of worship. Order this now. You will find it equally as interesting as the booklet *The Family Celebrates Christmas*, which was sent to the Family Life Chairman of each Conference in November, asking them to pass it on to you for your local chairman.

Another thing—will the chairman of Family Life in each local woman's group make a survey of the number of families in your church, obtaining the following facts?

1. Number of children in each family.
2. Number of teenagers and adults.
3. The average attendance of each family at church service.
4. Their participation.
5. Number of families in your church having Family Altars.

This information will be helpful in designing the program for our Family

Life Conference, which our president, Mrs. O. H. Paris, told us about in her informative December News Letter.

Local Family Life Chairman, will you direct any question on this Department to your Conference Superintendent. I am sure she will be glad to assist you. If I can be of any assistance, please let me know.

MRS. GARLAND SPRATLEY,
*Convention Family Life
Superintendent.*

WORLD DAY OF PRAYER.

February 24, 1950.

"Thy Kingdom Come"—a worship type of film strip, may be ordered from the United Council of Church Women, 156 Fifth Avenue, New York 10, New York. It is fine to use in any program, but especially recommended to use in a retreat or preparatory meeting for the World Day of Prayer. It could also be used in the program for the World Day of Prayer. Order your programs, if you have not already done so, from the United Council at 5c each and posters at 5c each. The *Call to Prayer* leaflets are 10c per hundred.

Through error, the price of the new Bible Study Book, *These are Written*, was reported as 25c. It should have been 30c.

Send *Friendly Service* gifts. February and March are good months to send these. The two projects are Migrant Centers in Florida and Miss Angie Crew in Japan. See the Year Book for list of gifts. In sending food and used clothing to Japan, a special rate would apply if you would send it as "Relief Package." It is about 6c a pound, and your postmaster can tell you about it.

Mrs. Garland Spratley, chairman of Interdenominational Cooperation Department of Eastern Virginia Woman's Missionary Conference, attended the executive committee meeting of the Virginia Council of Church Women which met in Richmond, Virginia, on Thursday afternoon and attended the meeting of the United Council of Churches on Thursday evening and Friday.

Union Ridge Church (N. C.) has recently had one of the women's circles to sponsor friendly service gifts to the Jacksons. They obtained used X-ray film from the hospital, cleaned it, and sent it to the Jacksons to be used in the windows of Han Mei School. Dick Jackson had asked for this in one of his letters. The film is not expensive and may be easily obtained. Perhaps other groups could do this for the Jacksons.

* * *

Dr. and Mrs. Lee A. Peeler of the E. and R. Church of Arlington attended the meeting of the Virginia United Council of Churches on Thursday evening and Friday in Richmond. Mrs. Peeler, president of Arlington Council of Church Women, attended the presidents' meeting of the Council on Thursday afternoon. (The picture of Dr. Peeler's church appeared on the front page of the January 12 issue of THE SUN.)

* * *

The following quotation is from a letter from Dr. Hiroshi Hatanaki, Kobe College, Japan, who had received a package from the children in our own Winston-Salem Church:

"Since returning home, I have been kept busy, speaking in many places about the impression I received in your country. I came home last night from a four-day trip and again I am going out this afternoon to another place to speak about your country. I suppose I have spoken more than a hundred times, besides preaching in my own church, in different places.

"The Christian work, I wish I could say is making good progress. After the war closed for a while, people were flocking to churches, but I am a little afraid that there is a little drop now. I think a real effort must be made. Otherwise, we shall never have a true democratic and peaceful nation.

"We need your prayers."

MISSION SOCIETY HOLDS MEETING.

The Young People's Missionary Society of Cypress Chapel Christian Church met Monday night, January 16, at the home of Betty, Fred and Rudolph Byrd.

The meeting was called to order by the president. The Society made plans to present a program during Youth Week. This service will be on Sunday night, February 5.

Two chapters of the Mission Study Book were taught by Rev. Earl T. Farrell.

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FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

From time to time Mr. C. B. Riddle of Washington sends me material in the form of articles, newspaper clippings and magazines that he thinks might be helpful in planning for this page. It would be nice if others followed his example.

One of the hobby magazines gave directions for making walnut dolls and I am passing them on to you with a few changes.

To make a girl, take an empty walnut shell, with perfect edges, a piece of thin wire about 16 inches long, another piece of wire about 8 inches long, glue, cotton, some strips of cotton cloth, yarn and trimmings for her hat, such as beads or feathers.

Bend the long wire in half, and in the bend twist some of the cotton. Rub glue on the inside of the nutshell halves and on the edges. Put the cotton into the halves of the shell and hold it tightly until it is set. If you will look closely at the nutshell you can find which end has a slight space and the wire will go through that. Secure the other piece of wire to the body with a strip of cotton cloth, wind and twist until secure, also wind around the neck, body and the legs. Bend hands and feet. Now you are ready to dress your doll.

If she is an old fashioned lady, make her pantalettes, a petticoat and then a blouse and overskirt. Sew the clothing firmly to the padded body frame. A bonnet or hat may be fashioned from an old piece of felt and you can make her a wig from wool yarn, embroidery thread or even real hair combings. Glue these to the head before putting on hat which may be held in place with dab of glue. Finish her face as you like—use ink for eyebrows and eyes and fingernail polish for mouth, or paint the whole face with oil or tempera paints. Complete your doll by adding tiny felt shoes or by painting the toes of the feet. If the feet are spread far apart the doll should stand without difficulty.

Elizabeth A. Fisher designs these dolls and sells them, and she wrote the original article. I wanted to share it with you because they will make extra-special Valentine gifts for a favorite friend or can be used as favors at a party. Next week I'll tell you how to make the boy to go with your girl.

J. J. H.

APPLIED EDUCATION.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

I was a house guest recently in a home where there is a small boy who is attending kindergarten. He is an eager, lovable youngster, and he gave me the impression of being uncommonly contented and happy. I soon discovered at least one reason for this.

He would come home from kindergarten bubbling over with interest about the games he had learned that day or the things he had done. Often he was holding a sheet of paper on which was a drawing he had made—a purple house with a yellow chimney and green doors, a daisy with an enormous stem, or a man with head, long legs and arms but no body.

No matter what his mother was doing, she would stop to hear about the new game or to admire his work. I was so glad. I could not have borne it if that glorious enthusiasm of his had been dampened by a lack of response from the one he loved most.

But Mrs. Stone went further than that.

Roddy's picture was pinned to a prettily-framed piece of canvass that had been hung on the wall for just such purposes. Now Daddy would see it when he came home. I would smile on myself as I watched the youngster walk by it with an elaborate effort of unconcern and noticed how his eyes gave a proud, sidewise glance at it as he passed. He had done something, and his achievement had been recognized and honored.

One day he brought home a flag he had made of paper. "Mother," he asked, "could we put it in the window?"

"In the window?" she repeated, considering, I supposed, where it would be the least conspicuous—theirs was a beautiful, well-ordered house.

"Yes, Mother. Could we put it in the front window where folks could see it? Could we, Mother?"

"Of course we could, darling," she said impulsively, and she helped him attach it to the pane with Scotch tape.

The pleasure in his face was reward enough, I thought for what some housewives would not have tolerated.

Another afternoon he returned with a small, red paper basket. "This is

a basket I made," he said. "It's to put things in. Could we put something in it, Mother?" he asked anxiously.

"Well—let's see," his mother said.

"Matches?" he asked.

"Do you think we should put matches in a paper basket, Roddy?"

"I guess they might burn it all up," he said reflectively, after a moment.

"I guess they might," she agreed. Then she asked, "Could you make some more like this one?"

"Sure I could!" he answered.

"Then I've thought of something," She smiled. "You make one for Mrs. Jackson, one for Daddy, and one for yourself. This one will be for me. Tomorrow night for dinner we'll put little candies in them and put them by our plates, and it will be a party. You have some colored paper among your things."

The delighted smile on Roddy's small face showed how he felt about the use to which the baskets would be put.

"You go to a lot of trouble," I commented later, "but what a lot of pleasure it gives Roddy!"

"It does, doesn't it? I want him to be happy. But there's more than that to it. We, as a family, talk about the things we do. I may speak of a different way I've prepared something for the table, or it may be about some new curtains I'm making. His father tells us of things that he has done at the office. I want Roddy to feel that what he does is important, too. Then I have another thought about it. These are very little things, I know, but I believe the words 'applied education' are not too big for the idea back of them. I've thought this method of treating what he does might get him into the habit of trying to put to a practical use the things he has learned at school." She looked at me appealingly.

"I am sure you are right," I said promptly. "Because these are 'little things,' as you say, many mothers don't realize what wonderful opportunities they afford for character building. Such experiences often have an influence on a child's life quite out of proportion to their apparent significance."

"If we fail, the cause of free self-government throughout the world will rock to its foundations." This terse statement made by Theodore Roosevelt many years ago, takes on new meaning in the modern world of today. Will we fail?

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

PILGRIM FELLOWSHIP HOLDS MEETING.

The Holy Neck Pilgrim Fellowship held its regular meeting Wednesday night of last week in the home of Margaret Harrell. The meeting was presided over by Billy Parker. Devotionals were conducted by Mrs. Anne P. Umphlett who used "Forgiveness" as her topic. The February meeting will be a Valentine Party at the church hall. Billy March, Mary Virginia Lewis and Aubrey Holland will serve as the host group. The group voted to sponsor a supper in March. The program was a discussion on the topic, "What Shall I Do With My Life?" led by Mrs. Umphlett. Quite a lengthy discussion took place and most of the members present took part.

Members present were: Misses Lois Crutchfield, Florine Gomer, Audrey Holland, Mary Davis, Geraldine Rountree, Mildred Ann Carter, Margaret Harrell, Mary Ellen Copeland; Mrs. Anne P. Umphlett and Mrs. June O. Davidson, Counsellors; Billy March, Billy Parker, Thurman Wilkins, Harry Lee Weaver, Joseph Hamilton, Delman Felton, Dean and J. H. Carter, Jr., and Willis Eley.

Others present were: Misses Dorothy Darden, George Lee, Emma and Mamie Norfleet Harrell, Mrs. Emmett Harrell, Miss Allie Lee Norfleet and Mr. Lonnie Wilkins.

YOUTH WEEK AT FIRST CHURCH, NEWPORT NEWS, VA.

Special services will be sponsored by the Youth Group, beginning Sunday, January 29. Monday evening there will be a Quiet Hour Program at 7 o'clock. On Thursday at 8 p. m., there will be an interdenominational banquet, and on Friday at 6:30 a Fellowship banquet. On Sunday, February 5, Christian Endeavor Day will be observed.

FIRST REPORT OF RESOLUTIONS COMMITTEE OF NATIONAL TEMPERANCE AND PROHIBITION COUNCIL.

Forasmuch as there is widespread confusion concerning the exact meaning of "Temperance," and

WHEREAS, the American people, despite a slight decrease in alcohol sales

last year, are still consuming 132 per cent more of beer and 400 per cent more of hard liquor, per capita, than during the early period of Repeal; and

WHEREAS, many of the great TV and radio chains will undoubtedly accelerate the 40 per cent increase through the glamorous use of suggestive wet dramas; and

SINCE, The Temperance Forces of America are now convinced that victory over the evils of alcohol must be obtained through creative Christian action; now therefore

BE IT RESOLVED, by the members of the National Temperance and Prohibition Council,

1. That we, and all of our cooperating agencies, unequivocally take our stand for total abstinence, and declare this to be the true definition of Temperance.

2. That while we welcome the full and fair revelations of science on the actions of alcohol in the human body, we charge our people to remember that the scientific and physiological aspects of this narcotic drug must be interpreted in the light of their ethical and moral effects upon men and society.

3. That we request all denominations to agree upon some annual day of Commitment, when the people of every faith shall be challenged to take this high ground of personal total abstinence.

4. That we heartily commend those States and Colleges which are establishing Departments of Alcohol Education, and urge that a systematic plan of education be adopted in all the Public Schools of America, thus using every possible means of so impressing the facts of alcohol upon the consciousness of men that our youth may be enlisted in new adventures of wholesome living.

5. That we heartily commend the rapidly increasing number of courageous ministers whose congregations are receiving fearless and positive presentations of Truth concerning the Christian's attitude toward alcohol.

6. That we encourage every participating member of The National Temperance and Prohibition Council to renew emphasis upon the importance of, preparation for, and effective

follow-up of World Temperance Sunday.

7. That we express appreciation to the Chairman, the Secretary and the Executive Director, Bishop Wilbur E. Hammaker, Dr. George W. Crabbe and Miss Elizabeth A. Smart, respectively, and to Dr. Clinton Howard, for the magnificent preparation and promotion of these "the most beneficial meetings" of the Council.

C. R. HOOTON, *Chairman*.
EDWARD B. DUNFORD.

NEW IDEOLOGY FOR CZECHS.

(Continued from page 3.)

workers, and let us give them every opportunity of work and education.

2. We are aware of the fact that we no longer live in an atmosphere of liberalism and that the entire country is experiencing far-reaching social and economic, spiritual and moral changes, as a result of the teaching of Marxist-Leninist ideology. A knowledge of what is the source of these changes and an understanding of today's official ideology is necessary in order that the Church as a whole and the members of the Church as individuals know how to carry over into the new social order the great spiritual values of the Christian Church in general and of our Reformation in particular.

3. Negation for negation's sake is sterile. Only a definite, clear and courageous confession of faith in Jesus Christ, only a true service of Christian love and mercy amidst the strained public life of today can make out of our country and nation a place reflecting the kingship of Christ. The danger for the Church lies not only in the world, but in its own unwakefulness and carelessness, and above all in the selfishness of its members.

4. Let us guard ourselves against the identification of our struggle with the Roman Catholic Church's political position and its present struggle. We must not take advantage of the present campaign in order to attack the Roman Catholic Church, but we must not forget either that the present struggle of the Vatican against Communism and the Soviet Union is a political one: it is no struggle for the purity of the Church of Christ or for the genuineness of the apostolic testimony. It is our task to watch and pray, in order that we may know when it is necessary to speak forth and submit the world to the judgment of the Word of God, and when to carry to the sick man of today the word of help, consolation and spiritual healing.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE FIRST GENTILE CHURCH.

LESSON VI—FEBRUARY 5, 1950.

MEMORY SELECTION: *In Antioch the disciples were for the first time called Christians.*—Acts 11:26.

LESSON: Acts 11:19-26; 13:1-3.

DEVOTIONAL READING: Isaiah 42:5-9.

Starting New Fires.

The persecution of the Church in Jerusalem scattered the disciples far and wide. The persecutors thought they were putting out the fire; instead they were scattering it. For those members of the Early Church had "hot hearts," they were men with burning hearts, and everywhere they went they started a new fire. "They therefore that were scattered abroad upon the tribulation (or persecution) that arose about Stephen traveled as far as Phoenicia and Cyprus and Antioch speaking the word. . . ." Thus the Christian movement grew by leaps and bounds.

But Only Among the Jews.

The men with burning hearts shared the good news with others. But only with the Jews—"speaking the word to none save the Jews." Like many people even today they thought the gospel was for the privileged few, but not for all people. Of course Peter had learned better through his vision, and his visit to the home of Cornelius. But the Christian Church was slow to grasp the universal sweep and sway of Christ's gospel. Alas that there are still many Christians who do not believe in foreign missions.

Breaking Across the Barriers of Race and Religion.

"But there were some of them, men of Cyprus and Cyrene, who when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus." These men, more liberal in mind and spirit than their fellow-Christians broke across the bounds of race and religion and preached to the Greeks. They just could not believe that the grace of God was simply for Jews, or that men had to become Jews before they could become Christians. They made Jesus, the Lord Jesus, the central theme of their preaching. "And the hand of the Lord was with them." When they gave themselves to make known the

grace of God to others, God made known in fuller measure His grace to them. The preaching of the Lord Jesus to the peoples of other races and religions has been attended by many signs of His presence and power.

Barnabas, "A Walking Delegate."

News of this unusual work of grace filtered back to Jerusalem, and the brethren there wanted to know more about this movement. They accordingly sent Barnabas as their friendly ambassador, or their "roving delegate" to take a look at the thing that was going on. He was an ideal man for the assignment, a good man, full of the Holy Spirit, and of faith. He had already demonstrated his worth in the Church at Jerusalem. His name was symbolic of his spirit and ministry—"a son of consolation, or of exhortation." He made the long trip from Jerusalem to Antioch and saw at first hand what was going on.

Rejoicing in Another's Success.

When Barnabas saw what was going on, the work of grace, "he was glad." Big-hearted fellow that he was, he rejoiced in another's success. Lest one should think that that is what was to be expected it might be said that is not what one always finds. There is a lot of jealousy among Christian workers, be it said to our shame. It is sometimes hard for a minister to "be glad" when a fellow-minister is having splendid results in his field, especially if it is a neighboring field. It is hard for some churches to rejoice in the growth and success of other churches, especially if they are churches of other denominations.

Wanted—More Help.

The situation at Antioch soon grew out of hand. The Spirit of God was so active and the grace of God was so manifest that Barnabas, consecrated and hard-working as he was soon saw that he was not going to be able to handle it. He just had to have another man to help him, an assistant pastor as it were. Whom should he get? Where was the right man to be found? He thought of that young man, himself a blazing ember for God, the young man in behalf of whom he had interceded at Jerusalem when the apostles did not take much stock in him because of his past record. This young fellow was doing a good work

in Tarsus, so Barnabas forthwith set out for Tarsus to get Saul or Paul as we now know him. We do not know what he said to the young preacher, but we do know that he got his man. And the older man, Barnabas and the younger man Paul teamed up in work in Antioch, for a whole year together. What a team! And what results!

Soul-Winning and Soul-Building.

When the evangelists, the writers of the gospels refer to winning souls they say, "preach"; when they describe work among believers they use the term "teach." It is a description of the double function of the church. It is to seek the unsaved, to help the unsaved to find the Lord Jesus Christ and to confess Him. But it is also to teach the new converts and the old believers and to help them to grow in grace and in the knowledge of the Lord Jesus Christ.

Christians.

"And the disciples were called Christians first at Antioch." As a matter of fact that is a sufficient name for the followers of Christ.

(Based on lesson copyrighted by International Council of Religious Education.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

A New Year's program was presented by Betty Byrd.

The Society adjourned to meet again on Monday night, February 20, at the home of Marshall and Billy Jones.

There were twenty-five members present.

FINANCIAL REPORT.

The following is the financial report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for quarter ending December 21, 1949:

Balance on hand last report . . . \$ 167.15

Receipts.

Offering—Young People's Meeting, Oct. 5, 1949 . . .	\$ 24.00
Offering—Women's Meeting, Oct. 6, 1949	80.00
	104.00

Women's Societies.

(On Apportionment.)

Antioch	\$ 12.55
Berea (Nans.)	20.00
Berea (Great Bridge) . . .	15.00
Bethlehem	60.00
Cypress Chapel	30.00
Cypress Chapel (Agnes Brittle Circle)	15.00
Dendron	20.00
Eure	13.20
Franklin	75.00
Holland	40.00

Holy Neck	37.50
Hopewell	4.50
Isle of Wight	15.00
Liberty Spring	50.00
Mt. Carmel	20.90
Newport News	30.00
Norfolk:	
Bay View	20.00
Christian Temple	87.50
First, Norfolk	16.00
Little Creek	6.25
Rosemont	27.25
Second	19.85
Oak Grove	9.60
Oakland	18.75
Portsmouth:	
First	35.00
Shelton Memorial	40.00
Richmond, First	12.50
South Norfolk	35.00
Spring Hill	2.75
Suffolk	162.50
Suffolk (Staley Society) ..	42.20
Sunbury	25.00
Union (Southampton) ..	11.00
Wakefield	20.20
Waverly	13.75
Windsor	49.37

Young People.

Berea (Nansemond)	\$ 6.00
Bethlehem	25.00
Burton's Grove	7.50
Cypress Chapel	20.00
Dendron	8.00
Eure	4.40
Franklin	6.25
Holland	4.00
Holy Neck	10.00
Liberty Spring	15.00
Mt. Carmel	4.00
New Lebanon	6.10
Newport News	5.00
Newport News (High School C. E.)	3.00
Norfolk:	
Bay View	1.75
Christian Temple (Intermediates)	5.00
Little Creek	2.50
Rosemont	3.00
Oak Grove	2.20
Oakland	8.75
Portsmouth, First	7.00
Suffolk	15.00
Sunbury	5.00
Union (Southampton) ..	6.30
Windsor	10.00

Juniors.

Antioch	\$ 4.00
Berea (Nansemond)	9.00
Bethlehem	5.00
Cypress Chapel	2.00
Dendron	1.45
Eure	1.10
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	3.50
Newport News	3.00
Norfolk:	
Bay View	1.75
Little Creek	1.00
Rosemont	2.00
Oakland	1.25
Portsmouth, First	3.00
Suffolk	10.00
Union (Southampton) ..	2.50
Windsor	9.78

1,113.12

190.75

84.68

Cradle Roll.

Cypress Chapel	\$.50
Eure	1.10
Franklin	2.00
Liberty Spring	10.00
Norfolk, Little Creek	1.00
Oakland	4.00
Portsmouth:	
First	1.00
Shelton Memorial	13.00

Thank Offering.

Antioch	\$ 8.00
Berea (Nansemond)	75.00
Bethlehem	35.00
Bethlehem (Y. P.)	10.00
Bethlehem (Juniors)	5.00
Burton's Grove (Y. P.) ..	5.50
Cypress Chapel	13.04
Dendron	11.25
Franklin	100.00
Holland	32.35
Holland (Y. P.)	5.00
Holy Neck	38.50
Isle of Wight	15.00
Johnson's Grove	10.00
Liberty Spring	67.50
Liberty Spring (Y. P.) ..	16.00
Liberty Spring (Jrs.) ..	5.00
Liberty Spring (C. R.) ..	5.00
Mt. Carmel	11.00
Mt. Carmel (Y. P.)	11.00
Mt. Zion	10.00
New Lebanon (Y. P.)	5.05
Newport News	100.00
Norfolk:	
Bay View	18.50
Christian Temple	83.10
First (S. S.)	40.00
Little Creek	20.00
Rosemont	55.00
Oak Grove	10.83
Oakland	50.00
Portsmouth:	
First	34.00
Shelton Memorial	16.30
Richmond, First	15.00
South Norfolk	35.00
Spring Hill	6.87
Suffolk	125.00
Suffolk (Staley Society) ..	82.00
Sunbury	18.00
Sunbury (Y. P.)	3.00
Union (Southampton) ..	5.00
Union (South.) (Y. P.) ..	3.00
Wakefield	15.50
Windsor	10.50
Windsor (Y. P.)	10.50

32.60

1,251.29

Memorials.

Newport News	\$ 10.00
Richmond, First	10.00

20.00

Christian World Mission.

Holy Neck	\$ 10.00
Norfolk, Bay View	10.00
Portsmouth, First	5.00

25.00

Grand Total for Quarter ... \$2,988.59

Disbursements.

West and Withers (Renew Treasurer's Bond)	\$ 5.00
Gurley Press (Young People's Meeting Programs) ..	5.00
Convention* Office (Books)	19.11
Mrs. Wm. T. Harrel (Part expense to Cleveland Meeting)	50.00

Trevett, Christian Co. (Programs for Women's Meeting)	17.00
Suffolk Floral Gardens ..	7.50
Mrs. W. V. Leathers, Treasurer	2,717.44
	2,821.05
Balance in Treasury—	
January 10, 1950	\$ 167.54

Respectfully submitted,
MRS. W. B. WILLIAMS,
Treasurer.

1253 24th Street,
Newport News, Va.

CHRISTIAN MISSIONS.

(Continued from page 8.)

plexity. The World Council of Churches is setting itself to its task of strengthening the churches everywhere for the proclamation of the World of God and the doing of His will in this time of crisis. For the fulfilment of this task, we desire the fullest cooperating of the Younger Churches in all the work of the World Council. Already we have profited greatly by the contribution of your churches to the life and thought of the World-Wide Church. We know that we have still very much to learn from you. The disturbed state of the world and financial stringency have made it impossible for us to do as much as we would, in fostering our close association together. Perhaps you think that we have done less than we should. But we desire to assure you that, at every meeting held in connection with the World Council, one of the most constant concerns is that the Younger Churches should be fully integrated into everything that the World Council is trying to do. We hope that many suggestions will come to us from your conference as to how this full cooperation can be most speedily and most effectively secured.

You are constantly in our thoughts and in our prayers, as we believe that we are in yours. We work ceaselessly for the manifestation of the full unity of the whole company of Christ's people in the world. But we know well that that unity is not a human achievement, it is already a Godgiven reality in Christ. When you and we, separated as we are by space and distance, enter into the sanctuary, we meet one another as brethren, united in one faith, one Lord, one baptism, in the common task of witness and service, and in the joyful expectation of the manifest triumph of the Kingdom of God, which God will bring to His own appointed time, and in which you and we together are by faith already part-takers.

The Orphanage

DEAR FRIENDS:

So far in January (January 21) I have heard in one way or another from 28 churches or Sunday schools: Valley—Mt. Olivet (G) \$28.46, New Hope \$17.59, Palmyra \$3.00, Wood's Chapel \$20.35; Eastern North Carolina—Oak Level \$28.00, Pope's Chapel \$6.00, Youngsville \$25.00; Eastern Virginia—Berea (Nans.) \$19.00, Newport News \$11.30, Christian Temple \$128.20, Rosemont \$50.00, Oakland \$28.63, South Norfolk \$42.78, Suffolk \$2.50, Waverly \$10.00, Windsor \$10.00; Western North Carolina—Bennett \$5.55, Hank's Chapel \$30.00, Pleasant Grove \$5.00, Seagrove \$25.00, Shiloh \$22.85; North Carolina and Virginia—Burlington \$225.26, Happy Home \$17.32, Hines Chapel \$8.00, Lebanon \$9.21, Monticello \$25.75, New Lebanon \$25.00, Reidsville \$22.00. Have not heard from Sunday school treasurer of all the above, but amounts came in from some source. All Sunday schools which have taken money for the orphanage please send same promptly so it will show on the January Chart. Thank you.

What a fine report again this week! How about that \$810.85 for this week. Please help us get ready to clear out some storage rooms and make space for a few more children. There are more than twenty children pleading for acceptance. Some of the cases are most pathetic. One of the "bitter pills" about this job is saying no. Help us say yes to the most needy of them soon. Again thank you.

If every Sunday school will take one offering per month and send it in promptly it will steady our income so we can repair broken and battered rooms, make more space, and do a better part by the fine boys and girls as well as employ an additional matron and take more helpless little ones. And if you do not know it we shall have to build a new milkhouse or fall below Grade "A" in our milk product and for double reasons we cannot let that happen. And if you do not know it we shall have to do something plenty expensive about the sewage in this small town or have major trouble. The orphanage's share will be plenty. You may as well know we need your help and need it right along steadily every month.

My heart is thrilled with the number of churches and organizations which are helping us buy needed new

clothing for the growing children. There is nothing static about their need, and thanks—double thanks—to so many people who understand that. A very good thing it is to take a child under your care and help us buy shoes, overshoes or boots—so necessary for the little folks who walk to school in rain and mud on cold mornings, and proper clothes. We need an extra matron in charge of all clothing and able to cut and sew, alter and mend, as the case may demand. Some generous business man could get a big thrill out of putting these little boys and girls into his benevolent thinking for this year of 1950. Every Sunday school could get a real thrill out of seeing a good record made each month during 1950. Let us see what the record will be when January is over.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. James Jernigan, Newport News, Va.: shoes.
Mrs. W. B. Warrington, Suffolk, Va.: clothing.
Mrs. Mary Oakley, Greensboro, N. C.: clothing.

* * * * *

REPORT FOR JANUARY 26, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$ 592.31

Eastern Va. Conference:

Newport News S. S.	\$ 11.30
Norfolk, Christian Temple ..	10.00
South Norfolk (Onward Bible Class, clothing for Haith boys)	42.78
Suffolk (Junior Philathea Class)	2.50
Waverly (W. M. S.)	10.00
Windsor	10.00
	86.58

N. C. & Va. Conference:

Burlington (Woman's Auxiliary for redecoration) ..	\$146.50
Lebanon	9.21
Monticello (Thanksgiving) ..	17.75
Reidsville S. S.	22.00
	195.46

Western N. C. Conference:

Hanks Chapel	30.00
Pleasant Grove	5.00
Seagrove	25.00
	60.00

Ala. Conference:

Corinth	2.61
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Total this week from churches \$ 344.65

Total this year from churches \$ 936.96

Special Offerings.

L. L. Holt	\$150.00
Special Gifts	316.00
	466.00

Total this year from

Special Offerings \$ 727.99

Grand total for the week ... \$ 810.65

Grand total for the year ... \$1,664.95

REBUILDING THE CHURCH.

(Continued from page 6.)

many years had served as pastor of this church.

Within a month of this dedication, action was taken at the Annual Meeting of the Church to proceed at once with the re-construction of the meeting house itself. A finance program was authorized and the trustees were instructed to proceed with the architect to complete preliminary drawings for the proposed building. Through the Division of Church Building of the Board of Home Missions, the services of Curtis R. Schumacher were made available to the church for the week of March 6 to 13, 1949. In the meantime, intensive work was initiated preparatory to financing the project. Committees were organized, brochures prepared and printed, letters were written, and frequent releases given to local papers. Mr. Schumacher trained the workers and on Sunday afternoon, March 13, the appeal was made to the people.

The finance program will cover a two-year period and approximately \$125,000 will be needed to complete the reconstruction. Of this amount nearly \$85,000 was realized in cash or pledges that first Sunday afternoon. It is anticipated that gifts for named memorials and a supplementary appeal in the spring of 1950 will provide the balance of the necessary funds.

The people of the church have at successive meetings, studied, suggested revisions, and finally approved the drawings submitted by the architect through the Building Committee and the trustees. Specification have been completed and bids are soon to be called for. Construction work is scheduled to begin on or about March 1, 1950.

The design of the new edifice is in the spirit of the 18th Century Colonial architecture of New England. A handsome portico, surmounted by a lofty and graceful spire provides the dominating motif. A deep chancel will replace the present choir area. The organ is to be rebuilt and located to the right of the chancel. The nave will be altered to provide a center and side aisles. Church offices are included in the plans which also contemplate a complete rebuilding of the basement. — *Middle Atlantic Conference Edition, The Missionary Herald.*

One does not have to argue for the beauty of the rose, the compelling power of the sonata, nor the grandeur of the sunset.—*Nichol.*

In Memoriam

GREENE.

It is with deep sorrow that we, the members of Holy Neck Congregational Christian Church, record the passing of our loved sister, Mrs. Grizzell Greene, on the 26th day of August, 1949.

We shall always cherish the memory of her friendship and her loyalty to her church. Realizing that God doeth all things well, we bow in humble submission to His will and pray that God's promises may give the bereaved family comfort and consolation in the loss of their loved one.

Mrs. J. O. DAVIDSON,
Mrs. R. T. JOHNSON,
Mrs. L. B. GRICE,
Committee.

WEST.

On January 5, 1950, Holy Neck Community was saddened by the loss of our friend and brother, Little Judson West.

Therefore, be it resolved:

1. That the Holy Neck Congregational Christian Church of which he was a life-long member, has lost one for whom they mourn.

2. That we let our will be lost in God's will in dealing with His children.

3. That we extend to the bereaved family our heartfelt sympathy and love in their loss and commend them to our heavenly Father for comfort and peace, realizing that His grace is sufficient for all our needs.

Mrs. J. O. DAVIDSON,
Mrs. R. T. JOHNSON,
Mrs. L. B. GRICE,
Committee.

TEAGUE.

On October 22, 1949, Mrs. Daisy Fowler Teague, age 68, passed away. She was a faithful and devoted member of the Durham Congregational Christian Church. We shall miss her and wish to express our appreciation for her beautiful life.

Therefore, be it resolved:

1. That we recommend her example of faith and love for Christ's Kingdom to all.

2. That we cherish the memory of her unselfish, patient, cheerful services to her family.

3. That we extend to the bereaved family our heartfelt sympathy.

4. That a copy of these resolutions be sent to the family, one placed in the permanent church record, and one sent to The Christian Sun for publication.

Respectfully submitted,
Mrs. R. J. KERNODLE,
Mrs. D. M. ESTES,
Mrs. ROBERT S. SMITH,
Committee.

BECK.

On October 16, 1949, Mrs. Mattie Munday Beck, an active religious worker in the Congregational Christian Church, passed to her eternal reward. We deeply mourn her loss and wish to express our love and respect for one who served so faithfully.

Therefore, be it resolved:

1. That we hold in lasting memory her love, enthusiastic loyalty, and devoted service to her Master and Church.

2. That we express gratitude for having worked with her in Christian fellowship, and

that we cherish the memory of her friendship.

3. That we recommend her example of faith, devotion, kindness and joyfulness to others and that we strive to emulate her quiet, unassuming manner in living to abundant life.

4. That a copy of these resolutions be sent to the family; one placed in the permanent church record, and one sent to The Christian Sun for publication.

Respectfully submitted,
Mrs. R. J. KERNODLE,
Mrs. D. M. ESTES,
Mrs. ROBERT S. SMITH,
Committee.

CARDEN.

Rev. J. S. Carden, 86, well known, retired minister of the Southern Convention, passed away on November 25, 1949. He had served as an active pastor in various North Carolina churches for almost fifty years. The success and influence of his ministry have been far reaching.

Therefore be it resolved:

1. That the Durham Congregational Christian Church has lost one whose Christian spirit and influence will be greatly missed.

2. That we recommend to others his high Christian Standards, his ideals of service, his humble attitude and his love for humanity.

3. That we hold in loving memory the achievements of his long, consecrated life to the work of the Lord.

4. That a copy of these resolutions be sent to the family; one to The Christian Sun for publication; one placed in the permanent record of the church.

Respectfully submitted,
Mrs. R. J. KERNODLE,
Mrs. D. M. ESTES,
Mrs. ROBERT S. SMITH,
Committee.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

known into the world which is unknown, that their faith may prepare for us a place in the infinite mystery:

P: We beseech thee to hear us, good Lord.

L: For all who unselfishly bring their knowledge to the service of the world, that they may prove their learning by their works, and give that vision without which the people perish:

P: We beseech thee to hear us, good Lord.

L: For ourselves in this society of the truth, that accepting with gladness the high offices of thought, that seeing clearly, and feeling deeply we may go forth to be in the world as those who serve, and may thus know that mind of Christ which we would make the manner of our thinking: and all these things we ask in His name, even Jesus Christ our Lord. Amen.

HYMN OR SPECIAL MUSIC.

OFFERING.

ADDRESS OR SERMON.

PRAYER:

Our Gracious Heavenly Father, we thank thee, that in thine infinite wisdom and love, thou hast endowed us with minds which are in some measure capable of understanding thine eternal pur-

poses. We thank thee for the devout men and women, who through the ages, have sought to understand thy revelation, written in the nature of the universe, in the hearts of men, and in the Bible. We thank thee for all those who as they have apprehended thy truth; have sought to teach others also. We pray that thou wilt guide and bless those who study and those who teach thy revealed will, in our own Elon College and in all other institutions of higher learning. We pray that they may not only have the true knowledge of thee; but that they, with their spirits attuned to thy Spirit, may help us to walk more perfectly in thy ways; through Jesus Christ our Lord. Amen.

HYMN.

BENEDICTION.

POSTLUDE.

APPORTIONMENT GIVING.

January and February have been designated as College Period by the Southern Convention. This gives pastors, Sunday school superintendents, and teachers an opportunity to tell their people about our college, its needs and program of service for the church. They tell us that the college—education—does not have an appeal. I question the statement. I do not believe that the constituency of the Southern Convention is so constituted as to respond only to pathetic and unfortunate conditions, but I do believe that it has good judgment and is able to determine values. Certainly, the college is the one institution that the Southern Convention has beyond the local church to prepare its leadership for pulpit and pew. Without trained leadership today no institution can hope to continue and make progress. It is only through personality that ideas are conveyed and opportunities are created. It would be well for our church to center its efforts on the support, the improvement, and continued progress of our college.

Even though January and February is a period for instruction, there is certainly no law against contributions. To date contributions for the college have been few and small. This is an appeal to the churches and Sunday schools to rally to the support of the college and make possible the continuance of the program of training for the church.

Previously reported	\$ 139.09
Eastern Va. Conference:	
Newport News	5.00
Portsmouth: Elm Avenue	39.50
Western N. C. Conference:	
Hank's Chapel	30.00
Total	\$ 74.50
Grand total	\$ 213.59

Another Hears and Heeds the Call

In an impressive service at the First Congregational Church of Hartland, Vermont, Sunday evening, January 29, at 8:00 p. m., Miss Mary Elizabeth Rowden, R. N., daughter of Mr. and Mrs. Richard Elmer Rowden of Woodsville, New Hampshire, will be commissioned as a career missionary in Turkey under the American Board of Foreign Missions. Rev. Donald L. Osborn, minister, will preside and read the Scripture Lesson.



MISS ROWDEN

The Commission will be conferred by Miss Margaret Blemker, Secretary of the American Board for the Near East, and because Miss Blemker recently served in Turkey, she will also give a Welcome to Turkey.

The Commissioning Sermon will be preached by Rev. Richard F. Beyer of the Congregational Church in Springfield, Vermont, on the subject, "In Thy Hand and In Thy Heart." The Prayer of Consecration will be made by Rev. Max H. Webster, Burlington, Vermont, Minister and General Secretary of the Congregational Christian Churches of the State of Vermont.

The Charge to the People will be made by Rev. Edward S. Treat, Burlington, Vermont, Associate Minister of the Vermont Congregational Christian Conference.

Miss Rowden was born in Woodsville, New Hampshire, and is a graduate of the local high school. She studied at the University of New Hampshire and then took her nurse's training at Hackensack, New Jersey, Hospital School of Nursing. In 1949 she secured her B. S. from Marlboro College, Marlboro, Vermont.

For a year Miss Rowden was Assistant Supervisor of the Surgical Ward and Surgical Nursing Instructor at the Hackensack Hospital, but in 1948 she went to Marlboro College to become the college nurse.

Miss Rowden will be assigned to Gaziantep, Turkey, and will work at the Azariah Smith Hospital, founded in 1880 in memory of an American Board pioneer mission.

The hospital where Miss Rowden will serve is in an interior rural state where there are only about 200 beds available for the medical and surgical care of its more than 280,000 population. Sick folk come from hundreds of miles around to this center of healing.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, FEBRUARY 2, 1950

NUMBER 5

HUNG UP

By Charles A. Wells



Self-seeking and moral irresponsibility can bring the progress of this nation to a grinding stop. While only a few may have carried their selfish efforts into the realm of criminality, the loss of integrity, confidence and respect in our official life is appalling. We do not refer just to the five per centers in Washington—that is but foam on the waves. Special investigations have revealed that the nation-wide network of gambling and racketeering is now so formidable that civic officialdom has become intimidated and dominated by these evil influences over an alarming portion of our national life. It is not enough to blame this entirely on the crooks themselves. They could not long exist were it not for wide support among the people of America who are their patrons. The greatest fault is that so many of us try to get something for nothing. "Give nothing, create nothing, get all we can." If that keeps up, it won't be the Communists who will wreck the country; we'll wreck it ourselves.

News Flashes

Rev. Duane Vore will address the Suffolk Woman's Club Friday night at 8:00 o'clock.

"Dangerous Corner" was presented by the Barter Players in Whitley Auditorium at Elon on Tuesday evening.

Rev. James Haley, president of the Elon Ministerial Association, is serving Damascus and Mebane Christian Churches.

Dr. Victor Anthony of Benns Methodist Church reviewed the book *Missions at the Grass Roots* Monday night at Oakland Church, Chuckatuck, Va.

Rev. Carl Wallace, an Elon ministerial student, has been called to succeed Rev. Thomas Sutton as pastor of a group of churches near Franklinton, N. C.

At 7:16 this morning (Wednesday) the "Mighty Mo" was floated from the mud bank in Chesapeake Bay. Will Congress be as successful with the "Ship of State"?

Work has begun on the new educational building at our Durham Church, according to a statement by Dr. Stanley C. Harrell, and the construction of the walls has reached the second floor.

Rev. Walter Hall announces that Timothy Chang will speak at Albemarle Sunday at the morning service. The young people will have charge of the service and Elon College Day will be observed. The Ladies' Missionary Society will conduct the evening service and Timothy will show pictures of Shaowu.

Rev. R. A. Whitten reports a large and enthusiastic Churchmen's Fellowship Meeting at Martinsburg, W. Va., on January 23. This dinner meeting was sponsored by the Evangelical and Reformed laymen, with Congregational Christian laymen in attendance as guests. There were seventy-two present.

Dr. Jesse H. Dollar completed his ministry at the Elon Community Church last Sunday. A service commemorating the occasion of a full-time ministry and program will be held at Liberty Spring Church Sunday, February 5, at 11:00 a. m. Dr.

Dollar, the new minister, will preach on the subject: "The Future Belongs to God."

Miss Pattie Lee Coghill reports that there has been fine cooperation in the observance of College Day. If it is impossible for your church to observe it on February 5, because of Youth Week or other activities, why not observe it at some other time during February. Programs are still available. It is hoped that churches not having preaching services on February 5 will order programs and make special plans for College Day observance at the Sunday School hour or at some other time.

A LETTER FROM THE JACKSONS.

Foochow, China,
January 2, 1950.

DEAR FRIENDS:

This is just a note to follow the long letters we burdened you with at the year's end. Timothy's young brother, Simeon, was here for lunch today. He and I (Dorothy) went to call on their sister, Yaying, in the tuberculosis ward of Union Hospital.

She was singing when we went in! But her news was really not as gay as that. She had hoped to be able to resume her studies this coming semester because she looks and feels so much better. But the X-ray shows her lungs to be the same. The painfulness of the injections has decreased somewhat; and she's glad of that. We all wish there were more recent word from her family in Shaowu.

We are very grateful for you Southern Convention folks' response to Yaying's need. We have just recently received the copies of THE SUN which contain Timothy's letters of last summer; and so are just learning of your generosity and Timothy's appreciation.

It is good to be able to catch up a little on your activities in women's societies, youth fellowships, churches and Sunday schools. Especially heartwarming is news of the United Evangelistic Advance. What promise 1950 holds with such a plan as that! We shall remember you and your advance in our prayers. May 1950 bring rich blessings to each of you.

Affectionately yours,
DICK & DOROTHY.

BIBLE CLASS HEARS DR. I. W. JOHNSON.

The Friendship Bible Class of the Liberty Christian Church met Tuesday night of last week at the home of Mr. and Mrs. Joseph Savage with Dr.

I. W. Johnson teaching the Bible lesson taken from the Book of Psalms.

Mrs. Savage presided over the business meeting while Mrs. Wesley Harrell was in charge of the worship service. A solo, "I'll Live for Him," was sung by Mrs. Parke Brinkley.

The class welcomed two new members, Mrs. Clifton Holland and Mrs. Edward O'Berry. It was decided that the class would hold a covered dish supper at the church in February.

The following committees were named: Church Supper—Mrs. W. L. Turner, Mrs. W. T. Harrell, Presley Duke, Luther Wilkins; Flowers—Mrs. William Lowe; Program—Mrs. L. W. Wilkins, Parke Brinkley.

ATTENTION, CHURCHES IN NORTH CAROLINA AND VIRGINIA CONFERENCE.

All churches of the North Carolina and Virginia Conference are urged to send leading representatives (attendance isn't limited) to the following Institutes of Evangelism:

Reidsville Area—Rev. T. G. Humphries, chairman, February 12, 1950: Reidsville, Happy Home, Mt. Bethel, New Lebanon, Howard's Chapel, Kallam Grove.

Danville Area—Rev. M. T. Sorrell, chairman; February 13: Danville, Lynchburg, Ingram, Pleasant Grove, Liberty, Lebanon, Hebron, Union (Va.).

Winston-Salem Area—Rev. W. J. Andes, chairman, February 14: Winston-Salem, Pfafftown, Tryon, Ashville, Belew Creek, Salem Chapel, Elk Spur, Rocky Ford.

Greensboro—Dr. W. E. Wisseman, chairman, February 15: Greensboro (First), Greensboro (Palm Street), Hines Chapel, Monticello, Pleasant Ridge and Calvary Christian in Greensboro. This meeting will be held at Calvary Church, T. Bowers, pastor.

Union Ridge Area—Rev. Kenneth Register, chairman, February 16: Union Ridge (N. C.), Graham, Bethel, Concord, Mt. Zion, Haw River, Long's Chapel, Mebane, Carolina, Hopedale, Durham.

Shallow Ford—Dr. W. W. Sloan, chairman, February 17: Shallow Ford, Berea, Burlington, Bethlehem, Apple's Chapel, Elon College Community Church, Gibsonville, Zion.

Each Institute will start at 7:30 p. m. and close at 9:00 p. m. The churches will meet at the "Area Church" as named above except Greensboro area will meet at Calvary Church. W. J. ANDES.

Wrought by Prayer

By FLORENCE GORDON

Editorial Assistant of Foreign Missions Conference

"More things are wrought by prayer," sang Tennyson, "than this world dreams of."

Only God can assess what has been wrought by the prayer that has gone up from millions of hearts on the World Day of Prayer, the first Friday in Lent, since its inception in 1887. The Day began, as good things have a way of beginning, in a very small way, but by now the sixty-two-year-old institution is observed in about ninety countries all over the world. The Foreign Missions Conference sends the uniform program, well in advance, not only to countries with which we are all familiar but also to some we are coming to know better, like Tanganyika and Tobago, Antigua, New Hebrides and the Fiji Islands. There the program is translated into many tongues. The United Council of Church Women distributes the program in the United States, where it is observed by thirteen thousand communities.

There has never been any special stress on the money side of the World Day of Prayer, for from the first the fact has been emphasized that it is a day of *prayer*. But prayer issues naturally in giving. In 1927, headquarters in the United States received \$70 in spontaneous gifts. In 1949, World Day of Prayer offerings in the United States alone totaled over a quarter of a million dollars.

Here the offerings are divided equally between home and foreign mission projects. Other lands make their own decisions where to apply their offerings, but in every case the gifts are used constructively to fill some great human need, material and spiritual, and the list of causes to which they are applied gives a revealing insight into the world vision of the Christian groups involved.

God alone can measure the power of the world-wide prayer, but it is permitted to us to see the earthly side, the monuments of one kind and another raised by different colors, many races and national backgrounds, as they use their offerings year by year. Every type of educational, medical and social institution is included, and personal ministries to all sorts and conditions of men. In a very real sense, the continuation and extension of these institutions and services has been wrought by prayer.

There are eight interdenomination-

al Christian colleges for women in the Orient which for years have looked hopefully to the World Day of Prayer for a portion of their budget for their ongoing program. The word "ongoing" is a particularly significant one when it is applied to the three in China, Gingling College, Cheeloo and Yenching; with the aftermath of the World War to reckon with, and inflation, and Communism, going on has meant a real struggle. But all three are going concerns today, with good enrollments and gallant spirit. In them are being trained many leaders greatly needed by the New China. In Tokyo Woman's Christian College women are being prepared for the roles which they will play in the Japan of the future. Women in Japan have "come out of the Kitchen" and into the Diet. They need education to meet their widened responsibilities.

The four colleges in India also have unparalleled opportunities to train leaders for the new day. The Women's Christian College, Madras, in the south, and Isabella Thoburn College in the north, offer general courses of high standard; Saint Christopher's Training College fits college graduates for educational work, Vellore Christian Medical College for medicine and nursing. The famine in South India has highlighted especially the need for the nutrition work and home economics done at Madras and Isabella Thoburn. The brave plan of Independent India to offer free education to its masses calls for an enormous increase in the number of trained teach-

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to:

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REPORT ON THE CHRISTMAS FUND.

The Rev. Frank J. Scribner, Secretary of the Ministerial Relief Division of the Board of Home Missions, writes: "My very sincere personal thanks go out to all who have contributed to the Christmas Fund for ministers, widows and children in need. I know well how the calls upon the churches have multiplied this year and I am the more grateful that, among the other urgent appeals that have come to you, you have not forgotten our Veterans. Each year checks go out to about seven hundred needy persons in our National Fellowship, to carry the spirit of Christmas Day and the assurance that the church has not forgotten its veteran servants. And each year a fund is reserved to meet unforeseen but inevitable emergencies as they arise in the lives of our less fortunate ministers and their families. We closed our books with total receipts of \$102,139.68. This amount, which is subject to minor corrections, exceeds last year's total by a little more than \$900."

Here is occasion for hearty satisfaction. The Board of Superannuation of The Southern Convention channels its funds through the Ministerial Relief Division of the Board of Home Missions. Thanks to all who share in this commendable enterprise. Blessings on all our superannuates.

CONCERNING THE JACKSONS.

Two letters have come from Framingham, Massachusetts. Dr. William Allen Knight, author of "The Sign of a Child," writes: "I have read the article in The Sun about the Jacksons' leaving Shaowu with deep interest. Fifty years and more ago the church of which I was then pastor ordained Mr. Hinman, sent him and his wife to Shaowu, and provided for their support there. . . . So we touch hands in service!"

A letter from Miss Dorothy E. Bascom carries this statement concerning the same incident: "I could visualize it all, for I took the same trip once—although never by truck. I remember taking a launch just where they did."

Thank God for all who touch hands in service—and in prayer! The early church was undergirded by prayer and service. Times of danger and hardship served only to accentuate this divine activity. These are days of testing, but our far-flung circle of friendship is unbroken. We are not alone. There are many allies in our crusade for righteousness. Unseen ties bind many hearts together. The fellowship of kindred minds is a world-wide experience.

SANFORD AND SEAGROVE.

Tuesday evening of last week was a memorable occasion in the Sanford Church. It was a realization of a dream: a dream that had been rather carefully and

thoroughly harnessed. The assembly hall of the new educational building was effectively decorated as a fellowship supper (banquet) was served to approximately 150 people. Mr. A. H. McIver, who had had not a little to do with the entire project, was the genial toastmaster. Recognition was given to those who had special responsibilities for the entire enterprise. The new minister and his wife, Dr. and Mrs. Will B. O'Neill were present for special recognition. Greetings were brought from local ministers and churches. Dr. H. S. Hardcastle was present as the guest speaker with a jest for every gesture. The happy idea of charging a minimum of \$10 per plate (a scheme which is neither patented nor copyrighted by the Sanford people) and the generous donation of the food and labor by the ladies enabled the church to realize more than \$1,700 from the occasion. Before and after supper there was an opportunity to view the brick veneering or face-lifting on the exterior and the various features of the interior. Classrooms, a parlor, kitchenette for youth or buffet suppers and the minister's study give to the church new and adequate facilities for an educational program. The next thing on the Sanford building agenda is a parsonage of corresponding material.

YOUTH WEEK was launched by the young people of the Western Carolina Conference last Sunday with a rally at Seagrove Church. The church was filled to capacity with young people. Bill Simmons of Albemarle presided. The Rev. Walter Hall led the group singing and Baxter Twiddy recounted his experiences in Germany. Considerable disappointment was felt over the fact that the scheduled workshops were not held, but the program was interesting and enthusiasm was pronounced. Hanks Chapel won the trophy for attendance. The Rev. Thomas Sutton was host pastor. Mr. and Mrs. Sutton are housed in a new, attractive parsonage and are optimistic concerning the work at Seagrove. A picnic supper in the school gymnasium was a delightful experience for all. A group of young people from Southern Pines, members of the Eastern Carolina Conference, were guests at the Rally. An offering amounting to \$52.69 was received for an overseas work project. An all-day Rally will be held on the next fifth Sunday at Hank's Chapel.

Today is your day and mine, the only day that we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not of cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.

—David Starr Jordan.

What About Our Worship?

By REV. DUANE N. VORE*

Last month Millard Stevens challenged our thinking on the preparation of our sermons. As I thought of what we might consider together today there came to mind the idea that there is another area of our weekly work that ought to receive a little more consideration than it often gets. We do it so often that it becomes routine and like much routine is done with less attention to detail than it deserves. The preparation of an order of service that will direct men's minds to the worship of God is of vital importance to each of us and to our people. I cannot speak to the matter as an authority nor as one who has attained any perfection whatever but simply as one who, like yourselves, senses the need for a more vital experience in worship.

Traditionally our non-liturgic churches have put the sermon as the most important single act in an order of service. All that precedes it is merely preliminary, to be accomplished with as little effort as possible. I am convinced of the sound worth of preaching. If it is well prepared, speaks to the need of the people and shows forth the challenge of the word of God, then indeed, it is of great importance in the guiding of men's minds. But that which goes before it in the order of service ought to be more than just a preliminary. Sometimes we have a sermon that "misses the boat" and the people go forth from that place hungry and thirsty for the things that are of God. There ought to be in the order of service enough of direction toward worship and opportunity for worship so that if the sermon does prove to be a dud they can go out with a sense of having been in the presence of God since they came seeking Him in adoration, in praise, in penitence and in petition, in thanksgiving and commitment. And even if we happen to be one of the most fortunate of preachers, one of the lucky ones who never misses with a sermon, it is foolish to set the diamond of our thinking in a setting of brass. The order of service ought to inspire worship of equal value to the sermon itself.

It is my feeling that usually the whole service can best be built around a theme. Mr. Stevens mentioned last month the value of theme preaching.

That preparation can be carried over into the preparation of the service of worship so that men have their minds pointed clearly toward a specific thing. The seasons of the Christian year, particularly Advent, Lent, Pentecost, the great special days with their emphasis—Ash Wednesday, Maunday Thursday, Good Friday, World Communion Sunday, Brotherhood Week are the source of themes of worship. Our people can learn to use them so that they are seasons wherein men's minds are more carefully and powerfully pointed toward the worship of God; our people can learn to carefully survey and weigh their lives as they seek to serve in the Kingdom if we help them to think more deeply and consecrate themselves more fully in the act of worship. We can use the themes of Christian doctrine, the task of the Church, the importance of personal responsibility as the basis for the order of service and by so doing give men a more comprehensive picture of their faith. We will give them more of the materials with which to build life that is of worth, materials that they want and need but often have missed because they simply were not presented at any time.

There has long been an aversion in most of our churches to the use of symbols within the church itself. We are not averse to the use of symbolism in the remainder of our lives, we use it widely. A handclasp is but a symbol of ones friendly intentions, of one's regard and respect for an individual. A flag is but a symbol of the greatness, the worth, the challenge of a nation and seldom do we look upon it without thinking to some degree of the responsibility that it lays upon us as a part of the nation it symbolizes. Our safety on the highway is governed to a great degree by symbols and we pay attention to them. They have real meaning for us, those signs along the way. Our safety at sixty or fifty miles an hour depends to a degree on how carefully we observe them. Why, then, if they are important in the remainder of our lives, are we so averse to using them in our churches. Oh yes, I know some of the objections, they are Roman, they are idolatry, they are not necessary. The fact remains that religious symbols can give greater power to worship, they can lift men up if men learn to use them wisely. The Cross,

for instance, is most certainly a universal Christian symbol. It speaks to us of the devotion of our Master, it speaks of the sacrifice, the service, the redemptive power that were His. The plain cross we use in our churches is symbolic of the risen Christ, of one who could not be held captive by death. Some of our folks will say that they do not need to be visually reminded, that they know all of that and more, too, about our Christ. Yet, the observation of our daily lives may lead us to the conclusion that we need to be reminded more forcefully of His gifts and His commands to His followers. To have a cross before men brings more constantly and more sharply to them the awareness of that which Christ did for man. It brings it down to what He did for me and makes more conscious of what I ought, then, to do in His name. The cross is of worth as a symbol.

The minister, in a sense, is a symbol, the symbol of man's dedication to the service of God, of man's search for an understanding of God's will. When a man stands to speak it is inevitable that some of his individual personality shines through. Men ought to see not an individual but one who speaks and thinks as God's man, as one who strives to lose himself that he may better serve his God. They ought to understand that since he seeks to be God's he will, at times, say things he does not want to say but must, since he is not his own but God's. Greater power can come to preaching if our people learn that we seek to be channels through which God works, that we are but symbols of their own search for God.

The communion table ought to be more than a repository for the elements of the sacrament upon occasion. It is the symbol of our common faith, our common fellowship. It is the mark of oneness in Christ, a symbol of the worldwide fellowship at all times, not just when it has the elements upon it. Its presence urges men to forgiveness, for Jesus said we could never bring anything to God if we had ought in our minds against our brother. Its presence urges men toward a more tolerant understanding of one another. Its presence as a symbol of the fellowship of Christ gives man inspiration, a sense of shared worship with all men who submit themselves to Christ. We, as ministers, have the responsibility of teaching its meaning, we dare not take it for granted that men already know what it means. If we teach them its

(Continued on page 13.)

*An address presented by Rev. Vore to the Eastern Virginia Ministerial Association and submitted, at their request, for publication.

LAYMEN AT WORK

"LAYMEN MORE AWARE OF RESPONSIBILITIES," SAYS DIRECTOR OF FELLOWSHIP.

"The laymen of America are becoming more aware of their responsibilities as Christians and are facing the practical aspects of Christianity as being those which make for a happy and successful living. This applies not only to religious life but to economic and social life as well." That's the opinion of Walter A. Graham, national director of the Congregational Christian Laymen's Fellowship. Mr. Graham was the principle speaker at a banquet at Elon College January 29, which climaxed the Laymen's Rally held on that day. His topic was "What's Ahead for 1950?"

Earlier in the day an afternoon program, beginning at 3:00, was attended by approximately 600 laymen. Featured in the afternoon schedule were talks by Dr. Martin L. Goslin, Evanston, Illinois, and Thomas L. Moose, chairman of the Evangelical Reformed Brotherhood. Greetings were heard from Dr. L. E. Smith, president of Elon College, and Mr. Graham. George D. Colclough, Chairman of the Laymen's Fellowship, presided.

Dr. Goslin told the group that "The best counteraction against communism is the practice of liberty, justice, love and service. This must not be half-hearted, deluded practices," he continued, "because the communists claim to be practicing these principles also. We know, however, that they are in a distorted form. Americans include these four great principles in the foundation of our whole life. We need to practice them not only in theory but in every aspect of life."

He was followed by Thomas Moose who pointed out that "Man must recognize God's ownership of all things including man. Man will find his greatest happiness in that ownership. The beginning of such acknowledgement must be in the mind because, 'As man thinketh, so is he.'"

A religious movie, "Like a Mighty Army," concluded the program. All five conferences of the Congregational Christian Churches were represented at the rally. Some of the visitors came more than 300 miles to attend.

New officers elected today to the Laymen's Fellowship of the Southern Convention of Congregational Christian Churches are as follows: Chairman, George D. Colclough, Elon Col-

lege; Vice-Chairman, W. B. Williams, Newport News; Representative on the Executive Board of the Convention, George D. Colclough.

Conference representatives on the Laymen's Council are: North Carolina and Virginia Conference—W. T. Dunn, Lynchburg, Va., J. H. Rountree, Greensboro, N. C.; Eastern North Carolina Conference—I. H. Vickery, Henderson, A. N. McIver, Sanford; Eastern Virginia Conference—Mills E. Godwin, Jr., Suffolk, I. Robinson, Norfolk; Western North Carolina Conference—George E. Gunter, Trinity, Cyrus Shoffner, Liberty; Virginia Valley—Roy A. Larrick, Winchester, Harold F. Rhodes, Linville.

DR. GRAHAM SPEAKS IN WINSTON-SALEM.

Dr. Walter Graham, Penbrook, Ky., President of the Laymen's Fellowship of Congregational Christian Churches, was the principal speaker at a Laymen's rally of the men of the Congregational Christian Churches and the Evangelical and Reformed Churches of Winston-Salem and Forsyth County on Saturday evening, January 28, at the Congregational Christian Church in Winston-Salem, N. C.

Dr. Graham spoke on "My Dream Church." He challenged the laymen to a more active work within the local churches. He said, "That all churchmen need to work for a more perfect church in each community."

Others speaking briefly were: Dr. William T. Scott, Superintendent of the Southern Convention, and George D. Colclough, Chairman of the Laymen's Fellowship of the Southern Convention of Congregational Christian Churches.

E. M. Whitman, President of the Laymen's Fellowship of the host Congregational Christian Church, presided at the meeting. The invocation was given by Boyd J. Delp, president of the Brotherhood of the First Evangelical and Reformed Church of Winston-Salem. Rev. Wm. J. Andes, pastor of the local Congregational Christian Church, led the group in singing. Russell H. Sides, First Church, and president of the Eastern District of the E. and R. Churchmen's Brotherhood, offered the benediction.

Laymen were present from the following churches of Forsyth County: Belew Creek, Salem Chapel, Pfafftown, Winston-Salem, Memorial Evangelical and Reformed Church and the First Evangelical and Reformed Church of Winston-Salem.

The ladies of the host church served a ham dinner to the group.

"CHARTER FOR REFUGEES." DRAWN UP IN AUSTRIA.

A Round-up of the Salzburg Refugee Conference Sponsored by the World Council of Churches—

A three-day conference convened in Salzburg, Austria, by the World Council of Churches from January 17 to 19 to help solve Austria's problem of what to do with 300,000 German ethnic origin refugees "has drawn the attention of the world, for which Austria is grateful."

With these words, the Rt. Rev. Dr. Gerhard May of Vienna, Bishop of the Evangelical Church (Protestant) of Austria, and a leading figure during the World Council's refugee conference, summed up as actually accomplished what its planners had first projected—to focus international attention on the plight of some 300,000 Austrian-supported "Volksdeutsche," part of 12 million people of German national origin who were expelled from Poland, Czechoslovakia and Hungary following the Potsdam Agreement of August 2, 1945.

Most important single development of the conference was the drawing up of a basic "charter for refugees" in Austria, which urged the United Nations to issue international refugee passports to all refugees. This plan was introduced at the conference by Odd Nansen of Norway, whose father, Dr. Fritjof Nansen, had introduced a similar passport for refugees following World War I. Such passports, Nansen argued, are extremely vital to solving the Central European refugee problem which now threatens the recovery of all of Europe.

A third of a million "Volksdeutsche" refugees who now live in Austria actually have no legal identity, Nansen pointed out. Dependent for support on a struggling, convalescing Austrian economy, the refugees lost citizenship when they were ousted from their homelands after the war. Without passports, they cannot travel—even from one occupation zone to another—in order to seek employment and new homes. Yet, most of them have lived in Austria for about four years.

One hundred and forty Protestant and Roman Catholic leaders sat together during the conference, meeting in the Aula Academica of historic Salzburg University. In effect, representatives of both church groups have now addressed a joint appeal to the whole world to solve the problem of Austria's refugees. Both Protestants and Roman Catholics agreed

(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH

THE ELON COLLEGE MEMORIAL GYMNASIUM.

Elon College and the general public have been using the new gymnasium during the past two weeks. In addition to the college varsity teams, high school teams of the county and state have played games in the gymnasium. Present indications are that it will easily become the center of attraction in the county, particularly where basketball is concerned. It has ample seating capacity and other necessary facilities to accommodate large gatherings. The new fold-a-way seats will accommodate 2,598 spectators. The upstairs bleachers will accommodate 2,000. It is entirely possible to make an audience of 5,000 entirely comfortable in the building. It hasn't been filled yet but in all probability it will be filled before the spring is over.

The fold-a-way seats are expensive. They cost a total of \$19,000.00 installed, which means a little less than \$8.00 each. The Alumni Association is undertaking to secure enough friends paying \$8.00 for one, or \$15.00 for two to pay the cost of the seats. Hundreds and thousands of letters have gone out from the Alumni Office making this appeal. More than two hundred seats have been sold. This, of course, is a long way from 2,500. If you have not bought a seat (one or more) won't you send a letter with a check to the Alumni Office soon? It won't cost you very much but it will greatly encourage our Alumni Secretary and his associates. We must make the first payment of \$8,000.00 on or before February 1. To buy one seat or more would be a good deed. Have you done your good deed today?

While the gymnasium is in use (it has been for two weeks) it is not entirely completed as of this date. The painter is still at work but hopes to complete his job soon. The tile company has not completed its job. They are under agreement, however, to complete their contract by Saturday, January 28. The cement contractor has not completed the laying of sidewalks for entrances to and around the building. This should be completed the early part of next week.

The building, its construction and plan, have been pronounced excellent by architects, builders, sports writers

and athletic directors from different parts of the country. Naturally, we feel very proud of the building and are certain that this added equipment will mean a very great deal to the college, the county, and all interested in intercollegiate athletic sports, physical education, and education in general. The cost of the building is considerably more than we had anticipated, however, when you consider the size of the building, the present cost of construction and the facilities included, the cost, as many have said, is extremely reasonable. The cost of the building itself will amount to approximately \$198,000.00. Grading, building sidewalks, constructing a disposal plant, and furnishings will cost between \$30,000.00 and \$40,000.00. The total cost of the building when completed with furnishings will be somewhere between \$230,000.00 and \$240,000.00. By the end of next week, we should be able to give a detailed report showing the cost of the undertaking item by item.

The General Alumni Association through its Executive Committee and General Secretary, Jimmy Darden, have undertaken to erect this building for the college. By all working together, we have been able to secure approximately half of the cost of the building in cash (payments continue to come in). Of the remaining \$115,000.00 plus, a little more than \$70,000.00 has been secured in pledges which leaves between forty and fifty thousand dollars to be provided. Any contribution from any source and for any amount would be appreciated.

The Alumni Association has assumed the entire responsibility for the cost of the gymnasium. The college, by vote of the Board of Trustees, is cooperating with the Alumni Association in securing the funds with which to pay creditors. The Alumni Association will give the college a note for the balance due and continue to work at this undertaking until the entire amount is paid. The alumni are anxious to do this since this building is erected as a memorial to the Elon College men and women who lost their lives in World Wars I and II. The ones of us whose lives were spared feel that this is as little as we can do as an expression of our devotion to them and to the cause for which they

died. It seems entirely fitting that this memorial should be on the Elon College Campus where their paths crossed with ours. We shall always remember them as in the springtime of life full of enthusiasm and hope. Their expectations were as great as ours but unfortunately they were cut off, as it seems to us, at an untimely hour. May God help us to do our duties by them and the cause for which they gave their lives.

NEW SERIES OF ADULT CLASSES.

Elon College will open a new series of night classes for adults on February 7, according to Dr. W. W. Sloan, chairman of the faculty committee on adult education. They will be offered, beginning at 7 o'clock, on Tuesday and Thursday nights of each week until May 4. There will be eight courses from which prospective students may choose. No examinations will be required unless the students desire college or teacher certificate credit for them.

The Tuesday night courses include Oil Painting, to be taught by Miss Lila Newman; Mechanical Drawing, by Prof. Albert V. Coble; a Course in Shakespeare, by Dr. James Howell; and a Survey of the New Testament, by Dr. W. W. Sloan.

Courses to be offered on Thursday nights include Organization and Administration of Physical Education, by Prof. J. L. Pierce; Guidance Theory and Practice, by Prof. J. C. Colley; Parliamentary Procedure, by Prof. J. Earl Danieleley; and Interior Decoration, by Miss Louise Ramsey.

APPORTIONMENT GIVING.

As a rule when the weather is good during the college period—January and February—attendance at Sunday school and church is good. When attendance is good, collection, as a rule, is good, which means that Elon College will receive payments on Conference Apportionments. We have had good weather during January. We have had good payments from a very small number of churches. In all probability, other Sunday schools and churches have received offerings but their officials have not had time to forward the same to the college. Elon College is on the quarter system this year. Toward the end of the quarter, funds remain low. The winter quarter ends with February. If you have not sent a payment on your apportionment for 1950, this would be a

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

FRANKLIN HAS SPECIAL MEETING.

The Woman's Auxiliary of the Franklin Congregational Christian Church held its Thank Offering program Sunday, November 13th, at the eleven o'clock worship hour. Timothy Chang was guest speaker. A large congregation attended and an offering of \$100.00 was received for Han Mei School. The worship service was conducted by Mrs. Felton Johnson, assisted by Mrs. Allen Daughtry. The church choir sang "God So Loved the World."

In December, the quarterly meeting of the auxiliary was highlighted with our Christmas party. The Fellowship Hall was beautifully decorated and a buffet supper was enjoyed by sixty members. Immediately following the supper, a worship program was led by Mrs. John M. Beale and Christmas carols made a fitting climax when the offering was received. This will be used to send gifts of \$30.00 to Rev. and Mrs. William Q. McKnight at Doshisha University and three C-A-R-E packages to them also.

Sunday night, January 22nd, the members of the auxiliary sponsored another program. Mrs. T. Hayes Holland, President, conducted the devotionals and introduced Miss Pattie Lee Coghill, who capably and interestingly reviewed the mission study book *Which Way Japan?* Miss Coghill's review was preceded with the film strip "Christ's Work in Japan." We were happy to have members from Holland, Holy Neck, Mount Carmel, Union (Southampton) and Johnson's Grove churches worship with us for this program.

WORLD DAY OF PRAYER—FEBRUARY 24.

The Council of Church Women in Winston-Salem are sending a copy of the World Day of Prayer program to each of the city schools in order that the boys and girls may have a service on that same day and help in the prayer for peace. The World Day of Prayer service is not just for women, but for all people. Ministers, laymen,

young people, and children who can should attend a service on the World Day of Prayer and pray earnestly for a "world united in peace."

The service for the World Day of Prayer was written by a Japanese woman—Michi Kawai. How fitting that we should have a Japanese woman write the service when we are all studying Japan this year!

The picture of Christ on the poster for the World Day of Prayer was painted by Taikai Sadakata—a Japanese painter. After he became a Christian his yearning ambition was to paint a portrait of the Christ. He said, "If people who see this work of mine are led to see the beauty of Christ and learn to love Him I shall be most blest."

CHILDREN'S SERVICE.

The Children's Service for the World Day of Prayer is quite good. It could be used on Sunday morning for Church School, at a special Children's Service on the World Day of Prayer, or at any suitable time when children are present.

This service includes stories taken from two of the mission study books this year—*Blueberry Acres* and *Where the Carp Banners Fly*. It includes the lighting of six different colored candles by different children as they speak a line.

CALL TO PRAYER LEAFLETS.

These could be given out at woman's meetings, church services, or any meeting prior to the World Day of Prayer on February 24th. They could be used on hospital trays on that day and in businesses. They cost 10c per hundred and are fine for distribution. Address: United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

PHILATHEA CLASS OF SUFFOLK MAKES PLANS FOR FATHER-SON BANQUET.

At the January meeting of the Junior Philathea Class of the Suffolk Christian Church plans were made

for a Father-Son Banquet to be given by the class on Wednesday, February 15.

Mrs. Edward Johnson presided and appointed the following banquet committee: Program—Mrs. Harvey Brown, Mrs. T. G. Coulbourn, Mrs. E. C. Williams; Devotionals—Mrs. M. E. Williams, Mrs. Stanley Johnson, Mrs. J. R. Baines, Mrs. H. E. Bruce; Tickets—Mrs. D. H. Howell, Mrs. Edgar Bradshaw, Mrs. J. C. Ramsey, Jr.; Kitchen—Mrs. Lyeurgus Barrett, Mrs. Harry Taylor, Mrs. John King, Mrs. Floyd Griggs, Mrs. Venton Rose, Mrs. L. F. Darden, Mrs. S. E. Johnson, Mrs. E. J. Walls; Flowers—Mrs. J. T. Herring, Mrs. James Babb, Jr., Mrs. W. T. Bolton, Mrs. Eddie Hancock, Mrs. J. M. Dailey; Publicity—Miss Tapelle Pruden; Prizes—Mrs. J. L. Byrd, Mrs. J. J. Felton.

Mrs. J. C. Ramsey, Jr., program chairman, presented a playlet entitled "Old-Fashioned School Days."

The following committees were appointed for February: House, Circle No. 4—Mrs. J. W. Rountree, chairman; Welcome—Mrs. A. F. Morgan, Mrs. Ruben Edwards; Visiting—Mrs. Marie Taylor, Mrs. H. E. Bruce.

Devotionals: January 29—Miss Emma Luke; February 5—Mrs. Harry Taylor; February 12—Mrs. W. Edgar Taylor; February 12—Mrs. W. Edgar Bradshaw; February 19—Mrs. D. H. Howell.

FORMER MISSIONARY PASSES.

Mrs. Anna Rathbun Ward, R. N., of Newton Highlands, Massachusetts, former missionary of the American Board in Turkey, and wife of Dr. Markk H. Ward, Medical Secretary of the American Board, died Monday morning, January 23.

Mrs. Ward's service in Turkey, broken by World War I, covered the periods from 1915 to 1918 and 1919 to 1921. During World War I her husband served overseas as a Captain in the U. S. Medical Corps and Mrs. Ward returned to Turkey alone in 1919.

Since 1923, when her husband became Medical Secretary of the American Board, Mrs. Ward has resided in Newton Highlands where she has been active in the Newton Highlands Women's Club; the Newton Tuberculosis Association; the Women's Association of the Congregational Church of Newton Highlands; and the Continuation Club, made up of former directors, secretaries and missionaries of the Woman's Board of Foreign Missions, Congregational, now merged with the American Board.

TREASURER'S REPORT.

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, first year, third quarter, biennium of 1949-51:

Receipts.	
North Carolina Conference:	
Women	\$3,082.70
Young People	47.73
Juniors	33.99
Cradle Roll	29.30
	\$3,193.72
Valley Va. Conference:	
Women	\$ 212.22
Young People	120.75
	332.97
Eastern Va. Conference:	
Women	\$2,325.36
Young People	259.80
Juniors	94.68
Cradle Roll	37.60
	2,717.44
Total Receipts	\$6,244.13
Disbursements.	
Home Missions—General	
Fund	\$1,256.68
Young People's Home	
Mission Fund	129.84
Christian Orphanage ..	10.00
Friendly Service, Mi-	
grant Work	17.30
Gift for Timothy & Silas	
Chang	30.00
Church Extension	100.98
	\$1,544.80
Foreign Missions, Gen-	
eral Fund	\$1,256.69
Young People's Foreign	
Fund	129.84
Chang Family	6.60
Mr. & Mrs. Chiu Hsien	
Bao	60.00
Idle Dollars for Chris-	
tian World Mission ..	98.00
Thank Offering, Han Mei	
School, Shaowu	3,099.44
	\$4,650.57
	\$6,195.37
C. W. V. R.	8.76
Life Memberships & Me-	
morials	40.00
	\$6,244.13
The above disbursements were made by the following checks,	
To Dr. Scott	\$6,076.13
Check previously sent to Dr. Scott	128.00
Check to Mrs. Leathers, Treas., Life Membership and Memorials, \$20 Life Members; \$20 Memorials	40.00
Total	\$6,244.13
MRS. W. V. LEATHERS,	
Treasurer.	
January 20, 1950.	

THANK OFFERINGS FOR C.W.V.R.

North Carolina Conference.	
Albemarle	\$ 18.52
Apple's Chapel	70.00
Asheboro	25.00
Belew Creek	4.23

Berea	30.00
Bethel	10.00
Beulah	29.38
Burlington	134.19
Carolina	11.30
Chapel Hill	20.00
Church of Wide Fellowship	25.30
Concord	10.00
Durham	51.22
Elon College	108.50
Flint Hill (R)	16.35
Fuller's Chapel	15.00
Greensboro, First	125.04
Greensboro, Palm Street ..	46.00
Haw River	20.00
Henderson	58.00
High Point	3.35
Hines Chapel	87.52
Hope Mills	2.00
Ingram, Va.	30.00
Liberty Vance	66.30
Long's Chapel	10.00
Lynchburg, Va.	14.42
Monticello	14.55
Mount Auburn	50.00
Mount Bethel	5.35
Mount Zion	11.00
New Hope	16.20
Pleasant Grove, N. C. ...	9.05
Pleasant Grove, Va.	27.00
Pleasant Hill	13.68
Pleasant Ridge (G)	41.00
Pleasant Ridge (R)	25.39
Raleigh	20.00
Ramseur	5.00
Reidsville	111.00
Sanford	27.00
Shallow Ford	35.86
Shallow Well	43.11
Turner's Chapel	11.50
Union, N. C.	53.00
Union, Va.	25.00
Wake Chapel	25.00
Winston-Salem	20.00
Youngsville	6.50
Conference Offering (Ashe-	
boro)	104.69
	\$1,742.50
Virginia Valley Conference.	
Women's Societies:	
Bethel	\$ 22.00
Leaksville	25.75
Linville	23.23
Newport	16.00
Winchester	41.00
	127.98
Young People:	
Antioch	\$ 77.00
Linville	14.65
Winchester	10.00
	101.65
Eastern Virginia Conference.	
Antioch	\$ 20.33
Begonia, Disputanta	19.00
Berea (Nans.)	50.00
Berea (Norfolk)	30.00
Bethlehem	35.00
Bethlehem (Y. P.)	20.00
Bethlehem (Jrs.)	7.00
Burton's Grove (Y. P.) ..	6.50
Cypress Chapel	27.38
Dendron	17.60
Franklin	90.20
Holland	42.45
Holland (Y. P.)	5.00
Holy Neck	68.00
Holy Neck (Y. P.)	10.00
Isle of Wight	18.00
Johnson's Grove	15.00
Liberty Spring	61.00
Liberty Spring (Y. P.) ..	15.00
Liberty Spring (Jrs.) ...	5.00

Liberty Spring (C. R.) ..	5.00
Mt. Carmel	11.00
Mt. Carmel (Y. P.)	11.00
Mt. Zion	15.00
New Lebanon	8.56
Newport News	100.00
Newport News (Y. P.) ..	11.15
Norfolk:	
Bay View	17.50
Little Creek	15.00
Rosemont	32.45
Second	24.00
Oak Grove	9.00
Oakland	60.00
Portsmouth:	
First	40.00
Shelton Memorial	25.00
Richmond, First	11.60
South Norfolk	50.00
South Norfolk (Jrs.) ...	5.50
Spring Hill	18.00
Suffolk	125.00
Suffolk (W. W. Staley So-	
ciety)	62.50
Sunbury (Damasceus) ...	36.30
Union (South.)	13.00
Union (South.) (Y. P.) ..	6.00
Wakefield	23.55
Waverly	5.00
Windsor	12.50
Windsor (Y. P.)	12.50
	1,328.57
Eastern Virginia Conference for Shaowu.	
Cypress Chapel (A gnes	
Brittle Circle)	\$ 25.00
Cypress Chapel (Y. P.) ..	5.00
Isle of Wight	10.00
Johnson's Grove	40.00
Norfolk:	
Christian Temple	61.38
First (S. S.)	30.00
Liberty Spring (Y. P.) ...	25.00
Suffolk	100.00
	296.38
Summary.	
North Carolina Conference	\$1,742.50
Valley Virginia Conference	229.63
Eastern Virginia Conference ...	1,328.57
Total for C. W. V. R.	\$3,300.70
Total for Shaowu	296.38
Total Thank Offering for '48-'49	\$3,597.08
MRS. W. V. LEATHERS,	
Treasurer.	
January 20, 1950.	
LEADERSHIP TRAINING COURSE	
OF SUFFOLK AREA.	
The Leadership Training Course of the Suffolk Area was held at the Suffolk Christian Church, January 15-19.	
Churches participating were Antioch, Berea (Nansemond), Bethlehem (Nansemond), Cypress Chapel, Damascus, E u r e, Franklin, Holland, Holy Neck, Isle of Wight, Johnson Grove, Liberty Spring, Mt. Carmel, Mt. Zion, Oak Grove, Oakland, Suffolk, Union (South.) and Windsor.	
The Rev. W. A. Grissom was general chairman and dean. Miss Pattie Lee Coghill, Ex Officio, representing the Board of Christian Education.	
Dr. I. W. Johnson was in charge of worship at the assemblies.	
,(Continued on page 13.)	

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

This week we shall have the directions for the boy as promised.

Take the same amount of wire, cotton, strips of cloth for binding and the nutshell. Twist, insert and glue the shell as before. Then wind the cloth to hold in place the arms and finish off.

Make your boy long trousers—the kind of material depending on what style you have chosen, black or serge would be fine for a gentleman of by-gone days, but if he is modern use a tweed or a striped material. Tiny pieces of felt may be sewed or glued over the wire feet. Make a coat of felt or cloth. Take three small pieces of white material to look like he has on a shirt. Place a V-shape at the coat collar opening, and place the other two pieces under the coat sleeves to look like cuffs. A tiny piece of colored silk will make a pretty tie or a knotted scarf.

Now you are ready for the head. You can glue his hat on, or give him hair and let him have his hat in hand. Use a fifty-cent piece to outline your brim. Cut a smaller hole in the center and use that piece for top of crown. Then cut a crown of straight material. Whip stitch crown, whip stitch crown top and then crown to brim. If you want a wig, cotton will make an elegant old man and you can add a handle bar moustache.

Paint his face to correspond with the young lady's and you have a happy pair. The directions for the basic dolls will make any kind: Dutch, French, American Indian, Negro, character, colonial or modern.

If you plan to use these for a Valentine center-piece, cut a large heart of red felt, construction paper or cardboard. Glue doily edging to the sides and place your shell people on the heart. Place on your Valentine table.

Very little folks can make people from peanuts—using a large needle with stout thread one can string into shape peanuts in the shell. They may be dressed, and to make them stand, glue the feet to rounds of cardboard. Animals may be made the same way. I once saw a collection of peanut men dressed as Chinese and they were charming.

WHEN GRANDMOTHER TAKES OVER.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

When a grandmother is prevailed upon to be the "baby sitter" for more than a few hours, considerable thought should be given to the situation. She, naturally, will not be in the twenties or thirties, and while she may be up to par, it was never intended for a grandmother to care, by herself, for small children or babies for any length of time. A baby under one year of age is, of course, easier to care for than a tiny tot who is creeping or running around.

John and his wife, Susan, needed a vacation. They left Grandmother with the eight-month-old baby and took the three-year-old child with them; this was good planning. In preparation for the trip, the washing machine had been kept very busy—all linen had been laundered, Grandmother's house dresses had been washed, and everything for the baby had been made fresh and clean. Some ironing still remained to be done, but Grandmother had the option about doing that.

Also, they made sure that there was sufficient canned food on the shelves to last ten days, should it be needed, and a little neighborhood girl was engaged to go to the store and run other errands. Everything worked out satisfactorily, for the baby was healthy; and while Grandmother was sometimes quite tired, she managed very well.

She herself planned so as to make things as easy as possible. She had all the baby's belongings brought down from upstairs, and the two lived on the lower floor. The baby was heavy, so it would have been difficult for Grandmother to carry her up and down the stairs.

"I am going to live in one room as much as I conveniently can," Grandmother had told Susan, "and I think I shall choose your attractive, newly-painted kitchen." This was practical, and, too, it kept the other rooms in good condition, thus saving unnecessary cleaning. The bathinet and high chair were brought into the kitchen and only the basket-bassinet was put in the adjoining room. Everything

was close at hand. The kitchen was not large, and, while it took many steps to look after the baby, work was reduced to a minimum.

One evening Grandmother had company to supper—she served it in the pretty kitchen with its unusual baby accessories. The guest noticed Grandmother stooping again and again to pick up the toys the baby kept throwing on the floor. She had a bright idea. She asked for a roll of bandage. As what Grandmother gave her was two inches wide, the guest first cut it in halves lengthwise. Then she divided the strips into such lengths that the toys which she tied to each could not quite reach the floor when the other ends were fastened to the high chair and all around the basket-bassinet. Now, when the baby threw the toys out, all Grandmother had to do was to pull up the bandage strips and return the toys. Continual bending over is tiring at any age, and sometimes extra hard for grandmothers. This was a real help.

The next day Grandmother tied toys onto the play pen in the same way. She had planned carefully here, too. The play pen and the baby carriage were on the piazza, close to the glider seat where she could rest and take care of the baby at the same time.

The baby, like many another one, cried when Grandmother went out of the room. It was quite an issue, because there were telephone calls and doorbells to be answered. What could Grandmother do?

She started playing "peekaboo" whenever she left the kitchen. Gradually she remained away for increasingly longer intervals before peeking in. After a while the baby became used to the longer periods without seeing the familiar face. When she had mastered this situation, instead of peeking in, Grandmother called out to her—talked to her from another room—and then, after a time, played the "peekaboo" game again.

But Grandmother let the baby entertain herself as much as possible. She did not talk to her continually.

MRS. TRUMP OUTLINES CHILDREN'S PROGRAM.

The officers and teachers of the Cradle Roll Department of the Suffolk Christian Church held a quarterly meeting Friday afternoon of last week in their Sunday School Department.

Mrs. H. W. Trump, Jr., presided
(Continued on page 12.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

D. V. B. S. ANNIVERSARY.

Plans for an international celebration of the 50th anniversary of Daily Vacation Bible Schools in 1951 will be set in motion during the annual meetings of the International Council of Religious Education at Columbus, Ohio, February 12-18.

The observance "will direct attention to the importance of this part of the summer program for boys and girls, to the need for improving the quality of work done through this channel, and to the churches' responsibility for reaching unreached boys and girls with more and better vacation church schools," according to Dr. Roy G. Ross, general secretary of the I. C. R. E.

Special events suggestions will be prepared for local church and community programs. The study theme for local classes will be on the heritage of the church. Nationwide press and radio publicity is also scheduled.

The observance, if approved, will be directed by Miss Ruth Elizabeth Murphy, I. C. R. E. director of vacation religious education. She will be assisted by children's work directors in the major Protestant denominations.

Started in 1901 among Baptist churches in New York City, the vacation church school movement spread rapidly throughout the country and the world. Denominational home mission agencies gave impetus to the program.

Now there are more than five million boys and girls attending vacation religious classes each summer both in local churches and in interdenominational schools.

APPORTIONMENT GIVING.

(Continued from page 7.)

good time to begin. The total as published in THE CHRISTIAN SUN is very small. It would be a fine thing if every Sunday school and church would boost this amount by sending in a monthly offering.

Previously reported	\$ 213.59
N. C. & Va. Conference Greensboro, Palm St	82.00
Grand total	\$ 295.59

WROUGHT BY PRAYER.

(Continued from page 3.)

ers, especially for village girls, and the health problems of India are always with her.

There are "monuments" of another sort also erected with funds from the World Day of Prayer in the United States. All around the world are magazines, slanted especially to children and women and young people, which exist because women praying together in the United States gave funds to start and to subsidize them. The high school children in India who pore over their magazine *The Treasure Chest*, the village families in Africa who enjoy the short stories and articles in *Listen*, the Chinese who find *Happy Childhood*, *The Woman's Messenger* and *Youth Magazine* absorbing, may not think of their reading matter as dependent upon prayer, but it is prayer and its concomitant giving that keeps it coming to them.

Many of the 26,000 foreign students now on over a thousand campuses in the United States have come to know the Committee on Friendly Relations and its helpful services, geared to meet their individual needs from the moment they land here, yes, even from the moment they apply in their homelands for entry to the United States. The World Day of Prayer offerings have a hand in maintaining that work also.

There are other ministries, also, within our borders which are wrought by prayer and prayerful gifts. The Home Missions Council of North America was among the first to realize that those who pick our crops, the agricultural "migrants, too, are men who feel, and not just cogs within the harvest wheel." It maintains work among migrants in twenty-three states. The groups which see a station wagon come in "to cauliflower," or "to grapes" or "to peaches," may not connect the organ and hymn books, the bats and balls, the books and games and motion picture projector, which come out of that well-equipped "Harvester," with the first Friday in Lent, but the fact remains that gifts on that day are transmuted into just such helpful ministries.

The students in government boarding schools for American Indians in Alaska, and in our southern and western states, have a religious activity program under trained directors, and the illiterate Navajos a literacy program, because American women pray together in their home towns. Negro sharecroppers in the south know a fuller life because World Day of Prayer funds make possible institutes for pastors and lay leaders who pass on what they learn to those in the rural churches.

Surely Mrs. Darwin James, who founded the World Day of Prayer when she called upon the Presbyterian women of the U. S. in 1887 to meet in their home communities and pray for missions, never dreamed of so big an outcome to the day that she set in action. More things have been wrought by prayer than Mrs. James could dream of. But Mrs. James did know what personal prayer does for the individual life, and she had the vision to call for offerings to accompany the prayer. The ongoing program of Christian service which grows out of World Day of Prayer giving in the United States alone is a vast and comprehensive one. And in other lands, also, women who meet to pray on the first Friday in Lent, make sacrificial offerings which become living monuments. Canada supports predominantly agencies publishing Christian literature. Many overseas groups give regularly to one or another of the great Bible societies. The women of Teheran, Iran, contributed to hymnals for Japan, and Belgian worshippers gave for the work of Bible women in the Congo. A little knot of village women in Africa sent a C-A-R-E package to Europe.

Last year the women of the United States contributed the paper on which women in Japan and in Germany were able to print the World Day of Prayer program. In both these lands, public observance of the Day had been resumed directly after the close of the war. Significantly, the first offerings of the Japanese women definitely expressed their Christian sentiment: they sent them, they write, "to help rebuild churches destroyed by the Japanese." When they gather in their churches this time, Friday, February 24, 1950, their gifts will be for the education of students in the seminaries, to whom they look to guide Japan toward Christian democracy.

NOTE: This story has been prepared in connection with the World Day of Prayer, which is observed each year on the first Friday in Lent, and sponsored by the United Council of Church Women.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D.D.

THE GOSPEL MOVES WESTWARD.

LESSON VIII—FEBRUARY 12, 1950.

MEMORY SELECTION: *When they gathered, and declared all that God had done with them, and how he had opened the door of faith to the Gentiles.—Acts 14:27.*

LESSON: Acts 13:4-5; 14:1-3, 19-23.

DEVOTIONAL READING: Isaiah 49:9b-13

The Gospel moved Westward! Thank God that it did!! If we would like to know what life here would be if we did not have the gospel, look at the lands where it has not been proclaimed. Every Westerner ought to thank God again and again, that in the providence of God, the good news moved westward on its way around the world. And it is a thrilling story—this story of the westward march of missions.

Missions a Divine Mission.

"So they, being sent forth by the Holy Spirit went . . ." Missions, like the Church itself did not spring up from the earth, but came down from heaven. The Holy Spirit gave birth to the missionary enterprise. He simply gave fresh impulse to the spirit that was in our Lord in the days of His flesh. It was the Holy Spirit that separated Paul and Barnabas unto the work to which God had called them, and it was the Holy Spirit that sent them forth . . . to proclaim the Word of God.

The Way of Conquest.

Christianity soon came into conflict with stark paganism and evil forces. Scarcely had the missionaries landed on the island of Cyprus before they were confronted by a sorcerer named Elymas, who sought to turn away Sergius Paullus from the faith. But the powers of darkness were put to flight in a dramatic way, and a great victory was won for the Christian faith. Here is a symbol of the secret of conquest against the forces of evil. The early Christians prevailed because they out-thought, out-lived, and out-died the pagan world. Communism cannot be defeated by superior material or military might. It cannot even be contained in that way. It can be conquered only by a superior way of life. It is up to the Chris-

tians of today's world to demonstrate the superiority of Christ's way of life over Marx's way of life. Today's world is a ringing challenge to Christians and the Church of Christ, a challenge which every one of us ought to accept in the Master's name. Now is the time for all good men to come to the aid of the Church in its struggle against Communism.

New Testament Preaching.

Paul's sermon or address in the synagogue at Antioch in Pisidia is typical of New Testament preaching at its best. Like all good preaching it begins where folks are, it has a point of contact. Speaking to Jews, he began with Jewish history. But here as always Paul moves on to Christ. He presents Him as the Promised One of God, the Messiah, the Christ. He makes His death and Resurrection central. He proclaims the gospel as "good news." And he warns men against the sin of unbelief and disobedience and summons them to repentance. His message was "glad tidings" as he told the people at Antioch. But they very fact involved responsibility and judgment. It took courage to say what he said, but Paul "spoke boldly in the Lord." And because Paul honored God, God honored Paul—signs and wonders were done by the hands of the ministers or missionaries.

A Man's Man.

This fellow Paul (and his companion Barnabas for that matter) was a man's man. He faced physical danger and personal injury calmly and courageously. When the fanatical Jews from Antioch and Iconium followed him to Lystra and dragged him out of the city and stoned him, leaving him as they thought dead, he got up, and went immediately back into the city. That took courage, tremendous courage and moral heroism. The fact is that bearing witness to our faith in Christ always takes courage of one kind or another. As someone has said, it does not take much of a man to be a Christian, but it takes all there is of him. There are all too many cowards among professing Christians. It takes courage to live up to our ideals before the crowd. There are not many of us who are

going to be dragged out of the city and stoned for our faith, but there are many of us who would have to endure ridicule and suffering and material loss if we consistently and courageously bore our witness to our faith in Christ.

Evangelism and Pastoral Care.

Paul combined the spirit of an evangelist with the spirit of a pastor to a rare degree. He was zealous in his effects to win folks to Christ. And he was just as zealous in his efforts to train them and confirm them in Christ. "And when they had preached the gospel to that city (Derbe) and had made many disciples, they returned to Lystra and to Iconium and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through tribulation we must enter the Kingdom of God. And when they had appointed them elders (older, experienced men) and had prayed with fasting, they commended them to the Lord, on whom they had believed." Remember, these were the cities in which they had been persecuted and beaten. But Paul had the pastoral heart. He was a good shepherd. He was eager to confirm the souls of the believers. And he played fair with them. He told them frankly that it was only through many tribulations that they could enter into the Kingdom of God. One wonders if in our effort to get folks into the church, we do not make it too easy. It was not thus with Jesus. Said He "If any man will come after me, let him deny himself and take up his cross and follow me."

(Based on lesson copyrighted by International Council of Religious Education.)

MRS. TRUMP OUTLINES CHILDREN'S PROGRAM.

(Continued from page 10.)

and gave an outline of the work for the next quarter.

Mrs. T. B. White led the devotionals and Mrs. G. E. Rogers gave a report on the sale of cards for the organization.

Following the meeting the hostess, Mrs. F. C. Copeland, assisted by Mrs. George Howell, served refreshments.

Those present were Mrs. E. K. Tyler, Mrs. W. T. Bolton, Mrs. T. B. White, Mrs. J. J. Barlowe, Jr., Mrs. Marion Shaw, Mrs. G. E. Rogers, Mrs. F. C. Copeland, Mrs. H. W. Trump, Sr., Mrs. Gordon Haskins, Betty White, June Bolton, Betty Morrison, Lynn Tyler, Stewart Tyler and Mrs. George Howell.

WHAT ABOUT OUR WORSHIP?

(Continued from page 5.)

meaning, it will offer them an experience in worship that is of worth.

The offertory is one of the greatest symbols that we have, but too often it is simply a collection of monies. People feel that they are paying for the privilege of worship. If that is all it is, a collection, then we had better take a lesson from commercial enterprise and put up a box in the vestibule. It is never a collection, people are not paying dues or anything of the kind. They are offering a gift to God and it is not a gift by monetary substance. Perhaps one of the reasons people give but sparingly is that we have never taken the trouble to help them realize that they were, in this act, giving their hearts, their lives unto God; that it was not just a question of dollars and cents but of the surrender of self to the work of the Kingdom of God. They must be taught that this overt act of stewardship is a repeated expression of thanksgiving unto God, that they are not giving to the church or the minister but to God. There is nothing more crass than collection, there is nothing more inspiring than an offering of ones whole life unto God that He may use it to the glory of His Kingdom.

The use of symbols when people are trained to use them will point men's minds more fully toward worship and if we as ministers govern ourselves wisely we can help them to find greater worth in worship through the use of symbols. The responsibility is ours.

There are other tools that are used to guide men's minds to worship, to give them food for thought and plans for action.

There is the matter of hymns. How often we choose a hymn simply because it has a catchy tune or the people know it. Hymns ought to be chosen for what they say to the heart of man. You don't read Scripture just because it happens to please the ear, no more should hymns be sung for the pleasantness. Most hymns make a statement of theological belief, they offer some idea that men can take with them, they stick a whole lot longer than many sermons. We ought, then, to be more careful about what we offer for remembrance. It should be something of worth, it should minister to their hearts not just to a sense of rhythm. We object that people don't know them, the great hymns of the church. They never will if we don't teach them new hymns. Here we ought to say that it is important not

to use a hymn too often lest it reach the point where it can be sung with no thought or attention to its meaning. Hymns are important and deserve our careful attention, not last-minute choice.

The responsive reading is as much a reading of the Scripture as our reading of the Morning Lesson. It seems to me vitally important that the people have a share in reading as well as in listening. For some of them, unfortunately, it is the only time they read from the Bible. We ought to exercise care in the choice of the passages and help our people to learn to read them well that they may gain strength and guidance from them.

The prayers should be as carefully prepared as our sermon. At this point far too many of us fall down. I do, to my shame. There is more than the Morning Prayer in the service. There needs to be a place for silence. The Quaker idea of waiting upon God is of great value but we are responsible for teaching men to use it wisely. Guided silent prayer can be of definite value in the act of worship once men are trained to offer up their own prayer unto God.

There is definitely a place for a wider use of congregational prayers. I am not convinced that they should be used every Sunday but some of our folks need definite words put into their mouths in order to enable them to find prayer of worth. We can guide men into communion with God, not just conversation before Him. It will take some effort on our part but it will be of inestimable benefit to our people. Our pastoral prayer ought, it seems to me, have within it confession, assurance of pardon and forgiveness, intercession, petition, thanksgiving. Not all of them every Sunday morning but specific prayers that do more than wander around in a spiritual wilderness are essential if our people are to find any worth for their lives in the act of corporate prayer led by one individual.

The music the choir brings and the type of thing the organist does with the prelude, offertory and the organ meditations need to come in for some consideration, too. The minds of men are highly susceptible to music. The anthems, then, ought to be chosen with care and should be of worth, not just melodically repetitious phrases. I know as well as any of you that extreme care will have to be exercised in making suggestions relative to music of the choir. But if men are to find worship then everything that goes into guiding them to it must be

carefully prepared and some of the jig-tunes that have been made sacred by the appellation of a title that includes the word "Lord" are not fit to be used in guiding men to worship. If together we learn to bring what is highest and best in glory to God, we as ministers, our choir and our people will find our act of worship of greater worth since we insist on the quality of the tools we use to guide us to worship.

There is yet one other thing that has to do with helping men to worship, that is the building. It makes no difference how large or how small it is, it ought to be clean. Men cannot seek the glory of God in the midst of dirt and the cluttered collection of months. It ought to be relatively comfortable. Rightly or wrongly, men's minds are distracted if they are too hot or too cold, too cramped or too anything else. We can strive to offer them a decent, orderly room in which to worship. It ought to have beauty, and I do not mean that it must be ornate or costly. The wise use of a fine religious picture may add to the beauty of the room but it is not essential for beauty can be found in simplicity as well as anywhere else. It is a relatively simple thing to offer men a clean, comfortable place in which to worship but it requires attention upon our part at times.

I have not offered these words as an authority but simply as one who believes that we should spend more time and more effort in the use of the tools available that men may find greater worth in their worship of God.

SUFFOLK AREA TRAINING COURSE.

(Continued from page 9.)

There were four courses: (1) Miss Leila Anderson, Yankton, South Dakota, taught, "Teaching Children in the Church School"; (2) Rev. Duane Vore, Suffolk, Virginia, taught, "Teaching Youth"; (3) Rev. W. J. Andes, Winston-Salem, North Carolina, taught, "How to Improve Our Sunday School"; (4) Rev. W. M. Stevens, Norfolk, Virginia, taught, "A Brief Survey of the New Testament."

The attendance was good and it was a fine school. There was a unanimous vote to have a school next year and a committee was appointed to make plans.

A great many of the students were given Credit Certificates having completed the prescribed work.

Mrs. H. P. HARRELL.

The Orphanage

DEAR FRIENDS:

This third report for January brings us to \$2,345.91. That is nearly \$800.00 per week. And yet there are so many Sunday schools which have not sent in a January offering. Please, every Sunday School send in something for January. January is one of our most needy months, and besides it is good not to have a blank space after your Sunday School in the very first month of this year on the annual monthly chart. Thanks to everyone who is getting right in behind this needy work and doing their best.

Well, last summer I asked that we have 1,000 visitors at the orphanage before Christmas. We had nearly 2,000! Wasn't that fine! Seeing these fine girls and boys brought results, too. Seeing the need here and there about this place is bearing fruit. One Sunday School through an organized class has just been renovating a boys' section of the Main Building. They really mean business, and I wish you could see the big improvement. A Ladies' Society of another church had three lovely chests of drawers installed in another division. Another Sunday School has joined with Burlington in sewing. They asked us to parcel post a few bolts of outing to them, and we have just received back twenty-one pairs of lovely pajamas. And did they have fun getting patterns, cutting and sewing them. To see the need for such help is to get great joy in rendering it.

By Easter I want us to have 2,000 visitors. My suggestion is that you take it up before your Sunday School, and ask it to come in a body on a given Sunday afternoon. Bring your men, women and children. Look over the buildings, the grounds, the farm, the dairy, etc., and then meet with our staff and children in our chapel for a service of worship and fellowship. We shall be glad to greet you, entertain you, and thrill you with a house full of the finest boys and girls and their helpers. Try it a Sunday soon. Let me know what Sunday you choose.

A few coins from every member of your Sunday School will not impoverish you and would mean a new power lawn mower to keep our lawns looking fit and fresh; or buy seed for spring sowing; or would purchase a badly needed rug for the reception room in the Main Building; or would repaint a dozen bathrooms; or would buy

new tablecloths for twenty tables; or replace dishes in three dining rooms; or would put new curtains to any number of windows; or place new screens in just as many windows; or would buy several loads of road gravel for much needed road repair on the campus. I dare you to visit us, for if you do you will love us, help us, and make us happy. And what is more we shall help you in turn. Your Sunday School will take on new enthusiasm, new interest, and do a dozen other jobs for yourselves much better.

We need another matron. We could do much more if we had another matron. There is mending, sewing, fitting, and extra care for little ones going undone for the lack of another matron. Every now and then some one comes along and says: Have these porch rockers rebuilt; have this suit of furniture reupholstered; have that clock fixed so it will run; have this road built so I can get in here without getting stuck in the mud, and we get going as fast as funds permit. Food and clothing first, you know. Medical supplies and dentistry, and school books, etc., are always on the priority lists. Insurance and repairs and wages all are "musts," too. But we are going places with these little people and God is richly blessing us through your generous hands. I thank you in His name and for their sake.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Woman's Missionary Society, Hebron Christian Church, Nelson, Va.: towels, soap, bath cloths.

* * * * *

REPORT FOR JANUARY 26, 1950. (Continued.)

Sunday School Monthly Offerings.)

Amount brought forward	\$ 936.96
Eastern N. C. Conference:	
Wake Chapel S. S.	49.76
Eastern Va. Conference:	
Damascus S. S.	\$ 31.74
Newport News S. S.	\$ 16.80
Portsmouth, First, S. S. .	7.41
South Norfolk	161.00
	229.95
N. C. & Va. Conference:	
Greensboro, Palm Street	10.75
Western N. C. Conference:	
Albemarle (Men's S. S. Class) .	38.00

Total this week from churches \$ 328.46

Total this year from churches \$1,265.42

Special Offerings.

Amount brought forward	\$ 727.99
Woman's Board	\$ 10.00
Special Gifts	342.50
	352.50

Total this year from
Special Offerings \$1,080.49

Grand total for the week ... \$ 680.96

Grand total for the year ... \$2,345.91

EVANGELISM IN NORTH CAROLINA AND VIRGINIA CONFERENCE.

The Committee on Evangelism of the N. C. and Va. Conference is taking seriously the "United Evangelistic Advance" during 1950. This program of Evangelism as sponsored by forty different denominations should start our churches to thinking, planning, praying and working.

A "Flying Squadron" will visit 6 different areas of the Conference (as listed elsewhere) February 12-17. On this Squadron Team will be: Rev. Thurman Bowers, leader and chairman of the Committee on Evangelism; Rev. Kenneth Register, speaking on "Mass Evangelism;" Rev. James Allan, speaking on "Visitation Evangelism" (Rev. W. J. Andes is to substitute for him when he cannot be present); Rev. Lawrence Leonard, minister in the Evangelical and Reformed Church, bringing an inspirational message. A chart, "They went forth Two by Two," will be used and a soundfilm strip, "Bringing Christ to the home," will be shown.

All ministers of the Conference are asked and urged to be present for a special "Commitment Service" at their regular meeting at Elon College, February 13, 10 a. m.

The area chairmen are asked to urge pastors of churches in their area to attend the Elon College Christian Worker's Conference. The chairmen are to keep tab of each church and pastor in the area during the year, seeing that the Church does some sort of an Evangelistic Program.

Soon there will be released the number of churches in the Conference that received no members in 1948-49 on profession of faith. Soon we should realize our great need of bringing people to Christ.

W. J. ANDES.

CHRIST THE WAY THROUGH.

A distinguished artist lately, speaking to some students on artistic composition, declared it to be a wrong thing pictorially to have a picture of woodland or forest without showing a path leading out of it. When the true artist paints a landscape he invariably gives some suggestion of a path which can carry the eye out of the picture. Otherwise the tangle of trees and undergrowth would suffocate us, or the wide, trackless spaces dismay us. So God ever provides a Way of escape for His children.—*Sunday At Home.*

In Memoriam

ROANE.

Mrs. Sallye Morrison Roane, a charter member of the Rosemont Congregational Christian Church, Portlock, Norfolk County, Virginia, passed away January 17, at the home of her daughter, Mrs. Royal K. Galup, 2902 Morrison Place.

A native and life-long resident of Portlock, she was a daughter of the late John R. and Mrs. Nannie Rowland Morrison, and wife of the late Harry E. Roane. She was a loyal and devoted member of the church, and an active worker in the Sunday school, having taught a Bible Class for over 30 years. Five years ago the class took her name as its own and has since been known as the Sallye Roane Bible Class.

Besides her daughter, Mrs. Royal K. Galup who is Choir Director of the church, she is survived by one sister, Mrs. Fannie M. Herbert of Portlock; three brothers, Thomas O. Morrison of Brooklyn, N. Y.; H. R. Morrison, Sr., and A. S. Morrison, both of Portlock, and five grandchildren.

Funeral services were conducted at the Rosemont Church on Thursday afternoon, January 19, at 3:00 p. m., with her pastor, Rev. Herbert G. Council, Jr., officiating. A large number of relatives and friends filled the church to capacity for these last solemn and tender offices of faith and love.

Pallbearers were O. S. Mills, H. M. Cannon, D. D. Johnston, A. M. Pugh, W. H. Bradshaw, C. E. Cherry, Jr., E. F. Caldwell, F. J. Richardson and H. L. Bandurant, Sr. Burial was in the Morrison Plot in Magnolia Cemetery, Berkley.

HERBERT G. COUNCIL, JR.

HOLLAND.

We, the members of the Ladies Aid Society of the Windsor Christian Church, wish to pay tribute to Mrs. Price Spencer Holland, who died December 20th 1949.

Therefore, be it resolved:

1. That we try to emulate the high Christian standards and high ideals which were her daily living.

2. That we extend our deepest sympathy to the family and commend them to God for comfort.

Mrs. SHIRLEY T. HOLLAND,
Mrs. J. C. ROBERTS,
Committee.

FULGHAM.

On September 6th, 1949, Our Heavenly Father in His infinite wisdom called home Mrs. Janie Rawls Fulgham, who was a faithful member of the Ladies Aid Society of the Windsor Christian Church, as long as her health permitted.

We, the members of the Society offer the following resolutions:

1. That we bow in humble submission to the will of Our Heavenly Father and try to emulate the high Christian ideals of service and kindness which were her daily living.

2. That we extend our deepest sympathy to the family and commend them to God for comfort.

Mrs. SHIRLEY T. HOLLAND,
Mrs. J. C. ROBERTS,
Committee.

IN MEMORY OF OUR MOTHER.

It is only fitting that a few lines in our church paper be dedicated to the memory of one who read and enjoyed THE CHRISTIAN SUN for many years. Our mother, Mrs. Annie R. Huffman, was a lover of the church and all it stands for. When a very young girl she carried lunch to her father, one of the carpenters who helped build our present place of worship—Leaksville Christian Church. She felt pride in having had a share in such a great work. Years have passed and that is almost forgotten, but her beautiful Christian character will live on always, as a guide to better living. She was a wonderful mother—cheerful and kind even through her long years in bod. Her loyalty and devotion to God were never in the least questioned. She was a lover of Nature and remarked several times that she would like to get well and stay a while longer with us, but if it was not the Lord's will, she was ready any time the call should come. So on September 23 the bugle sounded and our mother slipped away quietly to her home not made with hands, eternal in the heavens. We want also to say "Thank you" to all friends and neighbors for every act of love shown her. We feel a little nearer heaven now than ever before.

RACHEL H. MILLER.

"CHARTER FOR REFUGEES" DRAWN UP IN AUSTRIA.

(Continued from page 6.)

that the Austrian refugee situation has a solution, but only through international interest and outside support.

Such international aid was especially urged by Dr. Stewart Herman of Geneva, director of the Lutheran World Federation's services to refugees. Dr. Herman headed a committee which discussed the international aspects of Austrian refugees. This committee made a recommendation to be given to the United Nations High Commissioner for Refugees, when he is appointed, that the UN should accept responsibility for all refugees.

(At present, the International Refugee Organization, agency of the United Nations which aids displaced persons, makes no provision for the remaining 90 per cent of Europe's refugees—those of Germanic national origin.)

With international planning and funds, Dr. Herman's committee said, Austrian refugees would be able either to resettle inside Austria, or emi-

grate to other countries, as necessary.

Representatives from voluntary agencies working with refugees, military, governmental and Austrian and German observers also attended the World Council's conference. In addition, pastors and leaders from refugee groups themselves took part in the discussions. For the most part, the refugees representatives urged the conference to ask for both repatriation and restitution for all refugees in their former homes and homelands. Other delegates and observes, however, felt this view to be totally unrealistic, citing that with proper education, refugees themselves would be able to understand why such an ideal is impossible at present.

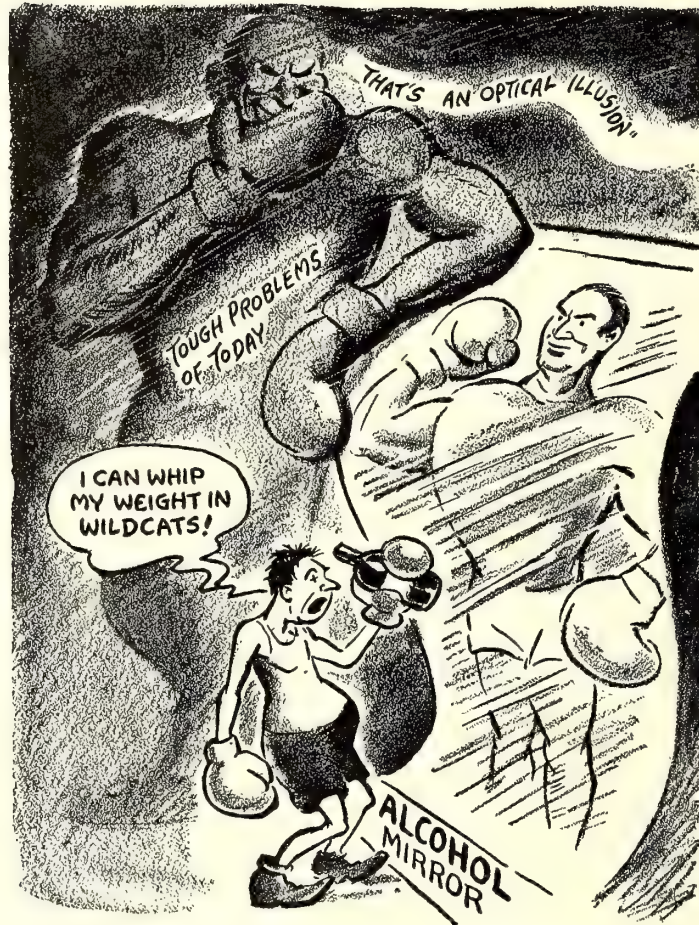
The Austrian government delegation was led by its Minister of the Interior, Dr. Alfons Just of Vienna, who pedged the good intentions of his country in resolving its refugee problem. Leading a working committee on the task of Austria in this respect, Dr. Just underlined the recommendations of the international committee, stating that outside financial help must be provided if Austria is ever to absorb refugees within its borders.

A third working party on the task of Austrian churches met under the leadership of the Rev. Henry Carter, London, England, conference chairman, and also chairman of the World Council of Churches' Standing Conference on Refugees. Bishop May of the Evangelical Church and the Rev. Georg Traar of Vienna, superintendent of Evangelisches Hilfswerk in Austria, led the Protestant members of the committee, and Canon Dr. Jakob Weinbacher of Vienna, director of Caritas in Austria, led the Roman Catholic delegation. (Hilfswerk and Caritas are material-spiritual aid arms of the Protestant and Roman Catholic churches in Austria, respectively.)

Expressing the "greatest joy of my life" in presiding over the meetings, Mr. Carter said the fact that representatives of both church groups could "say to each other in complete honesty that they have worked together in the refugee cause and will continue to work together," was, in his opinion, one of the most heartening developments of the conference.

Secretarial arrangements had been made for members of the two church groups to sit separately and work out individual statements concerning refugees in Austria, but both Protestants and Roman Catholics disdained to do so, preferring to sit together for the remainder of the meetings, in complete agreement.

The World's Greatest Criminal



I am the greatest criminal in history.
 I have killed more men than have fallen in all the wars of the world.
 I have turned men into brutes.
 I have made millions of homes unhappy.
 I have transformed many ambitious youths into hopeless parasites.
 I make smooth the downward path for countless millions.
 I destroy the weak and weaken the strong.
 I make the wise man a fool and trample the fool into his folly.
 I ensnare the innocent.
 The abandoned wife knows me; the hungry children know me; the
 parents whose child has bowed their gray heads in sorrow know me.
 I have ruined millions, and shall try to ruin millions more.
I am Alcohol.

—The American Issue.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, FEBRUARY 9, 1950

NUMBER 6

Called from Connecticut to Carolina



Shown above are Rev. Henry E. Robinson, newly elected pastor of the Burlington Church, and his family. Seated, left to right, are Mr. Robinson, Ruth and Mrs. Robinson. Standing are Paul, Lois and Jane.

First Church, Burlington, extended a call to the pastor of the First Congregational Church of Putnam, Connecticut. Mr. Robinson accepted the call and assumed responsibility for the new pastorate February 1. A service of worship, marking the beginning of a pastorate, was held Wednesday evening, February 1. The deacons conducted the service and Mr. Robinson spoke on the theme, "Thy Kingdom Come." Open House at the church was observed Sunday afternoon, January 29, where the Robinsons were honored guests. Mr. Robinson preached last Sunday on the subject: "What a Pastor Tries to Do." A service of installation will be held at a later date. Mr. Robinson succeeds the Rev. W. Millard Stevens who now serves The Christian Temple, Norfolk.

News Flashes

Laura Elizabeth Waymick and Arthur Lee Green, Sr., were married at Elon College on Friday, January 27.

The Young People's Missionary Society of Cypress Chapel met recently with the young people of Damascus Church, Sunbury.

Dr. John G. Truitt, Superintendent of the Christian Orphanage, is serving as guest minister of the Elon Community Church until a successor to Dr. J. H. Dollar is secured.

Funeral services for Frederick Carlton Holland were held last Friday afternoon at Bethlehem Church in Nansemond County. The Revs. R. E. Brittle and Duane N. Vore officiated.

A special service in observance of Youth Week was held Sunday evening at Rosemont, Norfolk. Members of the Youth Fellowship took leading parts. Russell Johnson, Jr., spoke on "New Creatures in Christ."

Rev. George J. Poole, Jr., son-in-law of the Rev. W. Stanley Carne of Portsmouth, suffered a broken vertebra in a recent plane crash on his way to resume missionary work in Quito, Ecuador. He will be hospitalized in Miami, Florida.

Dr. Ferris E. Reynolds of Elon College will be the guest preacher Sunday at the Church of Wide Fellowship in Southern Pines. He will supply for Rev. R. L. House who is attending a meeting of the Nominating Committee of the General Council in Cleveland, Ohio.

Elon College Day was observed widely in our churches last Sunday. Faculty members who went out as guest speakers included President L. E. Smith who went to Henderson; Dean D. J. Bowden who spoke at Franklin; Dr. W. M. Brown at Rosemont (Norfolk); Prof. A. L. Hook at Asheboro; and Prof. J. Earl Danieleley at Durham. Student speakers included Baxter Twiddy in First Church, Greensboro; Warren Johnson at Long's Chapel; Sam Barber at Salem Chapel and William Tolley at Lynchburg. A group of students sang at Winston-Salem.

LENTEN DEVOTIONS FOR YOUNG PEOPLE.

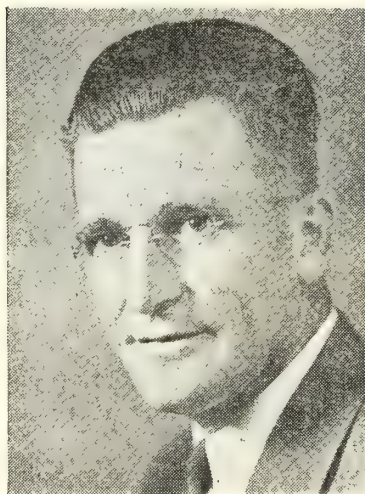
Please order today your copies of *Lenten Devotions for Young People* from the Pilgrim Press, 14 Beacon Street, Boston, Massachusetts. Price 5c per copy. It was written this year as last by Rev. Oliver Powell, our na-

PREDECESSOR AND SUCCESSOR

(See back page)



REV. I. W. JOHNSON, D. D.



REV. JESSE H. DOLLAR, D. D.

tional Young People's Secretary and is excellent. There is a thought for each day, a prayer and a suggested Bible reading. You will want each young person in your church to have a copy. Lent begins February 22 of this year and the booklets should be presented to the group—with suggestions for using it—on Sunday the 19. That means it must be ordered immediately.

PATTIE LEE COGHILL.

MEETING OF NORTH CAROLINA AND VIRGINIA MINISTERIAL ASSOCIATION.

FEBRUARY 13, 1950.

- 10:00 Dr. W. W. Sloan will speak on "Suggestions for Sermons and Sermon Material from Easter to Pentecost."
- 10:30 Brief Worship Service by Chaplain Kenneth Register.
- 10:45 Business Period.
- 11:00 Rev. Lawrence Leonard will speak on "Evangelism."
- 11:45 Dr. John G. Truitt will lead a Dedication and Commitment Service.

* * * *

This will be a meeting to inspire the ministers of our conference to a greater commitment of themselves to Jesus Christ and His Church.

The Evangelism Institutes will also begin this week with "Flying Squadron" groups visiting six areas in the North Carolina and Virginia Conference.

DOROTHY FOLTZ,
Secretary.

NEW MINISTER ANNOUNCED BY NORFOLK CHURCH.

The Rev. Charles C. Thomas of Brewerton, New York, has accepted a call to the First Congregational Christian Church, Berkley (Norfolk), and will assume the pastorate March 1, with his first sermon scheduled for the following Sunday, March 5. He succeeds the Rev. John L. Gwin, who three months ago returned to Chattanooga, Tennessee, to take charge of his father's furniture store.

Mr. Thomas, about 37, has been preaching for 12 years. He has held pastorates in Shallow Well, North Carolina, his former home community near Sanford, N. C.; in Asheboro, N. C.; in St. Lawrence, New York, and in Brewerton, N. Y., from where he now comes.

Married and with three daughters, the oldest of which is five, Mr. Thomas and his family will move into the parsonage on Hardy Avenue in Berkley, March 1.

DR. BROWN SPEAKS TO ELON CLUB.

spoke on "Our Responsibility to the World of the Future" at the regular bi-monthly meeting of the Elon Exchange club last Thursday at Correct Time Inn.

Dr. Brown challenged the club to exert all efforts possible toward accepting responsibilities in making the world a better place in which to live.

NATIONAL BOARDS CONVENE IN CLEVELAND.

Nearly 400 key men and women of Congregational Christian Churches of America, including clergymen, laymen and lay women, will assemble in the Hotel Cleveland, Cleveland, Ohio, February 13 to 16, for the Midwinter Meeting of the Missions Council of Congregational Christian Churches in America.

The Missions Council of Congregational Christian Churches is the educational and promotional arm of the various denominational boards and this year's Midwinter Meeting has as its theme "The Second Mile Is Our Second Chance." In planning the denomination program of missionary education and promotion for the year ahead this meeting will underline particularly the further implementation of The Christian World Mission which is an on-going denominational program with an annual budget of at least \$6,280,000. The Program of Planned Education launched in 1949 will continue to be promoted in the churches under the motto, "The Right Tools at the Right Hands with the Right Spirit."

"The Congregational Christian Churches are committed in 17 countries to establish and to help maintain churches, schools, hospitals and community centers as reservoirs of redemptive life, and to train national leaders for them as well as to recruit Christian missionary personnel," says Dr. Albert D. Stauffacher of New York City, Minister and Executive Secretary of the Missions Council, adding, "In the United States they must build churches among unchurched people, revitalize the present churches, recruit and train strong lay and professional leaders and help promote better race relations and Christian citizenship."

The Chaplain of the meetings will be Rev. Harold T. Jones, Minister of the First Central Congregational Christian Church of Omaha, Nebraska.

Keynote Address.

The official meetings of the Missions Council, and its constituent members, begin on Monday evening, February 13, with a Fellowship Dinner at which the keynote speech will be made by Rev. Fred Hoskins, D. D., minister of the First Church of Oak Park, Illinois, speaking on "A Place to Stand."

Among the Highlights.

The American Board sessions will have a luncheon Tuesday noon, February 14, with Dr. Walter W. Van Kirk of New York City speaking on

"A New Day in Missions." Dr. Henry Russell Stafford will preside.

Following the luncheon there will be an afternoon Panel with a three-pronged subject, namely: The State of the Church; Communism; and the Relation of Church and State. Members of the Panel will include Dr. Walter Van Kirk, Rev. Angel Taglucop of Cabadbaran, Agusan, Philippine Islands, and Dr. Raymond Bernard Blakney, just back from service among the Chinese in North China and the Filipinos, Moros and Bilaans of Mindanao, Philippine Islands. Dr. Roderick Scott of Fukien Christian University, Foochow, China, will be a resource leader during the afternoon.

On Wednesday afternoon The Board of Home Missions will have an open session with Dr. William E. McCormack of San Francisco, California, president, presiding. The general theme will be "Subsidy for Some: Service to All." A group of selected speakers will present types of work receiving financial assistance and types of services rendered by The Board of Home Missions.

The speakers will include Rev. David Maitland of Madison, Wisconsin, Director of Student Work for the Wisconsin Congregational Conference at the University of Wisconsin, speaking on "Religion on the College Campus"; Fred W. Spalding, layman of Akron, Ohio, on "The Church Came to Us"; George L. Thomas of Los Angeles, California, on "Community Relations in Los Angeles"; Herman H. Long, of Nashville, Tennessee, on "Doorway to the Future"; Rev. Laurence E. Anderson of Glendive, Montana, on "Radio Evangelism in Montana"; John H. Gerlach of Fox Point, Wisconsin, on "Community Penetration"; and E. A. Ulrich of Kenmore,

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott
Elon College, N. C.

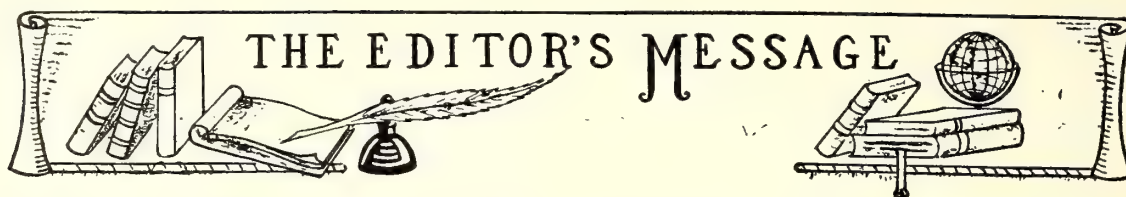
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FRANKLINTON AND RACE RELATIONS

The Board of Trustees for Franklinton Center were in session last week. The new director, the Rev. W. R. Brogden, attended the Board meeting for the first time. Dr. Stanley U. North was present to represent the Board of Home Missions. The trustees heard reports of a successful Winter Institute held during January. Plans were made for the continuing program and for the renovation of the property. A budget of \$13,000 was set for the current year, with the provision that \$2,500 be raised by our white constituency, \$3,280 by the Board of Home Missions and the remainder by the Negro constituency. It is hoped that our churches, Sunday school classes or women's societies will find opportunity during the year to forward a generous contribution to this worthy but struggling institution. The treasurer is the Rev. J. P. Mangrum, Franklinton, North Carolina.

Sunday, be it remembered, is Race Relations Sunday. Now for a number of years the Methodist Churches have received a special offering on Race Relations Sunday for the Christian training of Negro youth through their denominational schools. The churches are responding generously to this appeal. There are a growing number of people who desire to give more than lip service to the solution of the race question. An offering for Franklinton would give added significance to the observance of Race Relations Sunday. It would be a convincing expression of good-will to our Negro neighbors. It would assure the minimum requirements for the training of our Negro ministers and lay leaders. Who will respond?

THE INGREDIENTS OF A CHURCH PAPER.

It may be difficult for some people to realize what is involved in producing a church paper. Success, if achieved, is a corporate affair. Success or failure is shared by many. The Editor of the North Carolina Christian Advocate stated the case quite well in the issue for January 26.

To produce an acceptable church paper requires teamwork. It calls for a broadminded, sympathetic and progressive board of publication, an able and loyal staff, and generous support from district superintendents, pastors and laymen. It requires talented writers who represent the various causes of the church and others who contribute informative and inspiring articles. It requires local reporters who see that interesting church news gets to the church paper. It calls for committees in local churches that keep before the congregation the importance of subscribing to and reading the church paper.

"The editor is not the Advocate. The Advocate is all of us working together. The Advocate is its readers, pastors, local church committees. It is also those pastors and committees who have never gotten around to pre-

senting it to the people, or who haven't taken the trouble to help tell the story of North Carolina Methodism upon its pages. The Advocate is the thousands of Methodists who fail to subscribe or who through indifferences or carelessness fail to renew their subscriptions."

Substitute Sun for Advocate, Congregational Christians for Methodists, and you have a true description of our publication problem. There is hardly a subscriber who could not help improve The Sun. News, subscriptions, contributions (literary and financial), are the indispensable ingredients of a successful publication. Have you discharged your full responsibility? Help make yours a greater and better church paper. You can do it!

HONORABLE MENTION.

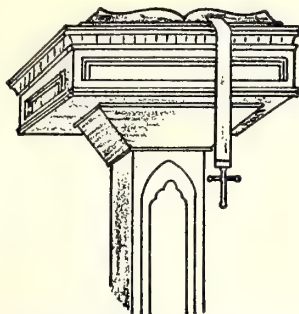
A few people have taken seriously the call for Sustaining Memberships. This list has come to the attention of the Editor: Rev. R. E. Newton, Dr. W. E. Wiseman, Mr. J. A. Kimball, The Staley Missionary Society of the Suffolk Christian Church, and the Women's Council of the Christian Temple. Fifteen sustaining memberships have come from the Burlington Church alone. Hearty thanks to these individuals and organizations. They have gone the second mile in Christian stewardship.

If other individuals and organizations would follow these examples our church paper would show a balance rather than sustain a deficit. Surely there are others, equally interested and able, who will respond with sustaining memberships.

You see, we have gone on publishing at the old subscription price of \$2.00. Moreover, commissions have been granted to organizations for new subscriptions, and this penalizes The Sun treasury. Is it any wonder The Sun is having "hard sledding"? Think it over. Perhaps you, your family, your class or society could send \$10.00 for a sustaining membership. How it would help!

**Does Your Subscription
Expire in
FEBRUARY?**

**Check the Address Label
Renew Today!**



THE PARDONING SAVIOUR.

A Sermon

By REV. JOHN G. TRUITT, D. D.

"I will; be thou clean."

—MARK 1:41.

The disciples had fallen back. They could not allow a leper to come near them. It was unthinkable, and they were not a conceited group either; it just was not done in those days. The leper went his way crying, "Unclean, Unclean." And the people gave him room. But Jesus had not fallen back. When did he ever? It was not like Jesus to fall back from pain and anguish and suffering. The leper was coming toward him. Yea, he is hurrying up to him, begging and falling down at his feet. The disciples must have been horror stricken.

It was a pitiable sight. The poor man lying half-kneeling, and looking up beseechingly into the face of Jesus. Poor man, he is just where we would want him, if any spark of compassion is in us for him. Jesus is still looking at him, and now he says to Jesus, "If thou wilt, thou canst make me clean." May the angels in heaven stoop to hear what Jesus replied! May all the world wait for his answer. It is a very great test. Jesus has healed folks of fever, and has cast out devils, but here is an incurable disease. What will his answer be? Will he say something to lead out a larger faith? Will he develop some sort of approach? Will he appeal first to the established order of things? What will he do? What will he say? "If thou wilt, thou canst make me clean." "I will; be thou clean."

It does not take in the universe in the same way, but it is just as majestic as the word: "Let there be light; and there was light." One complete command, and the leper is no longer a leper, but a clean and whole man. Leprosy is an incurable disease; and it is used in the Bible as a symbol of sin. Jesus, standing over this man, said "I will." Jesus looking on the sins of the wide, wide world said, "I will." If he cures leprosy will he cure sin, or forgive sin? Did I say

this command of Jesus does not take in the universe like the command in Genesis? Well, it does almost, doesn't it? For what heart has not felt the need for forgiveness? How universal the need of a forgiving Saviour is! Yes, looking at the sins of the world, and yet looking at the old rugged cross, Jesus said in spite of its anguish, and its implications, "I will." And that "I will" was for you and me, and the whole world.

I admire that leper. He must have been a mighty man. Perhaps he was brilliant of mind. Leprosy does not attack only the feeble-minded. He might have been one of those who knew what the Messiah should be like, and where he was to be born, and what he would undertake to do. Perhaps he knew the songs of Israel, the prophecies of Amos, and the promises to Abraham. He might have had a wife and children, from whom he was now cast out. Perhaps he had not abandoned himself as yet to the utter hopelessness of his case. His mother might have been still living, and her prayers might have been ascending heaven high,—a mother's prayers are one of life's best insurance policies even today,—and perhaps his wife and children were praying for him. At least as I contemplate this picture I find a man I admire.

I like him because "he came to Jesus." Perhaps you and I have not always done that, but we know full well there is nothing on earth finer. We have done it today. That is the heart-hunger that has brought us here. And we approve of this man's coming to Jesus. We admit that he showed good judgment. Oh! if but the weary world would turn to Jesus! If that poor mother who is worrying her life away about her son would just leave it all at Jesus' feet, or that poor wife who is worrying about her husband would just lay her care at Jesus' feet, or that poor person who is conscious day and night of his, or her sin if they would only carry it to Jesus! What care is yours? What burden do you try to bear all alone with only yourself, have you no friends to whom you can confess it, nor Christ to whom you can take it? Follow this man's example and come to Jesus.

He did not stop at coming to Jesus; he worshipped him. And he was among the very first to do that. Kneeling alone is not always a sign of worship,—not by any means, especially with an Oriental; but I have more than his kneeling to cause me to say he worshipped him,—his words, "If

thou wilt, thou canst make me clean." It was beyond human hands to heal leprosy. It required the intervention of God himself to do that! Here then is a great confession of faith. A very complete one. It is as though he were saying, "Thou hast the power of God, or thou art God, and canst therefore cure the incurable leprosy, if it is according to thy will."

There was no "if" in the reply of Jesus. Only from the lips of the leper came the "if." Jesus said immediately, "I will; be thou clean." But I like the "if" as it is here found on the lips of the leper. For it shows an humble spirit on the part of this suppliant. How different some of our prayers are! We have the "ifs" but at another place and in another way: *If* thou dost not hear my prayer thou dost not love me. Such is not the kind of prayer that brings: "I will; be thou blessed." This leper was saying: "Thou hast the power, and the goodness, and the grace; and it may not be thy will to cleanse, for it may be better that I suffer; but if thou wilt thou canst. I do not doubt for one minute that Thou art the Christ!"

Matthew tells us that Jesus was just coming down from his sermon on the mount when this leper came to him. Perhaps he had heard the sermon, and perhaps he had seen Jesus at other times and places; and the sermon was the final thing that made him believe fully that Jesus was the Christ. Having heard the beauty and glory of his preaching, and having seen the light that lifted from his face, he was ready to fall at his feet, and accept his will for his poor life whatever that will might be! May the world see Jesus in our lives, and hear his words from our lips, and likewise come to him. It should humble us to realize that we are his living witnesses. Can the world see the Christ it needs in us?

There are two men in this picture. The other man is Jesus. The leper showed faith; the Lord showed love,—pity, "compassion,"—he suffered for, and with the leper. He bore our sins on the tree. What pictures the gospel writers paint of Jesus face to face with others! This leper, the sinner of Sychar, Mary Magdalene, Mary of Bethany, the centurion, and Simon Peter, and others. In every case something great happened when they came face to face with Jesus. May we learn to come face to face with him in our daily and private devotions, in our worship in this sanctuary, and

(Continued on page 8.)

THE ROLE OF THE TEACHER IN EDUCATIONAL EVANGELISM.

By DR. H. H. KALAS, *Director,*
National Christian Teaching Mission.

The following are some of the ways in which the teacher may carry out her role as an evangelist.

1. The teacher must develop a growing awareness and appreciation of God as a person and as a person whose love is of the same quality and completeness as is the love of the parent for the child, only vaster. This identification of God in his relationship to man, with the normal experiences and love which comes to a child, can be begun very early in life.

2. The teacher must detect the times of special susceptibility or readiness for deeper experiences of religious inclination and new response to the claims of religion upon human life.

3. At certain ages, particularly the junior and junior high school ages, the teacher ought to make direct approaches to the child to induce his special commitment to the Christian way of life, and to bring to consummation all of the things which have been poured into his life, prompting him to a volitional and complete emotional response to what the church has taught about God, about his own conduct and about his relationship to the church itself.

4. At every age, it is the function of the teacher to create within a child the habits of life and attitudes of mind which will cause the church as a constant influence to become more meaningful. The child ought frequently to be introduced to the symbols and activities of the church. He ought to share frequently the high worship of the church and thus be able to atch the meanings of its fullest life.

5. The teacher is an evangelist whenever she performs an exemplary role by the way in which she, herself, reveals loyalty to the church and its ideals.

6. It is the function of the teacher to create anticipations for high moments in the life of the child when that child makes special commitments or receives special recognition for his faith and status in the church. Such experiences as reception into church membership, confirmation, etc., should be given the same high significance as are the commonly recognized high moments of life, such as marriage, graduation from school, etc.

Teachers of a church should be represented on the evangelistic committee of that church to be sure that the

total policy and program of the church for evangelism takes into account sound educational procedures.

THE PREACHER.

It was my privilege to attend a conference of ministers at Elon College. Much attention was given to the work of the layman and to the preparation and presentation of sermons. In some of the meetings I was the only layman present and felt like a little lion in a den of Daniels. I did not express my ideas as to the work of the minister but shall attempt to do so now, and shall add some selections from my scrapbook.

The preacher who deals with the great truths of holy character should, to the greatest heights of human frailty, impersonate those truths. There is power inherent in truth; but it is often, like electricity, in need of a conductor to develop it. The preacher who best commends the truth of the Gospel is he who has translated that truth into his own life.

He should, so far as possible, be a real man, a true man, a simple man, great in his love for the truth and for his fellowmen, great in his life at home and in his contacts with divine power, great in his work in the church and in his community, great in his simplicity, great in his gentleness.

"Every problem," says Harry Emerson Fosdick, "that the preacher faces leads back to one basic question: how well does he understand the thoughts and lives of his people? That he should know his Gospel goes without saying, but he may know it ever so well and yet fail to get it within reaching distance of anybody unless he intimately understands people and cares more for what is happening inside than he cares for anything else. Preaching is wrestling with individuals over questions of life and death, and until that idea of it commands a preacher's mind and method, eloquence will avail him little and theology not at all."

My own preacher at our country church walked two miles to the service and two miles from the church to his home. It was my privilege to accompany him on his way home and, while he spoke not a word about theology, by his great personality and amiable disposition he preached a finer sermon than he had delivered in the pulpit.

As to satisfaction and joy in life, the life of the minister can be filled with personal blessedness or with sadness due in some cases to his outlook on life or in some cases to lack of ap-

preciation of service he is rendering. This latter phase is set forth in my first scrapbook selection.

J. D. HUNTER,
Professor at Elon College.

KILLING THE PREACHER.

The church known to me once buried its pastor, and on the following Sabbath held a memorial service in his honor. A large congregation overflowed the house. One speaker told of his worth as a preacher, another of his tender ministrations as a pastor, others spoke of him as a citizen, thought of him as neighbor, father. Finally they called on me to speak. "All of you have said of my dead brother is true. He was a man out of the ordinary and gave his remarkable power to your service without stint or reserve. But if you had, while he was yet alive, filled these pews as you have today, and said of him and to him what you have just said, he would not now be dead. Empty pews broke his heart, and he did not know of the love of which you have been speaking. He died for lack of the things you have today so beautifully said and done."—*Dr. L. O. Lawson.*

AS LITTLE CHILDREN.

The evangelist who had been engaged to preach during the revival services had arrived and was presenting the Gospel of Jesus Christ in simple, straightforward messages, but with no special flourish of words or gestures. Very few seemed to know that he was known in many lands through his writings in a religious paper which had a large circulation, and was eagerly read by Bible students. Comparatively few attended the services and the remark was made that he was a preacher for children and not for grown people. When the remark came to our ears we thought of the words of Jesus: "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven."

Jesus preached in a simple manner using everyday illustrations and the common people heard Him gladly. We are glad that there are ministers of the Gospel who follow the Lord Jesus in their method of preaching, for we want the story of the Gospel told as simply to us as a little child. The big words and flowery phrases do not have the same effect that earnest

(Continued on page 14.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NEWSITEMS.

BURLINGTON WOMEN.

The Woman's Auxiliary of Burlington continues to go forward with its work and plans under the leadership of its efficient President, Mrs. M. Z. Rhodes.

In November, Mrs. William Sutton, our Friendly Service Chairman, reported that we had twenty-one bundles for the Pieces for Peace project at the World Day of Prayer.

Our work at Elon Orphanage continues with the redecorating of several rooms and making pajamas for the children. At present, one hundred pairs have been completed.

Money has been given to the Welfare Department of the City to buy clothes for the needy children.

For Foreign Missions, gifts will be sent, as suggested, to Miss Angie Crew at Kobe College in Japan.

Mrs. W. R. Sellars, our Spiritual Life Leader, has planned devotionals and study from the Book of John. Each member is urged to attend the Bible studies and read the Bible.

The Auxiliary is sponsoring a literature table in the church. Each member is asked to select and carry one or more of the Devotionals home.

In December, the Auxiliary welcomed Mrs. Allen Gant as guest speaker. Mrs. Gant gave a very beautiful story of a future world into which Peace had come through the inspiration and love of an unknown writer. The story told the real meaning of Christmas and gave all those present a vision of the change that might be wrought in the world today.

Miss Leila Anderson, Field Representative of Congregational Christian Churches, spoke to the Auxiliary in January on "Church School and Home in Cooperation." She stressed the need of training for parents and adults before attempting to teach and train children.

The film, "And Now I See," will be shown at the February meeting.

The Auxiliary is indebted to Mrs. J. D. Strader for the most interesting and inspiring programs.

On Thursday, December 22, Open House was held for the college group from the church at the home of Mrs. W. W. Sellars. Quite a number attended with their dates. Mrs. Sellars

is the Editor of the bulletin *This and That* which is published each month and tells of the work of the Auxiliary.

Open House was held on Sunday, January 29, from four to six to welcome our new pastor, Rev. Henry Robinson, his wife and family.

With Mrs. Graves Holt as Home Work Chairman and Mrs. Harold Ingle, Co-Chairman, the ladies had the parsonage "spic" and "span" with the pantry over-flowing.

We are grateful for the privilege of serving God in this good work and pray his blessings on our Society.

MRS. J. ED KING,
Corresponding Sec'y.

* * * *

In *Portsmouth, Virginia*, the women call themselves "The Woman's Fellowship," and the President is Mrs. R. F. Edwards. They recently held a church family supper and Bible study around the tables, before the program in the Sunday school auditorium.

* * * *

Your Woman's Page Editor has been attending a Recreation Institute in Winston-Salem every night this week. One of the suggestions made was that each meeting, no matter what kind, should include a little recreation. Wouldn't this be a good suggestion for our women's meetings? Perhaps we could include at least one game at the end of each meeting, before or after refreshments. A stunt would be good or some fun songs. A little fun at the end would be good for all of us.

* * * *

Don't forget to send the following information to Mrs. Garland B. Spratley, Dendron, Virginia, so she may use it for our Family Life Rallies in March:

1. Number of children in each family.
2. Number of teen agers and adults.
3. Average attendance of each family at church services.
4. Their participation.
5. Number of families in your church having Family Altars.

Each local woman's group should appoint a Family Life Chairman to do this, if one is not already functioning.

DISTRICT LEADERS' MEETINGS.

Following is the program of the District Leaders' Meetings of the Eastern Virginia Woman's Missionary Conference to be held February 14, 16, 17, 1950:

PROGRAM.

10:30 Prelude.

Worship Service.

Introductions—District Superintendent.

Echoes of the Cleveland Assembly—Mrs. William T. Harrell and Mrs. W. B. Williams.

Panel on Interdenominational Cooperation—Mrs. Garland Spratley.

Program Planning on the Local Level—Miss Pattie Lee Coghill.

Hymn.

Prayer.

12:30 Recess for Lunch.

1:30 Hymn.

Prayer.

Friendly Service Projects—Mrs. W. B. Williams.

Spiritual Life Suggestions—Mrs. J. H. Duling.

Explanation of the local treasurer's report blanks—Mrs. W. B. Williams.

"They'll Ask It Every Time"—District Superintendent.

Announcements—Family Life Institute and School of Missions.

2:30 Showing of film: "And Now I See."

3:15 Closing Meditation.

—o—

Waverly District—Burton's Grove Church entertaining at the Wakefield Church, Mrs. J. F. Brown, Superintendent.

Norfolk District—South Norfolk Congregational Christian Church, Mrs. L. W. Vaughan, Jr., Superintendent.

Suffolk District—Suffolk Christian Church, Mrs. A. C. Moore, Superintendent.

* * *

We seek your prayers for the success of these meetings and for our leaders who share in them!

MRS. WM. T. HARRELL,
President, E. Va. Woman's Missionary Conf.

SOCIETY ENTERTAINS YOUNG PEOPLE.

The Woman's Missionary Society of the Windsor Christian Church entertained the young people of the church at a dinner in the science (Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. HOUSE, Editor

DEAR BOYS AND GIRLS:

If your family owns a pet you know what fun they can be. Dogs are very fine pets. The W. A. Wrights of Pinehurst gave our son a young Welsh terrier at Christmastime. Thus we have become quite dog-conscious.

There are many things to learn about them: the different breeds, how to keep them well, how to feed them and how to teach them manners. If you stop to think, you may recall a dog that reminds you of a playmate: either well behaved or naughty. Naughty or spoiled dogs can't help it, they have been trained that way.

In the beginning you will want to learn how to carry your pet. Hands well under a cat or dog make for a firm grip, and safe handling. Dogs that are allowed to run anywhere and everywhere often make trouble. They aren't too happy. So teach your pet to obey—*sit, stay* and *no!*

You can't expect a frolicsome 12-week-old pup to sit the minute you give the command. A good way to teach it is to fasten a leash to the dog's collar and lift the dog slightly off the ground and then push downward. This need not be done in a rough manner, but the dog will soon learn. Or you may place your hand on the middle of the dog's back and thrust him downward.

Stay is a matter of time and repeating. Then you can teach the dog to answer your call to come. A pet who has learned *stay* can go almost anywhere.

No may be taught by repetition and by catching the pup at the scuff of the neck and saying in a displeased tone. "No." There isn't any need to say, "You bad pup, you must not get on the sofa, you will get it dirty. . . ." Just *no* does much better.

If we train our pets well, they will love us and respect us. If we treat them well they will respond in kind. God has made many creatures and how fortunate it is that we can share our lives with some of them.

Cats are not as easy to train but I once taught an exceptional cat to walk on a leash and to heel. She also learned to travel in a car by lying in the back window. Patience, repetition and kindness are the main elements.

Keep your pet clean, brushed and groomed. That will pay too. There

are often gymkhankas or pet shows at which you may display with great pride your pet and what he has learned.

If you want to learn about breeds, there is a little book called *The Red Book of Dogs* which I have seen at newsstands and at dime stores. It has descriptions and pictures.

If you have an exceptional pet write me at Box 301, Southern Pines, North Carolina, and it may be published.

UNJUST COMPARISONS.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"You're just a big lummo, Ted!" My neighbor's voice expressed dissatisfaction and irritation as he spoke to his small son. "Look at David! He pulls himself up and waves to his daddy. All you can do is sit there in your gocart and smile."

Two fathers from the apartment house in which I live were giving their children an airing in the park this warm winter afternoon. Seated with a book on a nearby bench, I recalled that it was not the first time I had heard Sam Gifford compare his baby with the slender, lively child of Stephen Trent to his own child's disadvantage. Baby Ted's face lost all of its animation at the sound of the disapproval in his father's words. The little fellow leaned back indifferently against his pillows, while young David Trent continued an interested investigation of the world around him.

"Somebody ought to tell Sam Gifford what a serious mistake he is making," I thought to myself. Just as I was wondering how to approach him on the subject, I heard David's father ask quietly, "How old is your boy, Sam?"

"About the age of yours, I guess," Sam answered. "Our boy was born in May. He'll be eight months old on the thirtieth of this month."

"That makes him nearly two months younger than David," Stephen went on thoughtfully. "A youngster of that age develops surprisingly in two months."

Sam Gifford flushed. "I hadn't thought of that," he admitted. "Maybe I've been a little hard on Ted, but

he's so plump and sturdy it has seemed to me he ought to be keeping up with David."

"That's just the point," Stephen interposed vigorously. "Ted's a good-natured, solid citizen type, built on big lines—just as you are, Sam—while David is small and light as a rubber ball. David should be ready to stand up at an earlier age than Ted. But does anybody expect the big center on a football team to be a star runner?"

"I suppose I have been finding fault with the boy for something beyond his control," Sam admitted honestly. "Ted has always been a good baby—sleeps through the night and never wakes up cross."

"All babies are good if they are well and if they have enough food and rest and have plenty of love," Stephen explained. "Naturally, it baffles a child to be taken to task for something he cannot understand. Such vexations may even start children toward the mental unrest that manifests itself so often in adult life—sorry!" Stephen broke off abruptly. "I didn't intend to give you a classroom dissertation."

"That's all right, Professor," Sam grinned at his friend. "I needed the lecture, and you're just the one—with your knowledge as a child specialist—to give it to me. I'll try after this to be a bit more patient with Ted and let him develop at his own pace. I know mental health is as important as physical wellbeing."

You're right there," Stephen agreed heartily. "If more parents understood the importance of mental health there would not be so many adults with mental disorders crowding our hospitals. Women come to my office wondering if their children are abnormal because they're not little carbon copies of some neighbor's child. Frequently parents are unhappy simply because their children do not show aptitudes the parents expected them to have. Such expressed dissatisfaction gives a youngster an unmerited feeling of inferiority. A child should not be scolded because he does not conform to the patterns set by others. He should receive parental approval as long as he is developing according to his own capabilities."

In this world of unequal things and irregularities we should follow the Master's advice. He went about encouraging. He wasn't a fault-finder. He was a faith finder—a finder of human power and of human excellence.

—Karl Reiland, D. D.

THE ABSTAINER OF ALAMEIN.

By DEETS PICKETT.

At eight o'clock in the morning, on Friday, December second, Field Marshal the Right Honorable Bernard Law, Viscount Montgomery of Alamein, K. G., G. C. B., D. S. O., said good-bye to the gigantic Lady in New York Harbor who holds aloft the Torch of Liberty he has done so much to defend in his long and distinguished career of service to his country and to free people throughout the world. He must have been, as the country people say, "worn down to a nubbin," by his strenuous visitation to America. The night before, or, rather, that same morning, he had participated in his last press conference at two o'clock—not p. m., but a. m.

The particular interest of the Methodist Board of Temperance in General Montgomery is because of the fact that *he is a total abstainer from alcoholic beverages and he doesn't care who knows it.* He won his great victories on tea.

When Montgomery took over the demoralized British forces in Egypt, he ordered that no beer be sent to forward troops and although thousands of tons of beer went to Egypt in 1942, when the shipping might better have been used to meet the critical situation, drink supplies were severely cut at El Alamein. After Montgomery took over, the British papers carried the headlines, "Beer for the Eighth Army Stopped by Order; Bullets First in Future." At that time, the cause of the Allied Forces looked black indeed. Rommel, the brilliant German General who made his reputation in the African sands, had pushed back the British troops to the very gates of Alexandria and they could not retreat another inch without facing the probability that the German Army would break through into the East, and create a situation with which the power of the free world could not deal. America came to the help of General Montgomery by dispatching a great number of tanks intended for its own use, only to have the black news come to Washington while Churchill was here conferring with Roosevelt, that German submarines had sent the shipment to the bottom of the ocean. Once again, supplies were hastily gotten together and rushed to Egypt, and on one eventful morning, the whole British line burst into flame and Montgomery started the advance which eventually reached Eisenhower in North Africa and united the forces which crushed

Adolph Hitler's bid for world supremacy.

What a pity it was that the magnificent German troops should have been used in such a cause—a cause fatal to the native culture of their own country as well as to the peace of the world! How blessed that day when Germans will be joined with their kinspeople of the West in an impregnable line against Communism and paganism!

In Europe, General Montgomery commanded the British Armies, and when the Battle of the Bulge was at its height, he commanded also, the American troops on the left of the line. Forces under his command driving up, pinching off the enemy salient and permitting an advance all along the line to final victory.

He was then, and he is today, the outstanding British Hero of the War. The only two criticisms ever made against him as a military commander, are that he refused to be "hale fellow, well met," with other commanders engaged in stupifying themselves with an irritant, anaesthetic drug used as a beverage; and secondly, that he would never move until he had commanding superiority. Once before, a national hero would not enter upon a fatal contest until he had ample supplies, for was it not David, who went to the brook and chose him five smooth stones and, having them in his scrip, advanced, sling in hand, upon the Philistine? David slew Goliath with one stone and when his enemy was dead, he still had four stones in reserve! It is a good military principle.

Field Marshal Montgomery was born on November 17, 1887, at Kennington, London, the third son of the Right Reverend H. H. Montgomery, of Ulster descent. Shortly afterward, his parents left for Australia where his father became Bishop of Tasmania and where he, himself, spent his first fourteen years. He was educated at St. Paul's School, England, and at Sandhurst Military Academy. During his school days, he was outstanding as a swimmer, footballer and cricketer.

In 1944, he was appointed Commander-in-Chief of the British Group of Armies and Allied Armies, Northern France. In 1944-45 he commanded the 21st Army Group, and in 1945-46, the British Army of the Rhine. He was elevated to the peerage in 1946.

On October 4, 1948, Lord Montgomery was appointed permanent Military Chairman of Commanders-in-Chief in Committee, Permanent Defense Organization, of the five West-

ern European Powers.

Mr. Churchill once paid tribute to "that vehement and formidable General Montgomery, a Cromwellian figure, austere, accomplished, tireless; his life given to study of war, who has attracted to himself in an extraordinary measure the confidence and devotion of his Army."

A great soldier and Christian gentleman, and a man whom the entire Christian World can trust in these days of decision.

TRUER THAN HE KNEW.

An editorial in *Tap and Tavern* has the statement that "the liquor industry has changed the face of America not only economically, but in a social sense as well." The writer did not mean to make such a dire confession, but unwittingly he spoke a truth that ought to be very clear to the American people. It has, indeed, changed America economically and socially.

But the change is not the kind that the writer of the editorial would have us believe has taken place. He pictures a prosperous America economically, and a purified one socially, as the result of legalized liquor.

On the other hand, the change economically has been to deflect nine billion dollars annually from legitimate business to a traffic in liquors that has nothing to offer the American people in the way of material prosperity. It also has brought about such a social degradation as has never been known in our country before. All of the evils of bootleg liquor are still with us, and none of the good that was promised by Repeal has been realized. But innumerable evils that did not exist before have grown up with the return of the legalized liquor traffic.

Even as Pilate spoke truth when he said of Jesus, "I find no fault in Him," so did the editor of this liquor paper speak truth when he said that the liquor traffic has changed the face of America. Neither realized how true were his words.—*The West Virginia Issue.*

My share of the work of the world may be limited, but the fact that it is work makes it precious. Darwin could work only half an hour at a time; but in many diligent half-hours he laid anew the foundations of philosophy. Green, the historian, tells us that the world is moved not only by the mighty shoves of the heroes, but also by the aggregate of the tiny pushes of each honest worker.

—H. Kellog.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE FIGHT FOR CHRISTIAN FREEDOM.

LESSON VIII—FEBRUARY 19, 1950.

MEMORY SELECTION: For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery.—Galatians 5:1.

LESSON TEXT: Acts 15:1-6; 22-29; Galatians 2:16.

DEVOTIONAL READING: John 8:31-36.

The First Church of Antioch.

The Church at Antioch was the first church in several respects. It was the first church composed of both Jewish and Gentile Christians. It was the first church in which the disciples of Christ were called Christians. And it was the first church to send out foreign missionaries. It might well be called *The First Christian Church of Antioch*, and it might well have been proud in a good sense of the things in which it was first.

The First Council.

The very things that gave this First Christian Church of Antioch its distinction, presented it with difficulties. The fact that Jews and Gentiles enjoyed fellowship together in the church, and the fact that so many Gentiles were coming into the church as a result of its missionary activity created a problem. A missionary program always creates problems, problems of men and money and thought and prayer. It requires a readjustment of personal plans and cooperation among men of divergent opinions. It is only dead churches that have no problems.

The problem in the Antioch Church was the problem of the missionary message and of the way of salvation. There were those, strict devotees of the Law who insisted that salvation came through Christ, but that it was also necessary to keep the Law of Moses. They took the position that one must become a Jew in order to become a Christian, broadly speaking. There were others, however, who insisted that salvation came through Christ and was not dependent in any way upon the observance of the Mosaic Law. Salvation was by faith and by faith alone. The discussion became so heated, and the cleavage so marked that it was decided to send Paul and Barnabas, and other of the brethren to Jerusalem to consult with the apos-

ties themselves and to ask for an opinion on the matter, which was after all a crucial and vital matter. Thus it is that we have "The First Council," one of the many, many Church Councils held during the centuries, many of them far-reaching in their consequences. But none was more decisive than this first Council at Jerusalem.

The Witnesses are Heard.

Peter speaks first. He tells the apostles and elders again about his experience in the home of Cornelius. He reminded them that God poured out on the Gentiles in an unmistakable way the Holy Spirit even while he was yet speaking to them. They were saved by faith. They were not saved by the works of the Law. Through faith in Christ, God had given these Gentiles the Holy Spirit even as He had given it to the Jews, making no difference between Gentiles and Jews, but purifying the hearts of each by faith. Why should they as men, then, put a burden on the Gentiles which the Jewish Christians themselves were not able to bear? It was clear and convincing evidence.

Then Paul and Barnabas spoke. They recounted what miracles and wonders God had wrought among the Gentiles by them and through them, and not through works of the Law but through simple faith in Christ. Again and again men had come into a saving knowledge of Christ through faith, wholly apart from any work of the Law. This evidence, clear and convincing became cumulative. The opponents must have begun to squirm in the face of it.

At last James spoke. He resorted to the Scriptures on which the opponents had based their demands, a tactful and devastating thing to do. He showed how the prophets had foretold this very thing as coming to pass. God himself had ordained that through faith in Christ, the Gentiles should find salvation even as the Jews. It was not by works of law that men were to be justified (made righteous) but by faith in Christ through His grace. That clinched the matter. There was nothing further to be said against the custom of receiving Gentiles into the Christian fellowship of believers without circumcision or any other work of the Law.

A Letter is Written.

The decision of the Council, at the suggestion of James was embodied in a letter to be sent to the churches in which Gentiles were being admitted and in the communities in which Gentiles were being evangelized. As Dr. Erdman sums it up, it stressed three points: (1) Liberty—the Law of Moses needed not be kept, and could not be a ground of salvation. Here is the "Magna Charta" of Christian liberty. (2) Purity—liberty is not license, but a life of holiness, by faith in Christ. (3) Charity—in matters of indifference let us not needlessly offend those who prefer to observe certain forms and ceremonies. It is about the same thing as the motto which appears on the front page of *THE CHRISTIAN SUN—In Essentials Unity, In Non-Essentials Liberty, In All Things Charity.*

An Occasion for Rejoicing.

"Which when they had read, they rejoiced for the consolation." They had reason to be glad. A division in the church and dissension among the members of the church had been healed. What a cause for rejoicing it is when differences between Christians and dissension among Christ's followers are resolved and the breach healed. What a glad day it will be when we can again have peace and accord within our larger fellowship and the rift caused by the proposed Merger can be healed.

Then again it must have warmed the hearts of these Gentiles to be addressed as "brethren." How much it must mean to the people of Japan and China and Africa and India and the isles of the seas to be called brethren in Christ. But such we are. By one Spirit have we all been baptized into one body. There is no Jew nor Gentile, there is no bond or free, there is no different—we are all one in Christ Jesus.

And these folks were glad because it had been made clear to them that the Christian life is not a matter of the law but of grace. It comes into being, not by observing some ritual or submitting to some ceremony, but by an act of faith in the saving grace of the Lord Jesus Christ. And it continues not by observing the law but by responding to love. For freedom did Christ set us free. We ought to stand fast therefore and not be brought again into the yoke of slavery. But we are not to use our liberty as license, but by love to serve one another.

(Based on lesson copyrighted by International Council of Religious Education.)

THE TRUTH ABOUT PROHIBITION.

"Prohibition," according to Bob Considine, staff correspondent of International News Service, in his review of the past 50 years in the January 1, 1950, issue of the *Los Angeles Examiner*, "gave us our first national contempt for law, and bred the cult of the mob. . . ."

This is not true. Prohibition—or, more accurately, the counterfeit that passed for Prohibition—did no such thing. Insofar as it was enforced, it simply burned down the rat-infested barn of legalization and exposed the rodents to public view. (A Prohibition administration would have destroyed them before they could have found new hiding places, but the wet party then in power did no such thing. It coddled and cuddled and protected them, letting them hide out in speakeasies and night clubs and back-alley bootleg joints until a new barn of legalization could be built for them to burrow into.) Insofar as it was nullified and betrayed by Andrew Mellon, and those above and below him charged with its enforcement, it simply proved that it is impossible to have Prohibition with a wet political party in power.

Official records prove that jails were emptied, flophouses unneeded, Skid Rows transformed into respectable neighborhoods during our so-called "Prohibition period." Drunkenness and alcoholism sank to an all-time per capita low. The great mass of the American people obeyed the law—even though it was being flouted and sabotaged by Presidents and the Secretary of the Treasury.

If we had had an administration in Washington during those thirteen years committed to its enforcement instead of to its destruction, repeal of the Eighteenth Amendment would have been as unthinkable as repeal of the thirteenth.

Compared to the trickle of gangsterism and bootlegging that flowed through the dam during Prohibition, the orgy of drink-caused debauchery, degradation, and death sweeping over America today is as a tidal wave. Like ninnies, instead of plugging up the holes in the dam with a dry administration, we tore the whole dam down—blew it to pieces with Repeal ballots.

The lesson we ought to have learned from all this, if we are anywhere near as intelligent as we like to think of ourselves as being, is that we can't have Prohibition with a wet party in power any more than we can have a sunshiny day when the sky is covered

with thunderclouds and the rain is pouring down. Sensible people, of course, will get in out of the rain, but slugs and snails and wiggly worms seem to like it. And things will not dry off till the sun comes out again. No more will this nation dry up till the sunshine of a genuinely dry party spreads over the land from the firmament of Washington. How much longer will it take professed Drys to learn this simple and logical lesson?

—National Voice.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

building on Wednesday night of last week.

Dr. Ellis Clark gave a most interesting talk on cooperation and later games were played.

Those attending were Misses Phyllis Joyner, Betty Johnson, Bill Faye Barrett, Barbara Edwards, etty Jane Kello, Dorothy Steele, Marianne Steel, Barbara and Betty Braswell, Barbara Dean Bracey, Janice Bracey, Shirley Griffin, Elizabeth Beale, Myrtle Ann Joyner, Moonyeen Joyner, Tony Alphin, Mrs. R. A. Gwaltney.

Mr. Francis Joyner, Mr. Thomas Alphin, Mr. Bobby Claud, Rev. Ellis Clark, Dr. F. I. Steele, Mr. J. W. Roberts, Mrs. L. H. Whitley, Mrs. Hattie Fitton, Mrs. L. E. Taylor, Mrs. J. M. Raby, Mrs. A. J. Beale and Mrs. Hattie Griffin.

MONUMENTS RAISED BY PRAYER.

Only God can assess what has been wrought by the prayer that has gone up from millions of hearts on the World Day of Prayer since its inception in 1887. Mrs. Darwin James, who founded the World Day of Prayer when she called upon the Presbyterian women in the United States in 1887 to meet in their home communities and pray for missions, never dreamed of so big an outcome to the Day that she set in motion. More things have been wrought by prayer than Mrs. James could dream of.

There has never been any special stress on the money side of the World Day of Prayer, for from the first the fact has been emphasized that it is a day of prayer. But prayer issues naturally in giving. In 1927, headquarters in the U. S. received \$70 in gifts. In 1949, World Day of Prayer offerings in the U. S. totaled over a quarter of a million dollars.

God alone can measure the power of world-wide prayer, but it is permitted to us to see the monuments of

one kind and another raised by many races and national backgrounds as they use their offerings year by year.

There are eight interdenominational Christian colleges for women in the Orient which for years have looked hopefully to the World Day of Prayer for a portion of their budget for their ongoing program.

All around the world are magazines, slanted especially to children and women and young people, which exist because women praying together in the U. S. gave funds to start and to subsidize them.

Many of the 26,000 foreign students now on over a thousand campuses in the U. S. have come to know the Committee on Friendly Relations and its helpful services.

Other ministries also within our borders were wrought by prayer and prayerful gifts. The Home Missions Council of North America, realizing that migrants who pick our crops are men who feel, and not just cogs within the harvest wheel, maintains work among them in twenty-three states. The groups which see a station wagon come in "to potatoes" may not connect the organ and hymn books, the games and motion picture projector, which come out of that well-equipped "Harvester," with the first Friday in Lent, but the fact remains that gifts on that day are transmuted into just such helpful ministries.

The students in government boarding schools for American Indians have a religious activity program under trained directors, and the illiterate Navajos a literate program, because American women pray together in their home towns. Negro sharecroppers in the South know a fuller life because World Day of Prayer funds make possible institutes for pastors and lay leaders.

Through the promotion of World Day of Prayer by the North Carolina Council of Church Women, North Carolina in 1949 had 242 observances with an offering of \$5,914.15. What will it be in 1950?—*North Carolina Church Bulletin, January, 1950.*

REMEMBER THESE DATES.

Friday, February 24—World Day of Prayer. Theme: "Faith in Our Time."

Tuesday, March 21—Valley Spring Rally.

Thursday, March 23—Eastern Virginia Rally at Suffolk.

Tuesday, March 28—North Carolina Rally at Elon College.

June 13, 14, 15—School of Missions at Elon College.

The Orphanage

DEAR FRIENDS:

We of the Convention are proud of the one-half century of work done by our Christian Orphanage. On a beautiful site—a natural eminence bedecked with oak trees and surrounded by rolling farmlands—a small beginning was made. A single building in appearance much like a college dormitory was built and equipped with bedrooms, living room, office, kitchen, dining room, storage rooms, chapel and basement. Little orphan boys and girls were received. Since that day hundreds of boys and girls have lived here, gone out into the world with a Christian background and have made good in many walks of life. The records show that we can be very proud of them.

Since that day two other such main dormitories have been added, the small acreage has grown through the generosity of the people to nearly three hundred. More than a dozen other buildings have been added and a goodly sized dairy is maintained. Fields have been transformed from practically worn-out lands into productive farmlands. One of the best small children's homes in the State is doing its work of mercy and care. Helpless little folks are given a normal life. They are taught to appreciate life and to make their own contributions to it by learning to live together, play together, work together, and worship together. They attend the nearby public school, attend church and Sunday school on the Elon College campus, and take their place in the normal affairs of a lovely community. Some of them take advantage of a college education at our own Elon. They go from here with gratitude in their hearts for a chance in the world, and with praise on their lips for the orphanage.

The orphanage is staffed with a superintendent, an assistant who is in charge of the farm and who has served for nearly a quarter century; a dairyman who was reared here at the orphanage. Both of these gentlemen love the children, have nice families of their own, and have the work at heart. There are six matrons—two in each building—who do a full day's work every day and part of another day's work every night. I take my hat off to each of them. There is the office secretary who has served efficiently and well for several years.

There are two colored men, both with a real understanding of their work, and favorites of the children, who assist with the general work of dairying and farming.

In addition to the above there is a board of trustees, far-seeing businessmen and women, who take a real interest in the work of the orphanage and see to it that it is kept on a straightforward and businesslike course. These fifteen men and women are elected by the Southern Convention. The orphanage is incorporated by the State, and meets all the tests approved by the State's department of public welfare. Pastors and churches recommend helpless little children, and as expeditiously as possible they are received. Children who need such a home are counted fortunate to be received here. The children themselves like it. Each of us on the staff counts it a real privilege and a sacred trust to have them as our friends and members of our home.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 9, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$1,265.42
Eastern N. C. Conference:	
Bethel S. S.	5.30
Morrisville S. S.	9.88
	15.18

Eastern Va. Conference:	
Antioch (Thanksgiving) .	\$12.00
Bethlehem (Nans.) S. S. .	24.62
Liberty Spring S. S.	7.00
Spring Hill S. S.	8.02
Suffolk S. S.	75.00
	126.64

N. C. & Va. Conference:	
Monticello	6.25
Alabama Conference:	
New Hope S. S.	\$ 3.17
Pisgah	5.00
	8.17

Total this week from churches \$ 156.24

Total this year from churches \$1,421.66

Special Offerings.

Amount brought forward	\$1,080.49
Special gifts	\$227.00
Cash	16.00
Rev. A. R. Flowers	2.00
	245.00

Total this year from
Special Offerings

\$1,325.49

Grand total for the week .. \$ 401.24

Grand total for the year ... \$2,747.15

AS LITTLE CHILDREN.

(Continued from page 6.)

words spoken simply have upon the heart. And we are glad that there are those who take the title to themselves that John the beloved, and loving, uses in his first epistle as he

writes to the children of God. It seems almost like a pet name as we read in his epistle: "Little children, let no man deceive you." He must have heard the words from the lips of Jesus more times than he has recorded in his Gospel, and their echo remained in his heart to be used by him in his epistle. How much we need to be like little children and pattern after their innocent ways; following close to our blessed Lord; listening closely for His every word, afraid we may miss something; pressing ever closer to His wounded side and caressing the wounds that were made for our salvation.

John teaches us so clearly the relationship of God as our heavenly Father and we as His little children whose sins have been washed away through faith in the precious blood of Jesus. He first tells us of the fellowship which we may have with God as our Father and with Jesus Christ as our Elder Brother and then he goes on to tell us of the power of the Blood which can keep us from sinning in this present evil world. Jesus prayed for this in His great high-priestly prayer which John records in his Gospel. John also tells us how we, as God's children, should treat our fellowmen whether they be brethren in the Lord or enemies. Love is the dominating theme of the Gospel of John and also of his epistles and he gives it as the basic truth of all Christian character and conduct. How much we need to have this divine love exemplified in our hearts and lives that we may show forth more and more the praises of Jesus who hath called us out of darkness into His marvelous light. As little children we accept the whole Word of God and our faith takes it all in even though we may not understand the supernatural things which show the divinity of Jesus Christ and the triune Godhead. "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ."

We love the endearing title which the apostle John has given us and we want to continue to be little children of our Lord ever learning more and more; He chooses our teachers for us among those whom He has called to preached His Gospel, and we need to keep on learning until the time comes when He will call us to the throne room to receive our degrees—the crown of righteousness which He shall give to all of them that love His appearing, the crown of glory that fadeth not away.

W.

In Memoriam

WAMPLER.

We, the remaining members of the Board of Deacons of Antioch Church, wish to submit the following resolutions in memory of our Senior Deacon Brother W. C. Wampler who departed this life June 21, 1949.

Therefore, be it resolved:

1. That we recognize God as the giver and sustainer of life, who doeth all things well and we bow in humble submission to his Divine Will.

2. That we rejoice in the fine Christian life that our departed brother always lived and the deep interest he always maintained for God and His Church.

3. That we extend to his family our deepest sympathy and pray God's richest blessings upon them.

4. That a copy of these resolutions be sent the family, a copy be sent The Christian Sun for publication, and a copy be placed on our church records.

O. W. ANDES,
E. F. SHOWALTER.

FARMER.

God in His all wise providence has seen fit to remove from our church Deacon Joseph Hubbard Farmer, who departed this life September 10, 1950. Brother Farmer's going ends a life of service to his church, his family and his friends and life. He exemplified the example of Christ in all the relations of life—as husband, father and as deacon of Pleasant Grove Christian Church.

Therefore, be it resolved:

1. That in view of the great loss we have sustained in his removal from us, we express our appreciation of his services as a fellow worker.

2. That our deep and sincere sympathy be hereby extended to the daughter and family of our deceased brother, with the prayer that God will be their help and comfort in this hour of sorrow.

3. That a copy of these resolutions be recorded in the church record, a copy be sent to the family, and that it be published in The Christian Sun.

ELIZABETH SIPE,
Secretary.

Done by Order of the Deacons of
Pleasant Grove Christian Church.

FARMER.

Pleasant William Farmer died September 1, 1949, in Summerville, South Carolina.

The funeral service was from Pleasant Grove Christian Church September 3, 1949, conducted by Rev. R. T. Woodruff, Vernon Hill, Virginia, and Rev. J. E. McCauley, Waverly, Virginia. Interment was in the church cemetery.

Mr. Farmer was the youngest son of Mary Jane Farmer and Pleasant William Farmer, Sr. He was born July 27, 1869. He was never married and is survived by many nieces, nephews, grand nieces, grand nephews, other relations and many friends.

Mr. Farmer was a prominent citizen of Halifax County, Virginia, and had lived his entire life in the Pleasant Grove Church community. He attended Graham Normal College, Graham, North Carolina; also Roanoke College, Salem, Virginia. He joined Pleasant Grove Church when a boy, and

there was never a more loyal, nor more faithful member than he—serving the church in many capacities: Sunday School Superintendent, teacher, church treasurer, caretaker of the cemetery, etc. But the office in the church which he showed his deepest loyalty and devotion was that of sexton—serving in that capacity for over forty years and doing most of the work himself. No snow was too deep, no sleet nor rain too bad but that he had fire, and the church was open.

His going leaves a vacant place in our church and community that cannot be filled.

"Servant of God well lone."

ELIZABETH SIPE,
Secretary.

FUNERAL OF MRS. LUCY WRIGHT.

Funeral services for Mrs. Lucy Pierce Wright, 69, were held Tuesday afternoon at 4:00 o'clock at the Suffolk Christian Church.

The Rev. Duane N. Vore and the Rev. R. E. Brittle officiated at the services while interment followed in Cedar Hill Cemetery.

Mrs. Wright was a member of an old and prominent Isle of Wight family and the daughter of the late William N. and Evalina Darden Pierce of Isle of Wight County.

She was a member of the Isle of Wight Christian Church and for the past few months had made her home at 127 Clay Street.

Survivors include a daughter, Mrs. Arthur Cotton Moore of Magnolia; two granddaughters, Mrs. Marjorie Moore Madren and Mrs. Evelyn Moore Graham, both of Elon College; a brother, Theodore L. Pierce of Baltimore; several nieces and nephews.

NATIONAL BOARDS CONVEENE IN CLEVELAND.

(Continued from page 3.)

New York, on "Financing a New Church."

Wednesday evening, February 15, will be devoted to an emphasis on Stewardship and Evangelism with Dr. David McKeith, Jr., of Boston, Mass., Executive Vice-President of the American Board of Foreign Missions as speaker. Dr. McKeith recently returned from an extended visit to Africa and the Near East.

Pre-Session Meetings.

Several other important and colorful Congregational Christian pre-session events will take place from Thursday to Monday, February 8 to 13 at the Cleveland Hotel and will key into the sessions from Monday to Thursday, February 13 to 16.

The Women's State Presidents of the country will meet from Saturday through Monday, February 11-13, under the Chairmanship of Mrs. H. E. Walley of East Chicago, Indiana.

They will study the programs and the tools for promoting the Christian World Mission of the Congregational Christian Churches in 1950; hold a President's Dinner at Schaufler College, Cleveland, Ohio, Sunday noon; and Sunday afternoon hear the messages from Mrs. Olga Golejewski, of Oberlin, Ohio, a DP who arrived in the U. S. A. last September; Miss Janet Chen of China, now at Schaufler; Rev. V. Yinger of Akron, Ohio, and Mrs. Harry F. Nicholson of Akron, Ohio.

The Fellowship of State Superintendents from coast to coast meets from Friday, February 10 to Monday, February 13, and the Council of State and Regional Directors of Christian Education for the Congregational Christian Churches meets from Wednesday through Saturday, February 8 to 11.

Highly Interesting Luncheon.

On Monday noon, February 13, in the Cleveland Hotel, The Division of Church Extension and Evangelism of Congregational Christian Churches will hear a panel of five speakers covering such subjects as the recruiting of new members, training for churchmanship, rural parish planning, daily devotions and United Protestantism's plan. They will include Rev. Nathaniel M. Guptill of South Portland, Me., on "Fishing for Men in Maine"; Rev. Gerald J. Jud of West Haven, Conn., on "Fruits Depend on Roots"; Rev. James E. McLain of Fargo, N. D., on "Let's Quit Guessing"; Dr. Howard Stone Anderson of Bridgeport, Conn., on "A Word in Season"; and Dr. Walter Schlaretzki of Decatur, Illinois, on "What We Must Do To Be Saved."

Representatives in attendance from the Southern Convention include Superintendent Scott, President Smith of Elon College, Editor House, Dr. Stanley C. Harrell and Mrs. John G. Truitt.

MISS CURRY WEDS CHARLES LEE CARR.

The marriage of Miss Goldie May Curry of Mr. and Mrs. Kenny Curry of Nansemond County, to Charles Lee Carr, son of Mr. and Mrs. Jim H. Carr, also of Nansemond County, took place Monday, January 30, at 12:00 o'clock noon at the home of the Rev. R. E. Brittle, officiating minister.

"I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearings of an engine."—Edison.

Liberty Spring Church Has New Pastor

Messages to the Church by Predecessor and Successor

Forty-six years and four months ago today, I preached my first sermon as pastor of Liberty Spring Christian Church. Many things have come to pass in the intervening years. A new church sanctuary, a Sunday School addition with modern conveniences, a Hammond Organ with chimes, are among the improvements. The membership has had a fine increase, and the educational and missionary work of the church will compare favorably with any rural church in the Southern Convention. There has been a fine spirit of cooperation in carrying out a progressive program.

At the end of these years, it is not easy to come to the end of such a long and happy pastoral fellowship. There are many ties of friendship that bind one to such a church and people with an enduring affection.

But when it becomes my privilege to hand over such a delightful opportunity to such a consecrated minister as my friend, your pastor, Dr. Jesse H. Dollar, the act of cutting this final official relation, as pastor, becomes easier.

I know better than any other minister what it means to be pastor of this church. With a deep feeling of appreciation I take this opportunity to thank the church for its friendship, love, and loyalty. It is my joy today, to commend your past to you and to suggest that you bestow upon him the same friendly support you have given me.

I congratulate Dr. Dollar and the church for the high honor and privilege they face together. . . . It is my earnest hope and prayer that the future may be filled with spiritual blessings and abundant success for the church and the kingdom of God. The tasks that lie ahead should challenge every one to deeper consecration and the finest spirit of loyalty. This will lighten the burden and put great joy in our hearts.

It would be a great pleasure for me to know that every member of the church will give your new pastor unstinted support in the great work of the kingdom. You will honor your former pastor by giving your loyalty to my successor.

Success to Dr. Jesse H. Dollar on this first Sunday in February, 1950. All through the coming years it is my hope that the fellowship in this church may be so rich in spiritual blessings that someone may congratulate him at the end of a long and successful stay in our midst. God's richest blessings be upon pastor and people.

I. W. JOHNSON,
Pastor Emeritus.

I cannot look forward until I have looked back! I must, and I want to look back, upon the ministry of Dr. I. W. Johnson and his devoted wife, in the light of whose amazing ministry Mrs. Dollar and I are destined to walk in the years to come. It is a ministry unparalleled in my knowledge. That the Johnsons have walked together, served together, planned and executed the marked progress of Liberty Spring, Oakland and Berea for this half-century taxes the imagination. Their hearts have beat as one, and their energies, prayers and hearts have gone out, unrelenting, or else this venture of a lifetime could not have come to its close in the manner so evident in all these churches. Surely they are hearing the Master say, "Well done, good and faithful servants, rest in the joy of thy Lord." All honor to them, and may their joys increase with the years!

Now to look with you at the future. The Dollars can't do what the Johnsons did. Don't expect it. Every minister has his own way of approaching, planning and accomplishing. To compare ways and means would be unfair to both your former and present pastors. That you have stood loyally by Dr. Johnson goes without saying, for no man could have brought you through these years of continuous progress without your willingness to be led and your desire to develop into an outstanding church.

In the past you have been yoked with other churches. Now you must assume the responsibility for your future. It is indeed bright, for you have grown into a great church. Many new responsibilities will be yours, but with each you will have a new and greater opportunity. Your future is in your hands. You can make of it what you will.

I come to you with great enthusiasm for the work. I have great confidence in your ability and willingness to enter this full-time program. A full-time program in any church is much more than "having preaching every Sunday." It is a call to every member to multiply his efforts in time, prayer, giving and doing. I pledge you my utmost. You will get the best I have. I ask only for your best. Only our best, poured into the future of our task will be sufficient. Giving that, under God, we cannot fail. Faces to the future, eyes lifted up, hands to our tasks, hearts on the Altar! Together, let us march.

JESSE H. DOLLAR,
Pastor.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, FEBRUARY 16, 1950

NUMBER 7

SPECIAL ELON COLLEGE ISSUE



STATELY COLONNADES CONNECT ELON'S COMMODIOUS BUILDINGS.
Students Going to and Returning from Classes. Alumni Building in the Background, Carlton Library on the Left.

THE RELATION OF OUR CHURCH COLLEGES TO OUR CHURCHES.

By BRYANT DRAKE,
Division of Christian Education.

Congregational Christian Church colleges, with one exception, are legally independent institutions. The single exception is Elon College, which I understand is legally related to the Southern Convention.

When it is realized that the colleges of most denominations are either owned by church bodies or have requirements in their articles of incorporation that a specified proportion of the Board of Trustees shall be appointed by the related church, it is a case for question why our colleges are not more closely bound to their churches. This independence was deliberate so far as the Congregationalists were concerned, for they carried over the theory of autonomy of each church into the sphere of education. There was also an academic faith involved, for many Congregational educators did not wish to risk ecclesiastical dominance in academic matters. However, this may have been a vain hope, for actually early boards of trustees, as well as faculties, were composed almost entirely of ministers and members of our churches.

This policy was productive of free institutions, many of which developed into great institutions. Unfortunately there were disadvantages in this freedom, for the churches felt less responsibility perhaps. Certainly scores of young and struggling Congregational colleges perished for want of support.

Today, we recognize some of the shortcomings of our college policy. We do not wish to repudiate the tradition of freedom from outside pressures, ecclesiastical or other, but we do recognize that in our system there must be the counter balance of connectionalism and fellowship. Slowly we are gaining a sense of responsibility for our colleges, and a realization that the weaker institutions have a just claim for sufficient financial support to guarantee their survival.

However, a few of our colleges, namely, the six colleges associated with the American Missionary Association, receives generous denominational aid, for the A.M.A. holds endowments specifically established for "Negro Education." Comparable support for our other church colleges is still a pious hope, though a sum of \$170,000 would be available if Our Christian World Mission were to be raised in full. Unfortunately for the colleges, this item does not have high

priority and little or none of it will be available this year.

More and more state conferences give evidence of a sense of responsibility of the church colleges within their borders. Several conferences include modest appropriations to their college in their budgets, and an increasing number of churches contribute or permit college officials to make special appeals to their members. The proportion of Congregational Christian students in the student bodies of several of our colleges is on the increase, which may indicate more interest on the part of churches. The Board of Home Missions through the Department of Higher Education grants small subsidies to all of our colleges, with the

the colleges to make better provision for the ministry of religion on their campuses, and the small subsidies which it makes are specified for that purpose. It is not anticipated that the denomination will be able to contribute huge sums to its colleges, but it is intended that insofar as possible the religious programs of our colleges will be subsidized, and significant experiments will be encouraged.

Each college is entitled to a delegate to the General Council, and denominational literature gives publicity to the colleges. For a few years the *Missionary Herald* has devoted its April number to higher education. The resolution on church colleges at the last General Council was a strong one. As a denomination we are on



President Smith is presented with a revised copy of the Student Government, Constitution and By-Laws by officials of the Student Body.

exception of the A. M. A. colleges which benefit from special endowments referred to above.

The Department of Higher Education seeks to cultivate closer relations with the colleges and to serve them in the name of the denomination. All trustees of our colleges receive occasional communications from the Department. The Department gives some assistance to colleges seeking new faculty, and also serves as a clearing house for the Congregational Christian College Council and the whole body of Congregational Christian colleges, which numbers twenty-three 4-year colleges and two junior colleges.

The churches are especially interested in the religious life of our colleges, and the Department of Higher Education endeavors to promote annual weeks of religious emphasis in all of them. It also seeks to influence

record that we are concerned for our colleges; it remains to give measurable and tangible evidence of that concern.

THE DIVISION OF CHRISTIAN EDUCATION AND OUR CHURCH.

By HARRY THOMAS STOCK,
General Secretary.

The Church must constantly renew itself through its ministry to the younger generations. If it is to be adequate for the new responsibilities of a swiftly changing age, it must carry on a vigorous program of education which prepares young people, students and adults for intelligent and daring leadership. The Church has an inclusive and specialized ministry, for all persons, from birth to death.

There are at least three places where this program of Christian ed-
(Continued on page 13.)

News Flashes

We learn with deep regret of the death of Dr. F. C. Lester's mother on Saturday of last week. The sympathy of THE CHRISTIAN SUN goes to her family.

The Church of Wide Fellowship at Southern Pines, North Carolina, of which our editor, Rev. Robert Lee House, is pastor, suffered a severe fire loss on Monday of this week.

Those attending the Congregational Christian Mid-Winter Meeting being held at Cleveland, Ohio, February 10-17, are: Supt. Wm. T. Scott; Mrs. O. H. Paris, Women State Presidents; Mrs. W. E. Wisseman, The Board of Home Missions; Dr. Stanley C. Harrell, Executive Committee of the General Council, and Rev. Robert Lee House, Member of the Nominating Committee.

The Managing Editor wishes to extend thanks to the various departmental editors who have relinquished space in THE CHRISTIAN SUN this week that we might bring to our constituency these special messages from our own Church College—Elon. These include: Mrs. W. J. Andes, Women's Work; Miss Pattie Lee Coghill, Young People; Mrs. Robert Lee House, Children's Editor; Dr. John G. Truitt, Superintendent of The Orphanage, and Supt. Wm. T. Scott. For obvious reasons we include the Sunday School lesson.

VENTION, CONFERENCES AND CHURCHES.

By. WM. T. SCOTT,

Supt., The Southern Convention.

The founding fathers of Elon College sought to establish an institution of higher education which would fit the young men and young women of the churches to take their places in business and church as prepared Christians. Elon has with financial limitations done a job which is a credit to the hopes and prayers of the founders of our college. It is difficult to imagine how greatly Elon has figured in the homes and churches of the Southern Convention. The sons and daughters of Elon have taken their places with honor in every walk of life, but particularly have Elon men and women served our churches.

Take a look at the leadership of the Southern Convention. You will see a

president, vice-president, secretary, treasurer, superintendent and educational secretary, all Elon graduates. So are the presidents of the conferences and of the Woman's Convention, the chairman of the laymen's fellowship, the president of Elon College, the superintendent of the Christian orphanage, the chairman of the Mission Board, Board of Christian Education, and the Board of Superannuation. Over one-half of our churches are served by pastors who received their training at Elon. That splendid group of ministers coming to us from other institutions are in our convention very largely because of the influence of Elon in building churches of sufficient strength to command them.

Elon has not only furnished and inspired leadership but she has been a symbol of intelligent, Christian progress, order and dignity. Likewise, Elon has been the center of the organized institutional life of our churches of the Southern Convention. Since her founding Elon has been the center of our denominational life in the South. The Convention Office is comfortably quartered in a college building as it has been for many years, and these facilities are made available without cost to the Convention.

The Church and Elon are engaged in a common endeavor. They belong to each other. Elon is dependent upon the churches for support and the churches are dependent upon Elon for trained leadership and inspiration. No college of our Congregational Christian heritage so vitally affects the life of the churches of its area as does Elon. Together let us work with and for our common interest—the building of the Kingdom of God on earth.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

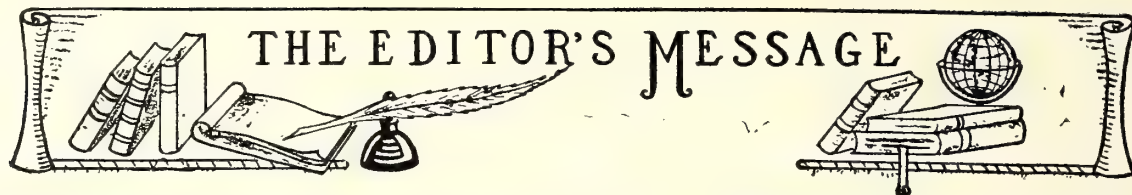
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SALUTE TO OUR CHURCH COLLEGES

The uses of a college campus are many. Stately buildings and spacious lawns provide an attractive setting for a variety of interests and activities. Tourists linger, visitors muse, students cram, alumni reflect. Athletics vie with academics for time and attention. Here the past and the future come to pointed and exciting contact. The library and the faculty bring a glowing heritage to the threshold of youth. Philanthropy lays its treasures at the altar of learning. Youth arrives. Vocations are selected, knowledge flourishes, friendships blossom, destinies are shaped.

The denominational college campus serves as a happy setting for countless meetings: youth conferences, week-end retreats, convocations, etc. The General Council of Congregational Christian Churches has met in recent years at Oberlin, Beloit and Grinnell.

In addition to its regular academic work, Elon served our constituency in a special way recently through a Christian Workers' Conference. Ministers and laymen came in large numbers. It was a stimulating and refreshing experience. Dr. Martin Goslin came down from Evanston, Illinois, and gave the ministers a comprehensive survey of preaching possibilities. Rev. Ira Black schooled the ministers in the proven techniques of visitation evangelism. Dr. Roy C. Helfenstein brought the wisdom of his fruitful and mature ministry to those who grapple with the problems of counselling and administration. Surely our ministers are more worthy servants of Christ as a result of this conference which was held on the Elon campus.

Elon serves its matriculated students, calls alumni and friends back for games and conferences, then projects itself in countless ways. The Elon Singers, who begin their tour of Eastern Virginia this week, give exquisite testimony to the aesthetic side of college life. The reciprocal arrangement of taking people to Elon and Elon to the people is commendable.

Elon has a department of religion, but does not offer graduate work in religion. It is fortunate in that it is located near one of the major schools of religion in America, Duke. While it is anticipated that a number of Elon ministerial students will go "into the far country" for seminary training (Chicago, Hartford, Yale, Union, Vanderbilt), there are many advantages in studying nearby. Close friendships may be formed with great scholars on the Duke faculty, and this close and helpful friendship may be renewed at frequent intervals as one ministers in this area. The South is rapidly developing institutions, theological as well as otherwise, which compare favorably with those in other sections of America and the world. In this we rejoice.

Increasing attention is being given to our Congregational Christian colleges. Among them stands Elon. With joy and gratitude we salute Elon. May God make all these institutions effective instruments of His purpose.

REPORT FROM CLEVELAND

Protestantism is taking the first step toward being "saved" by "confronting the secularism of this age unitedly" but it has got to get down to brass tacks and recognize that "sin not only hurts us who do it and those against whom we sin, but sin is primarily directed against God," declared Rev. Walter Schalaretzki, D. D., speaking February 13 at the Luncheon of the Extension and Evangelism Division of our Church in Cleveland, Ohio.

He continued: "It is stated that we have lost many elements in our population—faculty and students of the university world; the business world; youth and labor. Union laboring men feel that they do not need us, 'common labor' feels we have nothing to give them. No denomination can stand against this tide, nor all denominations doing their best separately. So we are confronting the secularism of this age **unitedly**."

The people of the Protestant churches must make a deeper study of the divine aspect and resources of the Biblical way of thinking and living, said Dr. Schalaretzki. "Throughout the church an upsurge of life always has flowed from a renewed appreciation and acceptance of the Biblical way of thinking and living. We need to find it again. We recognize that sin hurts us who do it and those against whom we sin. The Bible writers saw that dimension which escapes others, that sin primarily is directed against God."

The New Testament is "excited about the Good News. The heart of the Good News is that God has done something and stands ready to do it for everyone who believes the News. . . . Man **alone** cannot achieve salvation from sin. 'By grace are ye saved, through faith, and that not of yourselves; it is the gift of God.' What God wants to do in salvation is incomparably deeper than liberalism has recognized. Paul never ceased proclaiming that God wanted not to improve our characters, but to make us over.

"We are not alone in our endeavor to change life for individuals and for the world. God is in the struggle. Indeed, it is He that works in us and through us. It is His kingdom that men may enter and it must be by His methods and His resources.

"The church and its ministry feels downcast before the stupendous problems of today. Into our ears should sound again the words of one who spoke for God when the Chosen Nation was being torn from its roots; 'Hast thou not known, hast thou not heard that the everlasting God, the Lord, fainteth not, neither is weary? There is no searching of His understanding. . . . They that wait upon the Lord shall renew their strength.' By relying upon God's unsearchable mind and unwearying strength, we must and will be saved."

Further reports from the Midwinter Meetings at Cleveland will be given next week.

ELON COLLEGE CHOIR, DIRECTOR AND ANNOUNCERS



The Elon College Choir Broadcasts a Program of Sacred Music each Sunday afternoon at 2 o'clock, over WBBB, Mutual Network. This Program has been given continuously for three years.

COLLEGE CHOIR TO SING IN VIRGINIA AND NORTHERN STATES THIS SPRING.

The Elon College Choir, which in recent years has earned recognition throughout the Eastern United States for the excellence of its performances, will make two personal appearance tours within the coming six weeks.

The choir, under the direction of Prof. John Westmoreland and with Prof. Fletcher Moore as accompanist, will leave next week for the first of two trips scheduled for it, a trip which will carry the singers to East-

ern Virginia for six performances. This trip will start on Friday, February 17, and will come to a close on Sunday, February 19. The bookings for this trip have not been announced, but the appearances will carry the singers into several of the leading Congregational Christian Churches in the area of Norfolk, Portsmouth, Suffolk, Newport News and Richmond.

Once this trip is completed, the leaders and members of the choir will begin preparation for the more extended tour, which will carry the Elon organization on an eleven-day

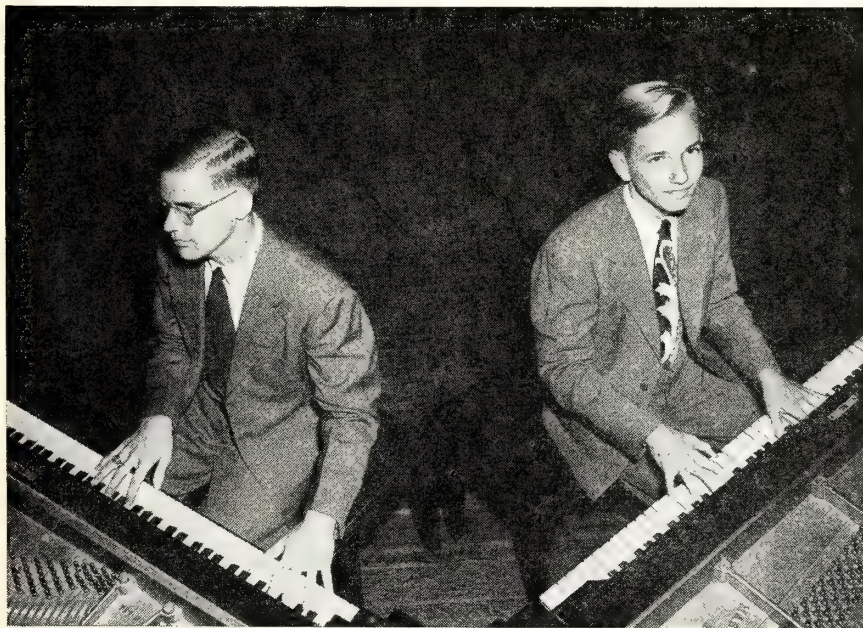
trip into the Middle Atlantic and New England states.

This trip will be made during the annual spring holidays, the singers being scheduled to leave on Friday, March 3, and return on Tuesday, March 14. During that time they will present their musical programs in thirteen Congregational Christian Churches in the northern states.

These two trips duplicate to a certain extent the two tours made by the Elon Choir last year, and the group was received with appreciation and praise wherever they appeared at that time. Press notices were particularly high in their praise during the New England trip last spring, and churches in that area are looking forward to another appearance of the Elon musical group.

WE APPRECIATE.

Elon College wishes to express appreciation to the Board of Publications of the Southern Convention and Editor Robert Lee House for assigning this issue of THE CHRISTIAN SUN to the college for information purposes. The college is presenting herewith a number of articles from officials, ministers and laymen of our entire Church, as well as members of the Elon faculty and student body. We covet for these articles careful reading. They contain information concerning the physical plant and curriculum, with special emphasis on Christian education in particular and higher education in general.



James Leo Clyburn and Fred Gustav Sahlman, Student Two-Piano Team, Elon Music Department. Mr. Sahlman won first place in piano in a contest representing entire Southeast.



Hockey is Included in the Sports Offering Physical Recreation for Young Women.

WHAT THE NEW GYMNASIUM MEANS TO PHYSICAL ED- UCATION PROGRAM.

By J. L. PIERCE,
Athletic Director.

There comes a time in most people's lives when a cherished dream comes true. For many people, the successful completion of the construction of the Elon College Alumni Memorial Gymnasium has been a realization of their dreams. The construction of this building has been a joint effort of students, faculty, alumni and friends of the college, and for that reason it means a great deal to a large number of people, and not least among these, the present student body. Recently a student affectionately referred to it as "that half acre of steel and concrete." It is truly something they are proud to show to their friends and families.

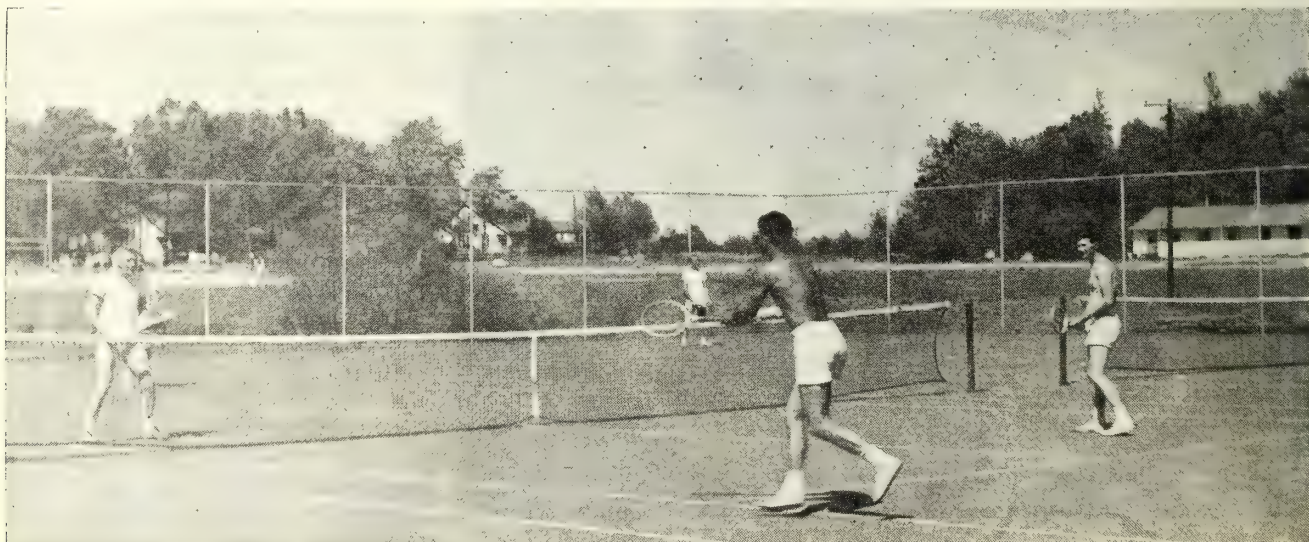
When the present physical education program had its beginning in

1942, the physical education facilities of the college consisted of the football-baseball stadium, the football practice field, two worn-out tennis courts, and the one playing floor in North Dormitory. The only dressing facilities were the varsity and visiting team dressing rooms in the basement of North. For the first few years the program for men and women, consisting of service classes (gym classes) and intramural sports, was conducted as well as could be expected with these facilities. The men and women dressed in their dormitory rooms and reported to the old gymnasium or to the stadium for their classes.

About the time the recent war was over, the college announced a curriculum leading to a Bachelor of Arts degree in Physical Education. In order to provide the necessary training for this degree, adequate laboratory facilities were needed. The first addition was the playing field called

the "Intramural Field," which is located behind the new gymnasium and adjacent to the new power house. Last year two important additions were made. The first was a dressing facility for men with baskets and lockers which was set up in one of the rooms in the basement of North Dormitory. This gave the men (dormitory only) a place where they could dress in uniform for their classes. All of this equipment will be transferred to the new gymnasium when the shower rooms are completed. The second addition last year was the construction of three fast drying Tenico Commander Tennis Courts in the area adjacent to the new gymnasium, and to the rear of Cedar Lodge. We began using these courts in April.

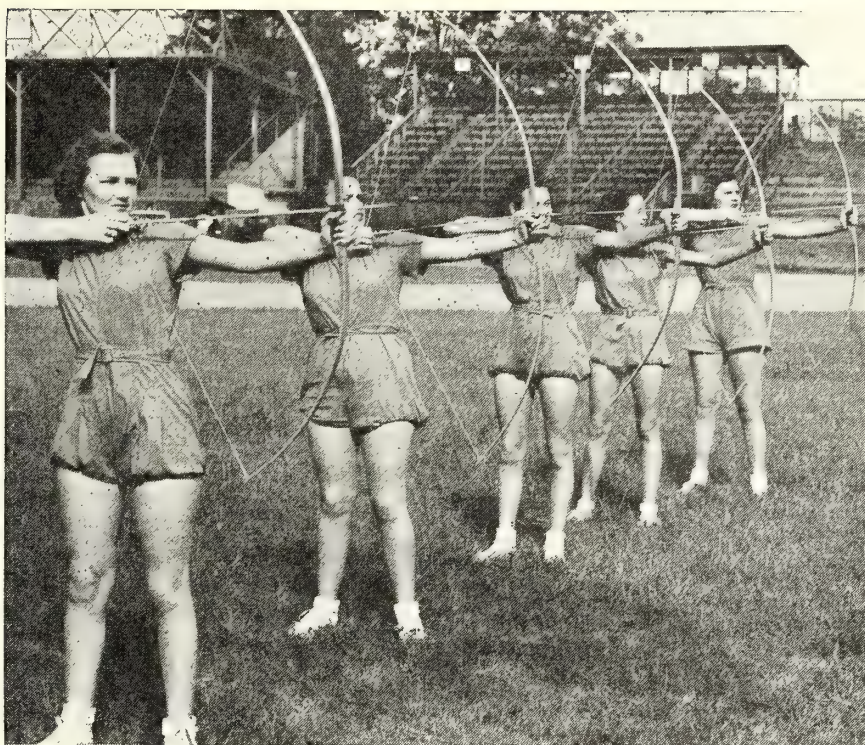
Even with these improvements we were still unable to meet the needs of the students. We were using the playing floor in North Dormitory from 8:00 a. m. until 9:00 p. m. dur-



Elon's "Tenico" Tennis Courts are of the Best.

ing the winter and even then many students did not have an opportunity to participate. This was particularly true of the young ladies and the day students. The completion of the new gymnasium is going to help us to meet these problems and to reduce or eliminate the use of North Dormitory as a gymnasium at night. When all equipment is installed in the new gymnasium, we will be able to have most of our professional training classes, all service classes, including those for women, all indoor intramural sports, as well as our intercollegiate basketball program, both varsity and junior varsity, in this building. In addition there will be ample office space for the staff, and storage space for all equipment.

Perhaps the most important contribution this building will make is that we will now be able to concentrate the activity of the Department in and around one building. For the first time we will be able to offer to the entire student body, including day students, a balanced and well-rounded physical education and health program. There will be sufficient dressing facilities so that each student will have an individual basket for his or her uniform and equipment, and the use of a locker for his or her clothing while participating in any physical activity, whether indoor or outdoor. The basket and locker rooms will be open for the use of the students during the entire day. This should mean a great deal to the young ladies and day students since no



Archery has Proven a Popular Sport at Elon College.

dressing facilities have been available to them previously. I think the day students will particularly appreciate this since their participation in the program has been limited because of the lack of this type of facility.

The students and staff of the department are grateful for this new facility and will always have a tender spot in their hearts for those who have made it possible for them to enjoy using it.

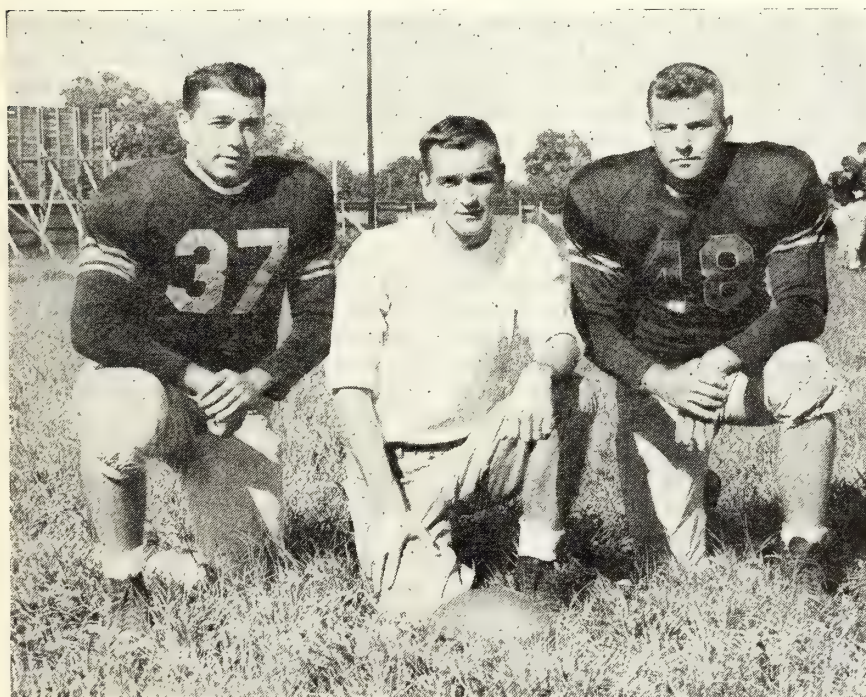
WE ATTENDED ELON COLLEGE.

By MRS. W. E. WISSEMAN,

(Daughter of Dr. C. H. Rowland.)

My father and mother were among the first students in the early days of Elon College. My father came to Elon to prepare for the ministry. And since training at a theological school was the exception rather than the rule then, his training at Elon completed his study for the ministry. As a Christian minister in the Southern Convention for over 40 years, he always expressed his gratitude to the leaders and teachers who taught and inspired him while he was a student at Elon.

Some twenty-five years later my two sisters and I studied at Elon and graduated from there. Just as my father had prepared for the ministry, so I prepared for work in religious education. At this time, not only were there fine Christian teachers at Elon, but the physical equipment had been greatly improved. There was on the campus a building dedicated to the use of Christian Education. We had training in theory, and we also had practice teaching in the week-day school of religion. So many times today as I teach in our Sunday school and work with various groups in our local church and throughout the Convention I give thanks for the training and the inspiration I received at Elon.



COACH MALLORY AND CO-CAPTAINS OF HIS FOOTBALL TEAM.

THE ELON COLLEGE FOUNDATION.*By* DR. W. M. BROWN,

Professor of Social Science.

The Elon College Foundation was chartered in 1945 under the laws of the State of North Carolina. There were fifteen incorporators, including the Secretary of State of North Carolina, the President of the Southern Convention of the Congregational Christian Church, the President of Elon College, the President of the College Board of Trustees, and a number of prominent business and professional men.

The purpose of the Foundation is to function as the "right arm" of the college, so to speak, in broadening its base of support and widening its circle of contacts. Its charter provides that all of its resources are to be used for the benefit of Elon College solely. It is prepared to administer trust funds of all kinds with this end in view. It welcomes contributions and bequests from all friends of the college and is prepared to work out such arrangements for the administration of these funds as the prospective donors may desire. Donations may be either restricted or unrestricted, but, in all cases, they must be used for the benefit of the college. Restricted donations are used for such purposes as the donor specifies. Unrestricted donations are used for college purposes in accordance with the best judgment of the Foundation trustees.

Since June 1, 1949, the writer of this article has filled the office of Executive Secretary of the Foundation. Present Foundation trustees are as follows: Hon. Thad Eure, Secretary of State of North Carolina, President; Oscar F. Smith, Norfolk, Va., Vice-President; Clyde W. Gordon, Burlington, N. C., Secretary-Treasurer; Garland Gray, Waverly, Va.; S. T. Holland, Windsor, Va.; Dr. W. H. Boone, Durham, N. C.; Dr. L. E. Smith, Elon College; Dr. John G. Truitt, Elon College; Dr. Darden W. Jones, Franklin, Va.; J. Dolph Long, Graham, N. C.; W. C. Elder, Burlington, N. C.; W. H. Scott, Franklin, Va.; R. S. Dickson, Charlotte, N. C.; Reid Maynard, Burlington, N. C.; and Allen Gant, Burlington, N. C.

The Foundation welcomes contributions and inquiries from all friends of the college, especially its alumni and the members of the Congregational Christian Church. Purposes for which these contributions may be made specifically include: new dormitories, a new dining hall, the pres-

ident's home, general endowment, endowed professorships, purchase of laboratory apparatus and equipment, library books, scholarships, student loan funds, retirement fund for faculty members, endowment of the Christian Workers' Conference and other conferences held at the college from time to time, and any other related purpose as may be desired by the donor. Those wishing to make bequests will be supplied with complete information on this subject if they will communicate with the Executive Director. Provision is also made for the setting up of annuities to be paid during the lifetime of the donor, also for the taking out of insurance policies naming the college, through the Elon College Foundation, as the beneficiary.

Correspondence regarding any of the above matters should be conducted with the Executive Director, Box 276, Elon College, N. C. Contributions may be sent either to him or to Mr. Clyde W. Gordon, Secretary-Treasurer, Burlington, N. C.

ELON COLLEGE—A FORCEFUL WITNESS TO THE POWER OF OPTIMISTIC HOPE.*By* DR. ROY C. HELFENSTEIN,Pastor, Congregational Christian Church,
Richmond, Virginia.

The story of Elon College, in its rustic setting among the large oak trees which gave the school its name, reads like a romance. It is the story of consecrated, aspiring and sacrificing men and women who believed in God and in the importance of Christian higher education; and who launched this educational enterprise with little other than faith to justify their hope. But, from that small beginning, the institution has developed into what is now one of the best of the smaller colleges in the entire country, having a large and unusually attractive campus, a commodious and impressive group of modern college buildings connected by ornate open cloisters—ivy covered walls and artistic landscaping, all in verification of the words so often quoted from the pen of the poet, Keats, "A thing of beauty is a joy forever."

Elon, with its present annual enrollment of 1,100 students (including adult education and summer school), as from the school's beginning, lays its major emphasis upon scholarship and citizenship. It believes that a student's character quotient is equally important, if not more important, than his intelligence quotient. A finer group of young people

would be hard to find anywhere than the young people on Elon's campus. And the personnel of the able faculty impresses visitors to the campus with the good fortune of the students who are privileged to have such worthy and well equipped leaders to direct them in their quest for knowledge.

I have visited Elon numerous times from 1920 to 1950 and have marvelled at the phenomenal advance the college has made in the past decade. The major secret of this unparalleled advance lies largely in the vision and tireless service of Elon's consecrated president, Dr. Leon Edgar Smith, whose motivating ambition from the beginning has been to promote every interest of the school to its greatest realization, to raise every standard of the school to the highest level, and to safeguard the institution's future.

THE DEPARTMENT OF PHILOSOPHY AND RELIGION.*By* FERRIS E. REYNOLDS,Chairman, Department of Philosophy
and Religion.

What is there that can enter into a man without making a hole, yet can tear out his heart and reduce his behavior to a sub-human level? A vicious idea can do it. From the experience of the past two decades, we have learned what ideas can do with individuals and with nations. There was a time when it was taken for granted that behavior was the most important thing about a person. Ideas and beliefs did not matter. "Let a person believe whatever he likes, but teach him to behave." That blundering policy left the door open for clever tyrants who were keen enough to discern that ideas are the natural parents of action. By controlling the flow of ideas into people's minds with propaganda, they were able to control their behavior.

Observations of these facts have served to establish the conclusion that ideas, systems of belief, philosophies of value are of first rate practical importance. The major conflict of our day is a conflict between ideas—ideologies. Almost every newscast that we hear suggests that our basic ideas and beliefs are being attacked in almost every part of the world. Democracy is on trial for its life in a way not hitherto recorded. Who would be foolish enough to imagine that these rival philosophies of life have no influence within our national boundaries? Ideas—even false ones—have a power of penetration that must be respected. What will be the outcome

(Continued on page 13.)

CAMPAIGNING FOR GYMNASIUM FUNDS

ELON COLLEGE COMMENCENT, 1949



Secretary of State Thad Eure broadcasts the "Kick-off" for the house-to-house Campaign in Alamance County for funds for the new Gymnasium. The Gymnasium was finished early this year and the cash subscriptions and pledges received so far have been most encouraging. However, there is need for others to participate, that the entire cost may be soon liquidated.



Honorary Degrees were conferred upon Hon. Kerr Scott, Governor of North Carolina (standing) and (from left to right) Rev. Clyde Foushee of Memphis, Tennessee, and Miss Lilla Pitts of Columbia University. Others on the platform are Hon. Pat Taylor, Lieutenant Governor, Dean D. J. Bowden, President L. E. Smith, and Thad Eure, Secretary of State.

COLLEGE TRAINING FOR THE MINISTRY.

By DR. STANLEY C. HARRELL,
Chairman, Committee on Ministerial
Education.

Elon College was organized and established by the Southern Christian Convention. The purpose as outlined in the action of the Convention was to educate young men for the Christian ministry and to prepare young men and young women who would serve as lay workers in the churches to serve more efficiently in their lay capacity.

What is Elon College expected to do for the Southern Convention candidates for the ministry? There are four phases of the training which constitute the very minimum requirements which should rightfully be expected. It should be borne in mind that even though the Convention has voted that all candidates for the ministry should have three full years of seminary training; it authorizes the conferences to grant full ordination to candidates who have graduated from an accredited college, provided all other requirements are met.

In the first place, we would say,

that the college owes it to the candidate for the ministry to acquaint him with a working knowledge of the world in which, and to which, he is to minister. His ministry will be deeply influenced by the thought trends, political, economic and social, of the world in which he will do his work. History, literature and art are not only the interpreters of the past, they are expressions of the ideals upon which the future is to be built.

The college must impart to the candidate for the ministry a working knowledge of the Bible in its English translations. The average person's knowledge of the Bible is all too often limited to the easy and the obvious. It will never do for the minister's knowledge of the Bible to be confined to a few "garden spots" of the Bible. The college should turn the feet of the young minister into the path that leads to a comprehensive knowledge of the Bible.

The college should introduce the candidate for the ministry to the vast realm of Church History which covers nineteen hundred years. If one would know something of the infinite power of God, he can find it best expressed

in the account of the difficulties, trials and dangers through which God has led his church. All ministers should know Church History, and our own ministers should know the history of Congregational Christian Churches.

In the light of the situation which we face in the Southern Convention, the college must teach the candidate for the ministry the fundamental principles of homiletics. The minister must know how to prepare sermons and deliver them effectively. A lifetime is all too short to master that art.

The college's responsibility in educating the candidates for the ministry has been set forth in this general outline, in order to say that judged by these standards, Elon College is not failing to fulfill one of its purposes, as set forth by the founding fathers. It has been our privilege to have a part in the examining of many candidates for the ministry who have graduated from Elon College, and the recommending of them for ordination. We would bear testimony to the excellent way in which Elon College is meeting the responsibility of training candidates for the ministry.

TEACHER EDUCATION AT ELON COLLEGE.

By J. C. COLLEY,

Head of Department of Education
and Psychology.

Although Elon College, located in the town of Elon College, North Carolina, is a liberal arts college, it has nevertheless, since its founding in 1889, made a very commendable contribution to the education of young teachers. Many hundreds of Elon's graduates have gone out into the field of teaching in both private and public schools in North Carolina and many other states of the Union.

Elon College has been justly proud of its contribution to the ever-present need for well qualified teachers. Its graduates are making their marks as teachers, principals, supervisors, and superintendents in many progressive school systems.

The college offers a substantial number of courses in the "professional field"—all the way from general psychology to philosophy of education. Numerous courses are offered as electives in education, as well as the courses which are generally required for the North Carolina Class "A" Certificate, or comparable certificates in other states.

Arrangements have been satisfactorily worked out with the Elon College Public School, in Alamance County, and with Burlington City Schools, and with other surrounding schools, wherein Elon's student teachers procure their practice-teaching under the supervision of competent critic teachers. The College and its Department of Education and Psychology endeavor to keep constantly on the alert to remain abreast of the sound trends in teacher education.

During the last two years Elon College has offered on-the-campus courses in adult education in evening classes. Numerous in-service teachers have availed themselves of the opportunity to take additional new or refresher courses for self-improvement or for certificate-renewal credit. Further, the College has continued to offer several courses in the professional field during both summer school terms. Both undergraduates and teachers have always registered in these courses in large numbers.

The college has undertaken to procure at all times competent and experienced instructors for its courses in the field of education and psychology. The instructors have had rich and varied experiences in the field of public school work before entering into the field of higher education.

The present senior class will have approximately 75 young, well-trained teachers. They will, in the main, enter the high school field of teaching, although some of them will offer their services in the upper grammar grades. There is a great dearth of teachers in the elementary field in North Carolina and the other states. Elon College would like to have more young ladies taking courses in elementary education. In North Carolina, as well as most of the other states today, teachers in the elementary field receive the same salaries as do high school teachers.

A teacher-placement service is operated for the beginning teachers who go out from Elon College. This service has been efficiently operating under the supervision of Professor A. L. Hook for a number of years. Many principals and superintendents communicate with Professor Hook for information on young candidates for teaching positions or visit his office and arrange to interview the young applicants.

In teacher-education Elon College offers another of its many services to community, state and nation.

ELON COLLEGE—AN APPRECIATION.

By DR. JOHN WALKER,

Member, Board of Trustees.

Elon College is an Institution in which the members of the Congregational Christian Church can take pride. There is a spirit abroad on the campus which commends itself to every visitor, whether the stay is long or short. You have the impression that sound academic work is stressed but that the amenities of the Christian life are not neglected. I have always been impressed by the comradeship between the faculty and students and by the wholesome friendly social atmosphere.

Elon College seems to have a much closer relation to the churches than other so-called denominational colleges. The college seems to have a concern for the churches and for church life, and the churches of our communion and fellowship in Virginia and North Carolina seem to have a very real concern for the college. It is my hope the Congregational Christian Churches all over the country will take the increased interest in Christian education on the college level and in particular in Elon College which is such a sound and worthy Christian Institution.

THE MINISTERIAL STUDENT AT ELON COLLEGE.

By C. BAXTER TWIDDY,

Ministerial Student, Elon College.

The ministerial student at Elon College is part of the greater fellowship of those preparing themselves for the service of the church. No longer is this service confined to the ministry but rather is extended to all those desiring to become Bible teachers, missionaries, religious education directors, student workers, promoters of religion through radio and movies, etc. It is the duty of Christian colleges like Elon to fully dedicate their institutions to the best possible training available. Every effort must be made to fulfill the obligations of Christian colleges.

In the Department of Religion there are three professors who teach the varied phases of religion—Dr. Ferris E. Reynolds, Dr. D. J. Bowden and Dr. W. W. Sloan. From these three professors the ministerial student majoring in religion, receives his instruction.

Not every ministerial student who comes to Elon majors in religion. Instead, a person might select a major which is closely related to religion. For example the study of history reveals great patterns in the story of mankind which helps to better appreciate the multiplicity of man's desires. The non-religion major thus expects to receive specialized training at seminary, and therefore devotes his energies, while at Elon, to broad areas of learning as afforded in a liberal arts college. This does not mean that the college should not guide and assist these people in religious matters. Expert adult guidance is equally important to every ministerial student.

Field work is open to the ministerial student. Some of our churches in the Southern Convention are served partly, and in some cases wholly, by student pastors. Student Summer Service, under the auspices of the Southern Convention Office, is an extracurricular activity for the ministerial student.

The Ministerial Association, with Dr. Ferris E. Reynolds as sponsor, meets on Monday nights. The organization's purposes are to serve as a center for fellowship and to provide special programs and speakers.

Much of the individual training for the ministerial student comes from his own initiative. Also it is the privilege of the ministerial student and the Ministerial Association to use its Christian influence on the campus.

ELON AND THE CONVENTION.*By* JOHN G. TRUITT,

President, The Southern Convention.

Within the past year I have spoken before each of our five Conventions, and one of the very encouraging things has been the number who told me of their attending Elon. Many of the leading workers of the Southern Convention's churches were trained in other institutions, and that is good; but as they work side by side with those from Elon there are no unfavorable comparisons. A majority of our pastors are Elon men. The president of the North Carolina and Virginia Conference, Dr. Stanley C. Harrel of Durham, is an Elon graduate; the president of the Eastern Virginia Conference, Rev. R. E. Brittle of Suffolk, is an Elon graduate; the president of the Eastern North Carolina Conference, Rev. R. T. Grisom of Jonesboro, is an Elon graduate; Dr. F. C. Lester of Asheboro, president of the Western North Carolina Conference, is an Elon graduate. Although Rev. R. A. Whitten of Winchester is not an Elon graduate, he is doing an equally fine job as president of the Valley of Virginia Conference.

As far as I am concerned, looking at the roster of pastors and workers in the Southern Convention to see how many Elon men or women are found there is no indication that Elon is better than some other college; it simply shows how much she has contributed to our church. My predecessor as president of the Convention, Dr. W. E. Wisseman of Greensboro, was not an Elon man. I hear some Elon enthusiasts saying, "Yes, but his wife, his two sisters-in-law and his father- and mother-in-law were Elon graduates." Even so, Dr. Wisseman is maintaining his own integrity!

Suppose I take another course—perhaps I didn't get along so well at that one. When I go to see the president of Elon, I find an Elon man whose wife is also an Elon graduate; if I go to the Convention office to see our superintendent, Dr. William T. Scott, I find an Elon man whose wife is also an Elon graduate. And while there I find Miss Pattie Lee Coghill, educational secretary of the Southern Convention, an Elon graduate as well; and the layman treasurer of our Convention, Mr. George D. Colclough, is an Elon graduate as is his wife.

Many key men in the college, as well as in all places in our churches within the Southern Convention, are not from our college—and this is as it should be. I feel certain, however, that thought is given to this by nom-

inating committees, because out in life it is not the college but the person that counts. I am merely citing these things so we may see that the "founding fathers" of Elon did not dream in vain of making a contribution to our Church and the churches through the college.

The president of the Woman's Convention, Mrs. O. H. Paris; the chairman of the Board of Superannuation, Mr. D. R. Fonville; the president of the Board of Trustees of the Christian Orphanage, Mr. V. R. Holt; the chairman of the Board of Trustees of Elon College, Dr. W. H. Boone; the president of the Southern Convention Mission Board, Dr. F. C. Lester, and the chairman of the Board of Christian Education, Dr. Jesse H. Dollar, are all products of Elon.

Although the well-known editor of THE CHRISTIAN SUN, Rev. Robert Lee House, is not, our managing editor and publisher, Mr. John T. Kernodle, is an Elon graduate.

As I have stated, leading places in many phases of our work are filled by those trained in other colleges. But I have tried to paint a picture showing you that Elon College is doing a fine piece of work. It takes its place along with other colleges. It merits and deserves the support of the churches founding and owning it. It is a church college in the very finest sense of the word. I live in the college town and see the students, faculty and neighbors. I know first-hand that it is doing a great and good work, and should be helped by every church and pastor in our Convention.

ALUMNI OFFICE.*By* JAMES F. DARDEN,

Alumni Secretary.

March 10, 1950, will mark the fourth anniversary of a full-time secretary of an alumni office. Four years ago there was an alumni office, no equipment—only a list of about eighteen hundred names and only a little over fifteen hundred with the correct mailing address. For some years Mr. George Colclough has kept the alumni association together but could not give his full time to the job because of his duties as field secretary. After he left the employment of the college, the files were not kept up to date and many were misplaced.

Now we have an office with up-to-date equipment. Over five thousand dollars in office equipment, including a new addressograph machine, graphotype for making addressograph plates, filing cabinets, letter folder, multilith machine, typewriters, etc.

The office is located on the first floor of the Alamance Building next to the Dean's office and across the hall from the President's office.

The correct mailing addresses of hundreds of our alumni have been found and added to our mailing list. A twelve-page alumni magazine is published four times a year and mailed to over four thousand Elon alumni. Nearly \$12,000 has been contributed in alumni dues to the support of the alumni office during the past four years. In addition to this amount, over \$70,000 has been contributed by Elon alumni to the gymnasium fund. The alumni have been instrumental in raising much of the additional \$45,000 that has been contributed for the gymnasium. In addition to the cash raised, the alumni have pledged over \$25,000 towards the gymnasium.

This is only part of the story. No one can measure the renewed interest of our alumni that can be attributed to the alumni office. Yes—the Elon College Alumni Office is now big business. The board of trustees and the administration are to be complimented on having the courage and foresight to support the establishment of an alumni office and to see that the funds are provided with which to run the office until it can pay its own way. The time is not far away when the alumni office will support itself and have additional funds with which to provide the college in its expanding program.

ELON COLLEGE—AN APPRECIATION.*By* JAMES F. ENGLISH,

State Superintendent, Connecticut.

To those of us who have come to know Elon College since 1931, this acquaintance has been not only a pleasure but also a source of great inspiration.

From visits to the campus, friendships with alumni and students and news of the progress of the college I have come to have high regard and deep affection for Elon. It is indeed a source of encouragement to watch the college grow and at the same time remain true to the ideals of its founders.

I like its spirit as well as its achievements in scholarship and growth. The forthright endeavor to make the most of every opportunity and to develop its spiritual, intellectual and material assets calls for high praise.

Faculty, students and trustees have already earned the gratitude of our entire fellowship.

OUR CHURCH COLLEGE.

By MRS. JENNIE WILLIS BRADFORD,
Alumna and Member, Board of Trustees.
(Daughter of Dr. J. O. Atkinson.)

The founders of our early American Colleges were for the most part religious men. The charters of nearly all the early colleges stated explicitly that it was their aim to promote the Christian religion. The inscription that may be found over the doorway of Columbia's Earl Hall exemplified this purpose: "That Religion and Education may go hand in hand and character grow with knowledge." Such were the aims and purposes of the founders of Elon College and down through the years her able leaders have endeavored to carry out these ideals. After the Christian Church in the South had been established, there was the realization of loyal and devoted friends and loved ones of the need and importance of a church college. Those religious men and women of the previous century fully recognized the importance of Christian education, they were far sighted enough to be aware that the religion of the future would depend even more upon the spiritual insight and understanding that Christian education brings. A well known educator has said, "The hope for the future lies in education—in the schools, in homes and in more effective programs of education in the churches—and for the realization of this hope the influence and leadership of the church college are more needed than ever."

With the knowledge that Christian education is vitally important it is a fact that our church college provides religious training for our young people that state colleges under our fundamental laws cannot offer. There is a great deal of knowledge in the world that is misapplied. Knowledge acquired at a church college is more likely to be properly applied because of the religious training of the student. Our college is prepared to train and give to our ministerial students such courses as are necessary in the preparation of their great and important life work in the church and the world. Young people can get in our church college well planned courses that are essential in the training of young men and women for Christian leadership in the many important phases of our church work. The world today is in a serious, turbulent condition. No civilization can stand permanently until it is based on spiritual principles and brought into harmony with the will of God.

The need in our country and the world for trained Christian leadership seems more necessary than ever before.

Elon College was founded to train leaders in the Christian way of life and to strengthen the spiritual life of the church in our country and the world. May these ideas and ideals continue to be imbued in the character and development of our young people, for through Christian education as our church college provides will come a greater faith of all peoples and the knowledge that these ideals are the only guide for organizing the affairs of men.

ELON SERVES CHURCH WOMEN.

By MRS. O. H. PARIS,
President, Woman's Board,
Southern Convention.

In this and former College issues of THE CHRISTIAN SUN, many of us have written concerning the contribution Elon has made and is making to our church leadership through trained ministers, laymen, teachers and Christian workers. Indeed, I doubt if there is scarcely a church in the Southern Convention that does not in some way benefit from Elon's contribution. Elon students—legion they are—rise up to call her blessed because the training and inspiration received while at Elon has given them a fuller and more abundant life.

While recognizing all this, we overlook the fact that the facilities at Elon are ours to use for the asking—grounds, buildings, equipment and staff. It has come to be headquarters for all activities of the Southern Convention. I wonder sometimes how we would get along without this convenience. Just about all our meetings, large and small, are scheduled to be held at Elon College. It has become a habit in the women's groups to say, "We'll meet at Elon," knowing full well that the welcome sign will be hanging out.

So, as President of the Woman's Convention, I want to express for myself and for the women of the church a genuine appreciation for the constant use we make of the physical plant of Elon College. We are grateful to Dr. and Mrs. Smith, the faculty, the office staff and all those who contribute to our comfort and need.

Right now our church women are fast planning for our Annual School of Missions to be held at Elon June 13-15. You know, and I know, that there is work, worry and expense attached to entertaining a group like that. Yet, all our committee had to

do was clear the dates with Dr. Smith. When we arrive on June 13, all will be in readiness—dormitories, meals, maid and janitor service, baggage boys, rooms for book display and classes with a lot of gracious hospitality thrown in for good measure.

Yes, Elon serves in many, many ways, and as I said to my Church School Department today—the fifth Sunday—it deserves our best support. Any investment we make in Elon College comes back to the church almost one hundred fold.

ELON SERVES THE CHURCHES OF THE CONFERENCES.

By REV. ROBERT A. WHITTEN,
President, Virginia Valley Central
Conference.

An attempt to measure the extent or manner in which Elon College serves the churches of the various Conferences requires more than casual thinking or a hasty appraisal. As one looks back upon the history of both the college and the churches he finds a relationship binding them together as one.

The churches of the Convention gave birth to the founding of Elon College. Through self-denial and sacrifice they made possible an institution worthy to be known as a part of our great church. An institution dedicated for the purpose of training young men and young women not only in art and science, but the value of Christian living, surrounded by Christian influence and under the guidance of the church. Elon College, from its beginning, began immediately to serve the churches by preparing young people for life, sending them back into the churches to minister in the work of Kingdom building. Elon College has made a great contribution to the progress of the churches in the Southern Convention, for which the churches owe a debt of gratitude.

A majority of the ministers of the Valley of Virginia have come from Elon College where their training under Christian influences better fitted them for their work. Missionaries have gone to mission fields at home and abroad after having been prepared for their important task at Elon College. Then, too, men and women have gone from Elon College to the school room where many of them have made names that will long be remembered in the teaching profession; others gave themselves to no less important places by becoming homemakers. Some entered the business world or other professions and

the majority by far have served the churches well in their day and generation.

Last, but not least, young people who have been privileged to mingle with students on the campus of Elon College, and to sit in class under the inspiration of great Christian teachers who nobly served in the moulding of Christian character, must surely have returned to their tasks with greater love and devotion for the church.

WE ALSO SERVE.

By D. J. BOWDEN,
Dean, Elon College.

College days are not mere preparation for life, says the educator; they are life. And for the pre-ministerial students in Elon College this is particularly true. Some of these men, having had experience in the preaching ministry but recognizing need for further education, come to us in their mature years seeking growth and guidance. Many of them continue to serve in the active ministry throughout their entire collegiate career. The majority of our pre-ministerial students during recent years, however, have come from the armed services or directly from secondary schools. As these men reach their junior and senior years they are often called to serve churches in nearby communities, sometimes for temporary supply, but often as pastors with full responsibility. They are eligible for licensure to preach only after having satisfactorily completed two years of college work, and are not ordained until they are graduated. As they enter seminary work many of them continue to serve these same churches. Others are called to churches nearer to their chosen seminaries.

Members of the college faculty have also been called often into pastoral service. In previous generations the names of Dr. J. O. Atkinson, Dr. W. C. Wicker and others have been associated with the founding and growth of many churches in the Southern Convention. Dr. L. E. Smith, President of the College since 1931, was also pastor of the Elon College Community Church for a period of fifteen years. Since 1942 several members of the religion faculty have held pastorates in nearby communities. The writer has supplied in several churches and been pastor of others during these years. At present Dr. F. E. Reynolds and Dr. W. W. Sloan are serving Providence Memorial and Shallow Ford churches respectively.

During the past year, in addition

to many temporary supplies, approximately fifteen churches in the Southern Convention have had Elon students or faculty members as pastors. Were it not for this aid the Convention would find itself unable to meet the demands for leadership in churches of this area, and the service rendered has made possible both growth and progress which could not have been attained without this leadership. One of these churches, for instance, ten years ago, was able to hold only two morning services per month, paid its minister \$300 annually and maintained an annual budget of less than \$500. Today this same church which has been served largely by Elon students and faculty members has a budget of nearly \$4,000, services every Sunday morning, and an attendance record double that of ten years ago.

Thus we also serve!

DIVISION OF CHRISTIAN EDUCATION AND OUR CHURCH.

(Continued from page 2.)

Education must function. The church building itself is the first of these. Through a curriculum of Christian instruction, worship, fruitful fellowship and neighborly service to those in need, children, young people and adults must receive an ever-widening understanding and experience of the Christian religion. The Division of Christian Education provides curriculum and program material and leadership education for the church schools and youth fellowships of all of our churches.

But the home must again function as a primary agency of Christian nurture. Before the child goes to church school he must have breathed the atmosphere of Christian affection. Through reading, prayer, sharing in family fun and work and neighborliness he ought to be guided into the development of Christian attitudes and habits of life. The Division of Christian Education is making available quarterly booklets for the use of parents and children in their homes.

Congregationalists and Christians early saw the necessity of maintaining genuinely Christian colleges, in which the ministry of the home church could be continued by Christian faculty members. These colleges were founded to assure an intelligent Christian leadership, professional and lay, for both the churches and our common society. Such institutions stand in the center of a continuous process of Christian education: they take the young people from our homes and

churches, build on the Christian foundations already laid, and try to send them back to the communities and churches of the nation to be the Christian leaven in society. The Division of Christian Education is greatly concerned to strengthen these Christian colleges in this day of secularism in higher education.

DEPARTMENT OF PHILOSOPHY AND RELIGION.

(Continued from page 8.)

of this global conflict of ideas? The answer is not certain. A more practical question is: What defense is there against attacks upon our beliefs and standards of value?

It is common sense, is it not, that the way to oppose an idea is by use of a superior idea? Adequate beliefs are not inherited or accepted, they are achieved by thoughtful experience. A fortified person, then, is one who knows why he believes what he believes. Being able to give good reasons for the faith that is in him, he is not easily shaken. Who can be safe from propaganda except the persons who "know better"?

If these observations are accurate, it follows that training for life in our day is not merely training in the arts of making a living. Trained persons must be able to deal with ideas, beliefs and standards of value. They must have a working knowledge of the great ideas of our Christian heritage. It is not enough that they believe in the principles that have made our people great, they need to know why they believe. Merely to accept a philosophy of life that puts the individual at the center of all considerations of value, will not suffice. It is necessary that persons make that philosophy their very own by study, thought and experience. Those who are trained in this manner are not only fortified against the attacks of other philosophies, but they are equipped to take the offensive in our modern conflict of ideas.

At Elon College, the Department of Philosophy and Religion seeks to provide that kind of training for the students. Courses are offered in Bible, the history of thought, ethics, logic, and the philosophy of religion. Every student takes at least two of these courses and many of them take more. The administration and other members of the college faculty feel this urgent need of the time for training in these fields which are not directly related to the task of earning a living.

THE DEPARTMENT OF CHRISTIAN EDUCATION.

By W. W. SLOAN,
Professor of Bible and Religious
Education.

Elon is definitely a church college. It believes in Christian Education. The department of religion is the strongest in the school. Each of its three teachers not only holds the academic degree of Doctor of Philosophy, but is an experienced ordained minister with the professional degree of Bachelor of Divinity.

Elon College was founded to serve the people and the churches of the Southern Convention. It endeavors to develop in each student a Christian philosophy of life. In addition to providing a Christian atmosphere, Elon expects every student to take at least two courses dealing with the content of the Bible in order that he may know the background of Christianity.

But Elon also serves the church by training church workers, both volunteer and professional. Additional courses in Bible, philosophy and Greek are often taken by students who plan to go into work not directly related to the church. Nearly all students who plan to serve the church in the pastorate and the mission field, as educational directors or as week-day teachers of religion, major in religion and philosophy. Most of the pastors of the Southern Convention are Elon graduates.

Methods of teaching religion and putting it into practice must be learned along with Bible and philosophy. Elon offers three courses that are definitely classed as religious education: Principles of Teaching Religious Education, Young People's Work, and Curriculum of Religious Education, particularly of the Sunday school. These are practical courses dealing with actual situations as well as the interests of the students. Each student is expected to get first-hand experience in some phase of church work while taking these courses. Problems he discovers for himself are discussed and suggestions are made by fellow-student as well as the instructor.

Although students taking these courses are not all preparing to work with Congregational Christian Churches, educational and worship materials developed by our denominational Christian Education Division and our Pilgrim Press are carefully examined.

In Elon's department of Christian Education the pages of our Bible become alive. Many young people who

come to us do not know where Palestine is or who Paul was. Despite Sunday school experience or church membership, many of them do not know Christ or his purpose. The instructors find a great satisfaction in seeing the students putting aside their childish ways and growing unto the measure of the stature of the fullness of Christ.

Some of our students become members of the church for the first time while at Elon. Others discover the joy of Christian service and while here dedicate their lives to full-time Christian activity. Some come not knowing what they believe, if anything, and go out to preach the gospel. Elon is definitely a church college.

ELON COLLEGE—AN APPRECIATION.

By DR. MARTIN L. GOSLIN,
First Congregational Church,
Evanston, Illinois.

Having been educated myself in a church school I know something of the deep and abiding values of the spiritual nurture that can accompany the academic training in such institutions. I hold this in contrast in my own experience with a number of years spent in state and secular colleges and universities. I know what Elon College can and does mean to its students and the enriching of their spirits. I have never seen a more devoted group of alumni, men and women who truly look to their Elon days as that part of their life which laid the foundations of their Christian living! What a lasting and far-reaching influence this school has had on the churches, the schools, the citizens of the Southeast! I am sorry that I myself could not have had this radiant and friendly Christian educational advantage in my own years of training. My warmest regards and highest admiration belong to this fine college, its administration, and its faculty!

ELON COLLEGE OFFERS CHRISTIAN EDUCATION.

By LUTHER N. BYRD,
(Elon College News Bureau.)

Elon College, now in its sixtieth year of service under the auspices of the Congregational Christian Church, offers to the youth of the Southland and the entire nation an opportunity for a college education under conditions and surroundings designed to exert a Christian influence.

Founded in 1889 and operated since that time under the sponsorship of the Southern Convention of the

Congregational Christian Church, the college has long been recognized as one of the better small colleges in the South, and present prospects point to ever-increasing service to the church and public.

The college is located in the heart of Piedmont North Carolina, seventeen miles east of Greensboro, and four miles west of Burlington, and draws the great majority of its student body from North Carolina and Virginia, although virtually every section of the United States is represented in its student registration lists.

The spacious Elon campus, rendered beautiful by the natural splendor of its native oak and hickory, is enhanced in appearance by carefully placed shrubbery and by the massive brick walls which gird its boundaries. Away from the roar of city of life, its very atmosphere of quietude contributes to habits of study and the development of better manhood and womanhood.

Hit hard by a disastrous fire, which destroyed much of its plant in 1923, the college was rebuilt with modern, fire-proof buildings, the five structures in the central unit being connected by arched colonnades that lend a cloistered air of charm.

That same fire in 1923 resulted in financial difficulties, which threatened disaster during the depression years, but Dr. Leon E. Smith, long an outstanding Congregational Christian minister, was called to the helm as president in 1931 and in the succeeding nineteen years has piloted the institution from its maze of debt to a solid financial foundation today.

President Smith cleared the college by 1943 of its huge debt, which totalled more than three-quarters of a million dollars at the time of his inauguration. At the same time and during the succeeding years, he has taken the lead in increasing the endowment by \$146,000 and so directed the fiscal policies that the institution today has sound investments, over and above endowment and plant, that total \$165,000.

The college is now in the midst of a ten-year expansion program, designed to raise \$2,000,000 for buildings, campus improvements and endowment, and the total has passed the \$600,000 mark, with six years yet to go on the campaign. Latest step in this improvement program was the construction of a magnificent new gymnasium and physical education plant at a cost of \$240,000.

The faculty of Elon College this year boasts forty-two members, all
(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PLANING A CHURCH IN A PAGAN CITY.

(TEMPERANCE.)

LESSON IX—FEBRUARY 26, 1950.

MEMORY SELECTION: *You are not your own; you are bought with a price; so glorify God in your body.*
—I Corinthians 6:19-20.

LESSON: Acts 18:1, 8-11; II Corinthians 6:14-18; 7-1.

DEVOTIONAL READING: I Chronicles 16:23-29.

Of All Places, Corinth!!!!

"After these things he departed from Athens, and came to Corinth." If Paul had not had unbounded faith in the power of the gospel of Christ, and unlimited love for Christ, he never would have gone to Corinth to preach the gospel. For Corinth was a city of wealth and worldliness and wickedness—a center of paganism. In those days the word "Corinthian" was a synonym for immorality and everything shameful. Paul knew this, too. He knew that Corinth was rocky soil in which to plant the seeds of the gospel. And he confesses later in a letter which he wrote to his friends in Corinth that when he came to them, he came "in fear, and in much trembling" (I Cor. 2:3). But he came nevertheless. He knew that the gospel was the power of God unto salvation to every one that believeth.

The Seed Takes Root.

Like a good sower, Paul began to sow the seed—casting it out and letting it fall where it would. He did not try to speak with excellency of speech or with the wisdom of the world. He determined simply to preach Jesus Christ and Him crucified. He did not speak with enticing words of man's wisdom, for he did not want men's faith to stand on that, but upon the power of God. But because he did speak in simple words about Christ and Him crucified his words were with demonstration of the Spirit and of power. Some of the seed fell on good ground. And it took root, sprang up, and grew. That seems strange in a way—the gospel taking root in wealthy, wicked, worldly Corinth. But it is not so strange after all. The stark paganism of Corinth had of itself created a hunger for the things of the spirit. Men cannot long be satisfied with mere

pleasure, and especially sensual pleasure. And as Paul preached the love of God made known in Jesus Christ through His death on the Cross, God opened the hearts of a man or woman here and there, and the Church was born in Corinth. "And many of the Corinthians hearing, believed, and were baptized." One of them was Crispus, the ruler of the synagogue, but most of them were humble people, many of them from the lower walks of life. As Paul himself later wrote, not many noble, not many mighty were called in Corinth.

A Word of Encouragement.

The going was not always easy in Corinth. It is not easy for the gospel to make an impression in a big, wicked city like Corinth than was. And Paul might well have become discouraged. Perhaps he did get down in the dumps. In any event, the Lord appeared unto him in a vision by night and gave him words suitable for his need. "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city." What a lift it must have given the apostle to know that God had not deserted him. And to learn that God had much people in that wicked city of Corinth. Paul did not know about many of these people. But the Lord knows those who are His own. God has many people in all of our great cities.

A Word of Warning.

"Come ye out from among them and be ye separate, saith the Lord." Jesus Himself said that His followers were not to be taken out of the world. But He did make it clear that His followers had to have the world taken out of them. They were to be in the world but not of the world. They were to keep themselves unspotted by the world. There can be no fellowship between the works of darkness and the followers of Christ. Christian living demands purity of life. There are too many professing Christians whose lives deny their profession. When a person joins the church it ought to make a difference in his way of living.

Perfecting Holiness in the Fear Of God.

The Christian life is a process, not an accomplished fact. We are to

grow in grace and in a knowledge of our Lord Jesus Christ. We are called to be holy but it is a matter of perfecting holiness, and perfecting holiness in the fear of God. Beware of those folks who claim perfection! But thank God for those who go from strength to strength, whose desire is to perfect holiness in the fear of the Lord.

Good Folks in Bad Places.

Yes, Corinth was a wealthy, wicked, worldly city. It was a den of iniquity and a center of immorality. It was a bad, bad place. But there were good folks there. Even as a lily grows out of the muck and mire so did there grow and bloom even in the evil environment of Corinth, the flowers of radiant Christian lives. Folks can be good no matter where they live. But they can do it only as they are saved and kept by the power of God. "He that is in us is greater than he that is in the world." "To as many as receive Him, to them gives He power to become the sons of God."

(Based on lesson copyrighted by International Council of Religious Education.)

CHRISTIAN EDUCATION.

(Continued from page 14.)

with a background of training and experience which guarantees the best in instruction in all branches of the broad curriculum, which leads to the degrees of Bachelor of Arts and Bachelor of Science. In working for these degrees, Elon students are offered a wide range of choice in selecting their fields of major study, with ten separate and distinct departments to guide their efforts.

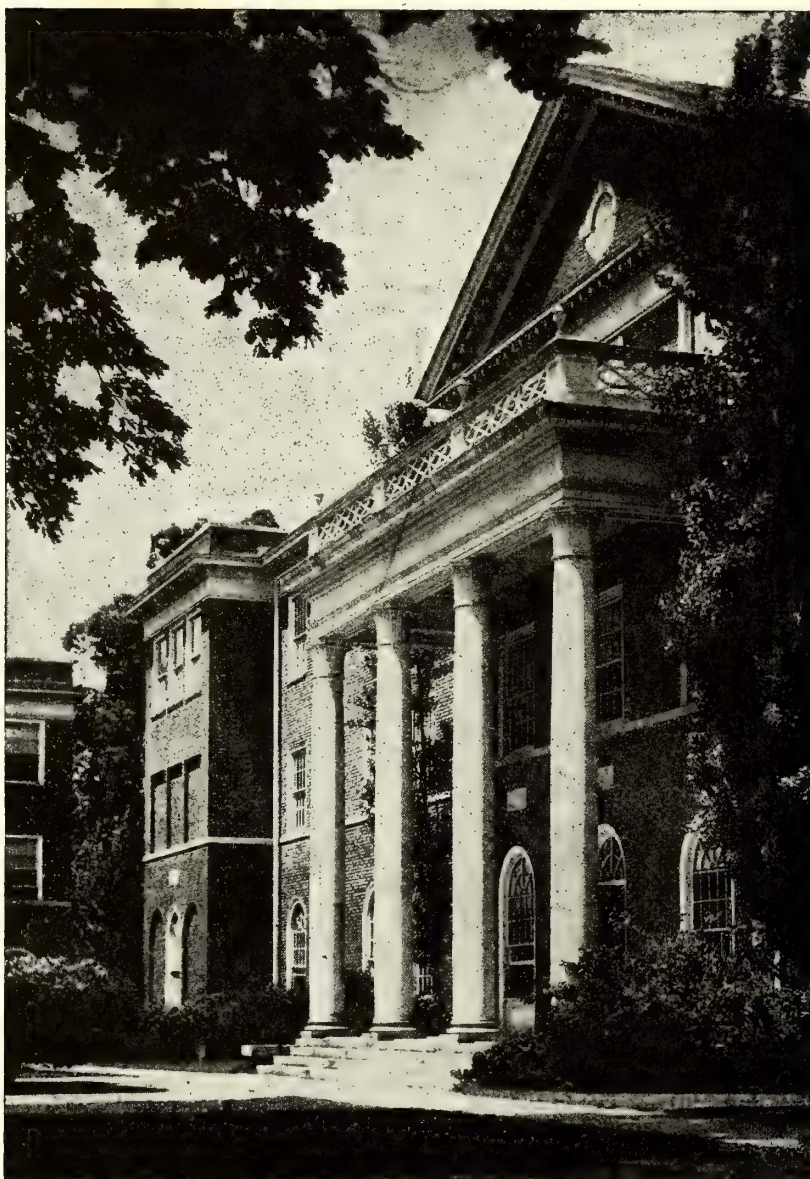
The enrollment for the fall quarter of 1949-50 term included 739 regular students and 100 special students. There were also more than fifty enrolled in a series of night classes under the Adult Education program of the college.

Elon offers these students, in addition to their regular courses, the opportunity to participate in varied extra-curricular activities, including varsity and intramural athletics, student government, dramatics, college journalism, public speaking and clubs that cater to diverse interests, all activities being under the supervision of qualified faculty advisers.

With such an opportunity for study, and with Elon College offering a liberal program of student aid through scholarships, part-time work and student loan funds, there is no reason why ambitious young people in the area of the Southern Convention should fail to secure a college education.

Elon College Plans for the Future

By DR. L. E. SMITH, President



The growth of Elon College has been interesting and stimulating. In a little more than a half-century it has grown to be an outstanding institution of higher learning and one of the more influential four-year colleges in the South. It is a liberal arts college with emphasis on Christian education. Its student body, co-educational, exceeds eight hundred. It has a splendid faculty of forty-two members with acceptable training and experience. It offers an inclusive curriculum sufficient to satisfy the needs and meet the demands of a student body desirous of extensive preparation in various fields preparing for leading business undertakings and professional positions.

For the past fifteen years, the college has been able to meet current financial demands, make substantial additions to its equipment, and add modest amounts to endowment. Its needs for additional buildings, equipment and endowment are immediate and pressing. To meet these needs the college, together with the Board of Trustees, alumni, church and friends, is conducting a campaign to secure two million dollars. The campaign has been in progress for about four years. Approximately \$600,000.00 has been secured. The campaign will continue until the goal set is reached and our dreams for the college are realized.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

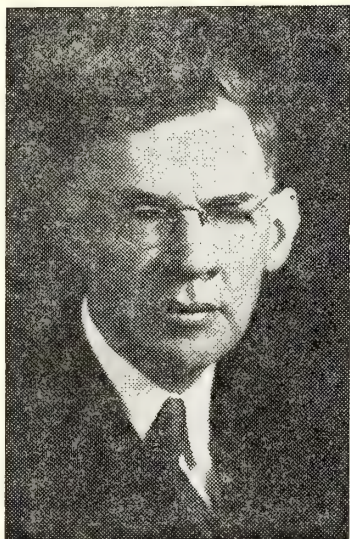
VOLUME CII

RICHMOND, VA., THURSDAY, FEBRUARY 23, 1950

NUMBER 8

Christianity and Democracy in China

"The present hope for China lies in the fact that the Chinese Communist movement is not a foreign invasion forced on the Chinese people but a native movement. It is partly the Chinese revolutionary desire for a better life. Its



DR. SCOTT

present program is revolutionary rather than Communistic," said Dr. Roderick Scott, Congregational Christian missionary educator just back from Foochow, China, speaking at the American Board of Foreign Missions panel in Cleveland, Ohio, as part of the Midwinter meeting of the Congregational Christian Missions Council.

"This program has two main aims, both dear to all Chinese hearts," continued Dr. Scott, "namely, to reform the condition of the farmer's life by giving him ownership of his land, and to establish China's equality with western nations. The first would wipe away feudalism; the second would destroy imperialism. Because the new government promises these reforms and, also, because it brings peace after twelve years of war, the Chinese masses, not themselves Communists, feel hopeful.

If in the future the Chinese Communists should change their present policy and set out to communize the Chinese, there would still be hope because of the difficulties in the way. These obstacles are so great as to force the Chinese Communists to alter the party line a great deal. Among these difficulties are (1) the temper of the Chinese people. The Chinese cannot be pushed around. They are a middle-of-the-road, reasonable people who will not respond to propaganda or regimentation. There will be (2) great difficulty in bringing the Chinese and the Russian people together and, at the time, in breaking the friendship between the Chinese and the Americans. There will be other difficulties, also.

"Hence, from the political standpoint the American government should recognize the new regime in China in due course so as to keep the majority of the people inside the western world where they can be influenced for democracy. From the religious standpoint, the American churches should continue to support their missions in China as Christianity is now and may in the future be an important factor in China in resisting Communism."

News Flashes

Dr. John G. Truitt has been asked to read and comment on selections from his book of poems *Across the Years* by several civic and woman's clubs recently.

Rev. John Harvey Sunburn was ordained to the Christian ministry on Sunday, February 19, at 3:00 p. m., at the Third Congregational Church in Waterbury, Connecticut. Mr. Sunburn, known to many as Jack, was formerly pastor of Salem Chapel and Belew Creek Churches, near Winston-Salem.

FIRE! FIRE!

There has been widespread interest in the fire which broke out in the Church of Wide Fellowship in Southern Pines on Monday afternoon, February 13. The original church, which had been used for Sunday school, was severely damaged. Fire departments from Southern Pines, Aberdeen and Pinehurst brought the flames under control just in time to save the new church sanctuary. The entire church was filled with heavy smoke and no part escaped the smell of fire. Devoted members stood vigil through the night to protect the building and prevent recurring flames. Many faithful hands assisted in scrubbing and cleaning the sanctuary for the Sunday service of worship. The Sunday school met in the high school. A building committee has been appointed to study the needs and resources of the church and bring recommendations to the trustees. The members are grateful that their sanctuary was spared and that the church was adequately covered by insurance.

LECTURE AT DUKE.

An interesting and well attended lecture at Duke University under the auspices of the Duke Divinity School Library Lectures, was given by the Rev. Dr. John C. Trever, Director of the Department of the English Bible, The International Council on Religious Education.

Dr. Trever's subject was "From Ancient Scroll to Modern Bible." The lecture will be in conjunction with the exhibition of three Hebrew scrolls lent by His Eminence, Mar Athanasius Yeshue Samuel, Metropolitan and Archbishop of Jerusalem and Trans-Jordan.

The lecture was given in Page Auditorium on the evening of February 16, at 8:15 o'clock.

The scrolls exhibited comprised three of the ancient manuscripts whose discovery has caused a sensation in the archaeological world for the light which they are expected to throw on Biblical studies. The scrolls shown were the Book of Isaiah, the Habakkuk Commentary and the so-called "Sectarian Document," all dating from the pre-Christian era.

EVANGELISTIC INSTITUTES IN THE N. C. & VA. CONFERENCE.

The "Flying Squadron" is flying this week in the North Carolina and Virginia Conference. Leading the Squadron is Rev. Thurman Bowers, pastor of Calvary Church in Greensboro and Happy Home Church, near Reidsville. Ably assisting Mr. Bowers were Kenneth Register, James Allan, and Lawrence Leonard of the Evangelical and Reformed Church.

Every church in the Conference is asked to have representatives at these meetings. In order to contact every church, the Flying Squadron made a trip to Asheville on Tuesday night, February 14, following the meeting in Winston-Salem. Arriving in Asheville late at night, the Squadron rested until a meeting of representatives of the Asheville and Tryon Churches on Wednesday morning.

Wednesday night, February 15, saw the Squadron back in Greensboro at the Calvary Church and on Thursday night at the Shallow Ford Church and concluding their trip on Friday night at the Union Ridge Church.

Outstanding in this period of Evangelism Institutes was the Inspirational and Dedication service held at Elon College on Monday, February 13, with Rev. Lawrence Leonard speaking and Dr. J. G. Truitt conducting the Dedication Service.

REPORT FROM CHRISTIAN TEMPLE.

On February 15 we completed three months of service at the Christian Temple in Norfolk, Virginia. These have been both interesting and inspiring. We are deeply grateful to the fine people of this church for a beautiful and useful building in which to worship and work, and to Dr. L. E. Smith for his vision, faith and years of hard work which made the Temple a great church. We are also thankful for the ministry of Dr. H. S. Hard-

castle and Rev. Peter Young which helped the church to continue to grow in spirit and vision. We have a great heritage at the Temple, for which we are most grateful.

During these three months we have been more than pleased with the presence each Sunday morning of a large and growing congregation and a Sunday school attendance which averages about 322. Two weeks ago, Sunday, February 5, we were all thrilled as fourteen men and women came to the altar and were welcomed into the membership of our church. These added to those received at Christmas make a total of 20 men and women who have joined this church since we came here in November. We expect to receive at least 75 more by Easter.

The people have been most kind to Mrs. Stevens and me. At Christmas the church presented up with a \$100 bill, in addition to many individual expressions of love. These are fine Christian people and we like them. We extend to our people in the Convention a very cordial invitation to visit the Temple when they are in Norfolk.

W. MILLARD STEVENS.

A NEW NASH.

Our family would like to tell SUN readers of an experience which came to us a few days ago. Mr. and Mrs. Harry F. Nelson, members of the Winchester Church, took our 1948 Ambassador Nash and gave us in exchange for it a new car, another Ambassador Nash, streamlined with power to go. For this substantial expression of loyalty and love for this pastor and his family and for the cause of Christ we are most grateful. We shall endeavor to keep in mind as we seek to serve, that these devoted friends will have part in such service.

We congratulate our beloved brother Pastor House and his family on their good fortune of a similar nature. Surely such tokens of appreciation of service rendered is evidence of loyalty to the Church of Christ by all those who have helped lighten the work of busy pastors.

ROBERT A. WHITTEN.

NEWS OF RANDOLPH COUNTY.

Perhaps THE SUN would be interested in the following news from the Pleasant Ridge, Spoon's Chapel and Union Grove Churches of Randolph County, Western North Carolina Conference.

Union Grove observed College Day (Continued on page 6.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

THE RECORD OF THE CHURCHES OF THE SOUTHERN CONVEN- TION FOR 1949.

The *Annual* and *Yearbook* materials for the churches of the Southern Convention have been assembled for 1949, and they are now in the hands of the printers. The statistics reveal some facts which may be cause both for encouragement and concern; encouragement particularly in local and benevolent finances and in physical improvements; concern in our record is evangelism, church extension and Sunday school enrollment.

In local finances the churches of the five conferences raised \$658,389 as compared with \$680,264 a year ago (with several churches not reporting). For missions, Convention enterprises and miscellaneous benevolences a total of \$152,754 was raised as compared with \$136,226 a year ago. On Convention apportionment in 1949 our churches paid \$82,188 on a total goal of \$85,041 as against \$72,875 a year ago. The total apportionment paid for Convention and Conference causes was \$85,753 as compared with \$78,781 in 1948. In addition to these figures the Woman's Missionary Convention contributed \$13,508 to Home and Foreign Missions on their goal of \$15,000, and they gave \$3,202 for Relief and Reconstruction on a total of \$6,005 raised for this cause by the whole Convention.

For church building repairs and on indebtedness 116 of the 195 churches reported a total of \$264,483 spent. Included in this figure are new parsonages at Sunbury (E. Va.), Seagrove, Sophia Pleasant Ridge (W. N. C.), Belew Creek and Salem Chapel (N. C. & Va.); new buildings at Wake Chapel (E. N. C.), Danville, New Lebanon and Tryon (N. C. Va.), and possibly others. The value of church property increased from \$3,390,750 in 1948 to \$4,301,182—properly added to these physical assets of the Convention might well be included Elon College's plant valued at more than \$2,000,000, and the Christian Orphanage of near a quarter of a million dollars. Twenty-four churches reported a total indebtedness of \$108,412.

The amount reported paid for pastoral services was \$197,066, a gain of approximately \$17,000 over 1948. The average salary for full-time pastoral

service is now approximately \$2,500 per year, but in this average it should be borne in mind that a large number of our full-time pastors receive between \$1,800 and \$2,200, including missionary aid. There are 97 pastoral units and there are but 69 parsonages in the Convention.

The financial figures seem to indicate better physical plants, more adequate salaries, and a substantial increase in gifts for others.

We are becoming more "respectable" in many respects, but our record of new members received does not show a spiritual concern and vigor which we ought to possess.

In 1949 our churches with 34,278 members to start with received but 1,600 new members during the whole year (767 on Confession of Faith). We lost 1,153 by death and removal, giving the Convention a net gain of only 447, making our total membership 34,725 at the beginning of the 1949-50 conference year.

On Confession of Faith during the past year 120 churches received but 767 members, 57 churches received none and 18 churches made no report. In total membership 90 churches reported gains over the previous year, 68 reported losses, 17 church remained the same and 20 made no report.

It takes a minimum number of members to maintain a church adequately. The size of our churches raises some serious questions. The 1949 statistics show that we have 27 churches with memberships under 50;

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott
Elon College, N. C.

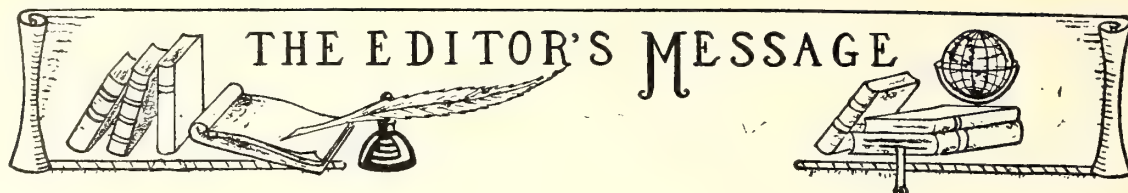
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THE TASK OF THE GENERAL COUNCIL'S NOMINATING COMMITTEE

The major work of the Nominating Committee is accomplished during the Mid-Winter Meeting preceding the General Council. The writer served on the Committee which met in Cleveland, February 11-14, preparing for the General Council elections at the Cleveland meeting in June. Our readers should be interested in the personnel and procedure of this committee, for it is an important clue to the understanding of our denominational machinery.

The persons designated in the By-Laws of the General Council to nominate the Nominating Committee are: the moderator, assistant moderators, the president of the superintendent's conference and the chairman of the women state presidents. This group must submit its nominations to the Council for approval. Six of the twelve members of the Committee are to be named each biennium. They are chosen with reference to the six who are holding over for another two years, so that the entire twelve shall be representative of (a) the entire country, (b) ministry and laity, (c) different ages, and (d) especially of those persons who have the widest possible acquaintance in the denomination.

The Chairman of the Nominating Committee during this biennium is Marlowe Anderson, the wife of Dr. Howard Stone Anderson, who serves in the United Church of Bridgeport, Connecticut. Other members of the committee are: Rev. M. Russell Boynton (Mass.), Rev. Wm. J. Faulkner (Tenn.), Rev. R. L. House (N. C.), Mr. Frank H. Korab (Kans.), Rev. Harold N. Skidmore (Mich.), Mrs. Claude C. Kennedy (Minn.), Mrs. G. W. Nethercutt (Ill.), Rev. N. M. Guptill (Me.), Pres. James F. Findlay (Mo.), Mr. Veo F. Small (Wash.), Rev. Paul W. Yinger (Calif.).

What, someone may ask, were the positions to be filled? They were six members on the Executive Committee of the General Council, five members on the Corporation for the General Council, seven members for the Committee on Credentials, six members on the Council of Social Action, eight members for the Commission on Interchurch Relations and Christian Unity; eight members, the Department of Ministry; fourteen members and alternates, The Federal Council of Churches; three members and alternates, the World Council; seven members, the International Congregational Council.

In seeking a truly representative personnel, the committee solicited suggestions as to men and women available and qualified for positions of denominational leadership. The committee began its work with this valuable data: a geographical list of present officers, commissions and committees; a list of vacancies to be filled, together with the holdovers from the previous biennium; a survey covering the past eight years indicating

those of our fellowship who have served on important boards and committees, suggestions from state superintendents and other officials giving sufficient information named to enable the committee to determine his fitness for a given position.

Certain guiding principles are observed rigidly by the Nominating Committee: geographical distribution, regional representation, reasonable distribution between laity and between men and women, rotation to avoid duplication.

For our guidance the distribution of our total membership was studied and chartered by districts. The percentage of membership nationally is: New England, 397,679, or 33.6 per cent; East, 121,345, or 10.2 per cent; South, 70,170, or 5.9 per cent; Middle West, 294,679, or 24.9 per cent; West, 180,054, or 15.2 per cent; Pacific, 103,047, or 8.7 per cent. The percentage basis of representation was followed carefully in making nominations.

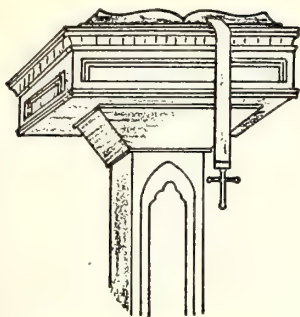
Is the South represented fairly and adequately on national boards? The answer may be inferred by glancing at the list of those from the Southern Convention who have served on national boards since 1942; J. H. Dollar, H. S. Hardcastle, S. C. Harrell, R. C. Helfenstein, F. C. Lester, J. H. Lightbourne, W. T. Scott, H. S. Smith, L. E. Smith, J. G. Truitt, Mrs. John G. Truitt and Mrs. W. E. Wisseman.

In order that the Council may have an opportunity to consider the slate submitted by the committee in this highly important nominating work, the list is submitted at least one day before it is voted on by the Council.

Dr. Raymond Walker has written this concerning the philosophy of a Nominating Committee: "In reality, the Nominating Committee is a process of democracy, although the superficial observer might say that the great power given to it is an abrogation of democracy. The alternative to such a committee would be nominations from the floor, or by self-appointed individuals or groups. Chance and carelessness, and perhaps self-seeking, would largely enter in. The theory behind the Nominating Committee is that having been chosen respectively, it can better look over the whole field of possibilities, and with deliberation and intelligence select those best qualified to serve as officers and on committees of the Council. In the give and take of a small group it ought better to express the sober judgment of the Council than that large body can discover and express such judgment for itself."

The most precious thing anyone—man or store, anybody or anything—can have is the goodwill of others. It is something as fragile as an orchid. And as beautiful! As precious as a gold nugget—and as hard to find. As powerful as a great turbine—and as hard to build. As wonderful as youth—and as hard to keep.

—Amos Parrish.



"HE THAT BELIEVETH."

A Sermon

By SAMUEL LAWRENCE JOHNSON,
F. Ph. S. (English).

The race is producing many weaklings. Comparatively few men and women are rising to the peace and power of the greater manhood and womanhood. One of the principal reasons for this human mediocrity is the persistent refusal to interpret religious beliefs in the light of new knowledge. People no longer have confidence in many of the old interpretations of religion. The ships of thought have drifted far from the anchorage into the fogs of doubt. We are too lazy to analyze religion or to search knowledge for the sake of discovering truth. We are afraid to walk right up to the mirror and examine what is to be seen there. Our convictions are undetermined. We have not the will to believe.

Life, to the majority of humans, is merely a pulse and thrill, sense and blood. Men and women never will attain the life of wholeness if it shall not be possible to make them realize their duty to develop, each one, his or her potential power. Men and women must be stirred to see that vision of power, to live up to the best which was shown in Jesus Christ. It will help us if we look backwards towards human beginning and if we look forward to its actual or possible achievement and we must remember that every successful human life may have one, probably more than one, birth, death and resurrection if it is to enjoy the life of the ages.

The human has become worthy of survival because of three factors, his fitness in his earthly environment, his superior capacity for progress, and his mastery of nature. These characteristics have proved the superiority of man to all other forms of life known to this world. He has evolved survival values as it were. He has become adapted to receive "life more abundantly."

The Creator glorified the dust of the ground by making from it a tent

in which life might dwell. God put upon the animal the crown of humanity. He made a kind of life visible to itself which surpasses all other kinds known on earth. It is apparent that there is a vast difference between the most cultured monkey, if we may rightly use such a term, and the lowest human, although some men seem exceedingly eager to press their claim of direct relationship. How much more the difference between the cleverest ape and the most truly cultured man! How wide is the gulf between the one and the other! What measure may we use to help us to know the difference?

The measure has already been set before us. Human fitness, progress, and mastery—these are the inherent traits which have put man above all of the works of God's hand in this world. Can it be supposed that God's creative work reached its zenith when He made the human? It cannot be doubted that man has advanced from the lower plane to what he was and is. May he not again rise by God's grace and power from what he is to something still higher? Man has sought earnestly for demonstrable proof of life's becoming human. Proof is not yet forthcoming. The birth register of the human is one of the secret things which belongs to the Most High. But that upward movement did take place. Man has the capacity for further progress and it seems evident that the next step in his development is when he becomes immortal, when he enters into the everlasting life.

When a man is born a new creature in Jesus Christ, does not the development of immortality begin right there? The ancients hoped and sought—often vainly—for immortality. Some of the wisest insisted that man is inherently immortal. The Holy Scriptures reveal a vague consciousness of immortality on the part of some of its characters but in their conception of immortality the life to be was not equal to the life which is. Personality was shadowy and lost its powers of determination; it possessed existence and activity but had no power. It may be that there is an immortality of that kind but surely it is less to be desired than the life we are now living.

The ideas of immortality prevalent among the Hebrews were not unique but common among many peoples. Indeed, some foretokens of the life beyond have never been absent from human thought. Man, too, has always believed in some sort of God. Immor-

tal, however, as generally conceived, was not a rising but a falling, not an expansion, a development, a glorification, an existence truly, but an uncertainty. Too, there were multitudes of men and women who had only a yearning for continued life but not definite hope of it.

The Peripatetics rejected immortality. The Stoics usually admitted the soul survived until the conflagration. Some like Panaetius denied even this. The Epicureans were apostles of annihilation. Lucretius, another Omar Khayyam, contemplates blank nothingness and extinction of all desire. Many of the Roman thinkers concurred without contradiction in denying all moral nexus between this life and the next. Catullus, the Shelly of antiquity, anticipates one perpetual night closing down on his love for Lesbia and on sadder occasion by his brother's grave takes an everlasting hopeless farewell. Pliny maintained that death is an unbroken sleep from which there is no awakening, the desire for immortality arising entirely from human vanity.

Many of the ancient funeral inscriptions are for the most part hopeless. They represent largely the scenes of this life and of past happiness. They are not concerned with the future. Some of them are frivolous and even immoral. "I was not, I became." "I am not, I care not." "While I lived I drank as I pleased; you who live, drink." "Baths, wine, indulgence corrupt our bodies but they constitute life." "Eat, drink, enjoy yourself, then join us." "What I have eaten and drunk, that I take with me; what I have left behind I have forfeited." "While I lived I lived well, now my little play is ended, soon yours shall be, goodbye and applaud."

The poems of Greek anthology, especially the later ones, are with a ray of hope. Death brings the peace of nothingness and takes us from the ills of life. The burden of these pieces is "vanity of vanities, all is vanity." As death may snatch us away at any moment, let us then quaff the cup of pleasure now. The only regret at the end is that of having lost any opportunity; for the rest, all is laughter, all is dust, all is nothing. All life is a stage and a game. Learn to play it without seriousness or bear the consequences—that is the despondent and disheartening record which one reads and yet in those very expressions one finds indicated the longing for something more and better.

(Continued on page 9.)

LAYMEN AT WORK

MEN HEAR OF CHURCH WORK.

Some 75 men from Martinsburg, W. Va., Kearneysville, Shepherds-town, Winchester and Woodstock, Va., heard the Rev. Kenneth Kohler, executive secretary of the Evangelical and Reformed Brotherhood, tell of the work which men have done for their congregations and of opportunities open for support of the church in a practical manner.

He was the only speaker at a gathering of the men at Big Springs dining room south of the city, coming to Martinsburg on January 18 from Philadelphia just for the meeting which followed a country-ham dinner served by the management.

Introduced by the Rev. Dr. A. M. Gluck, pastor of Christ Reformed Church, whose brotherhood and Men's Bible Class sponsored the inter-sectional gathering, he gave specific instances in congregations where valuable and extensive work had been done by the men. These included instances of where recreational facilities had been provided, money for missions had been raised, where laymen had aggressively taken the lead in wide projects, and how active laymanship had brought the spiritual phases of the work into the realm where laymen regard their practical experience as most valuable.

The speaker has been acting as associate secretary of the brotherhood in the East with Philadelphia offices. On the following Tuesday he and his family started by motor for St. Louis where he became general secretary for the denomination, with headquarters there.

He is a graduate of the theological seminary at Franklin and Marshall, is a native of Baltimore, has done missionary work in China, and held pastorates before going to the brotherhood executive work. He said he had visited this Valley previously.

RANDOLPH COUNTY NEWS.

(Continued from page 2.)

on February 5, with a recognition service for all school students. A number of young people were present from every grade from the first through the twelfth, together with one college student. The young people of the church participated in the service by furnishing special music, reading the scriptures, leading the responsive written in the special bul-

letins furnished by the college, one young person led the morning prayer, and the Young People's class was the choir for the morning service. One young lady, Miss Betty Sue Baker, was received into the church and received the sacrament of baptism.

The young people of Union Grove are planning a Week-end Youth Revival for February 17-19. Services will be held each night at 7:00 with Max Vestal, of Elon College, doing the preaching. The Cheerful Four quartette will give special music each night. All are invited to come.

The Spoon's Chapel Church observed College Day on February 5, at the night service—7:30. Young people furnished special music, led the responsive as contained in the special Elon Bulletin, led the evening prayer, and participated in the recognition service for all school students. The college was presented as our own school to pray for, love and support. The pastor suggested that when we were tempted to criticize the college, at that time would be a good moment to pray for the administration, faculty and students. A genuine appreciation of Dr. L. E. Smith and all who help him to make our college all she is together with a resolution that all of us will support Elon is in order.

Pleasant Ridge will observe College Day on February 12 at 11:00. Young people will furnish special music, read the scripture lesson, lead the responsive as contained in the Elon Bulletin, lead the morning prayer, and be the choir for the service. Miss Patsy Brown and Mr. Tommy Shoemaker have been working with the young people as leaders for this service.

The Pleasant Ridge young people will sponsor a Week-end Youth Revival March 24-26. Max Vestal of Elon College, will do the preaching and the Cheerful Four quartette will give special music each night.

A number of our young people attended the Youth Rally at Seagrove recently and had a wonderful time of fellowship.

Several of our men from Union Grove and Pleasant Ridge attended the Laymen's Rally at Elon and were much impressed and encouraged by the large number of men present and the apparent interest of the men in the work of the Southern Convention. Mr. Sybrant Pell of Pleasant Ridge was elected as secretary-treasurer of the Laymen's Fellowship of the Southern Convention.

Sincerely yours,

CLYDE L. FIELDS,
Pastor.

A GLOBAL MARSHALL PLAN.

Rt. Rev. William Scarlett, St. Louis, chairman of the department of international justice and goodwill of the Federal Council of the Churches of Christ in America, commended Senator Brian McMahon's proposal for a global Marshall plan as a "bold, imaginative and constructive approach to the problem of delivering the peoples from the nightmare of the atomic warfare." "I am sure," he added, "the people of our churches will respond warmly to the spirit and purpose of your proposals."

The text of Bishop Scarlett's personal message on February 3 to Senator McMahon was made public at the office of the Federal Council in New York. The Executive Committee, which alone speaks for the Federal Council on matters of policy, does not meet again until next month.

The text of Bishop Scarlett's telegram to the Senator follows:

"I heartily commend the statesmanlike emphasis in your address of yesterday on the grave issues raised by the prospect of the hydrogen bomb. The address portrays correctly the tragic consequences of unchecked international rivalry in weapons of mass destruction. Your proposal for a global Marshall Plan, including international control of atomic energy is a bold imaginative and constructive approach to the problem of delivering the peoples from the nightmare world of atomic warfare. To harness the creative energies of men and the God-given energies of nature in the struggle against poverty, ignorance, disease and despair, offers our best hope of fellowship, the one sure preventive of war.

"There can be no escape from our present great peril unless our people and the other peoples are willing to think and dare greatly in behalf of a positive program for peace. I am sure that the people of our churches will respond warmly to the spirit and purpose of your proposals."

It takes a highly intellectual individual to enjoy leisure. . . . Most of us had better count on working. What a man really wants is creative challenge with sufficient skills to bring him within reach of success so that he may have the expanding joy of achievement. . . . Few people overwork; plenty overeat, overdrink, overworry. . . . The basis of mental health for the average adult is more work, provided the work is not mere drudgery.—Dr. Jay B. Nash,

News of Elon College

By PRESIDENT L. E. SMITH

THE CHRISTIAN COLLEGE AND WORLD PEACE.

People have grown weary of war—whether it be a “Cold War” or a “Hot War.” During the last thirty-six years the whole world has either been at war or preparing for war. During these years we have fought two world wars with devastating effects to all. Men, women and children have been slain, not only by the thousands but by the millions. Millions of others have been maimed for life. The rest of us who have not suffered bodily harm are burdened, almost unbearably so under the compulsion to repair damages and pay for the sustenance and comfort of war casualties and their dependents.

In addition to human casualties the economic values of the world have been damaged almost beyond repair. Cities, towns, and communities have been literally destroyed. The United States has not suffered the effect of war within our own borders other than the sending of men and materials to fight in other countries. Our country is referred to as the greatest and the richest nation on earth. In many ways our claim to be the greatest nation on earth might be sustained but to say that it is the richest nation on earth could not be sustained even by the most eloquent. True, America does have enormous and valuable resources but there are other nations that are richer by far in natural resources than is the United States. The difference is that the natural resources of our country have been developed to a far greater degree than have those of other great nations. Whenever the human resources of a country are more highly developed it necessarily follows that material resources would likewise be more highly developed. If the human resources of China, Asia, and Russia are developed the natural resources of these nations will be correspondingly developed.

As the nations of the world compete in their upward strides toward more intelligent and complete development of their total resources, it would be well to take stock and see where we are going. Since the development of natural and material resources depends on the development of human resources, it is highly im-

portant to see that human resources are developed along proper lines and in dependable spheres. It is still true that a man's acts are determined by his thoughts, that his thoughts are determined by his training and the information in hand. Education is the key to the development of human resources. If the fruits of a man's life are to be profitable to civilization, his education, his training must lay the foundation for that contribution. If his education is materialistic, pagan and selfish, the fruits of his life will be in keeping. It is not enough to say that the young people of our day are educated, trained in the arts and sciences, but it is our responsibility to see that their education is Christian, and this does not mean that the content of education is to consist only of theology and the aspects of religion, as important as these may be, but to see that the whole content of education is saturated with the spirit of Christianity, that strives for the redemption and the regeneration of man that society of which he is a part may be altruistic and benevolent.

The world will never be free of war and its horrors as a result of war. War has never settled anything. We thought that the allies won in both World Wars I and II. From this day, if we look backward or forward we are convinced that we did not win either. The war will never be fought that will end wars. The only way to end war is by the mighty sword of education—Christian education. If this weary world of ours is ever to find peace, lasting peace—peace that will bless the hearts of men, it will find it in education—Christian education. This is our hope and our responsibility. May God forbid that we the Christian citizens of the United States shall suffer our church colleges, Christian institutions, to perish for the lack of financial support.

THE MINISTERIAL ASSOCIATION OF ELON COLLEGE.

By WARREN JOHNSON,

Ministerial Student, Elon College.

The Ministerial Association here at Elon College is comprised of those male and female members of the student body who intend to enter the Christian ministry, religious educa-

tion, social service, or medical missions. At the present time the Ministerial Association is comprised of twenty-four young people who plan to devote their lives to full-time Christian service. The Association has at this time as its faculty adviser, Dr. Ferris E. Reynolds, chairman of the Department of Religion and Philosophy at Elon College.

The group meets regularly every Monday night for a period of discussion, worship and fellowship.

Since the beginning of the school year in September, a committee has been at work planning for the setting-up of what we have termed “Caravans.” These “Caravans” are each composed of four or five ministerial students. It is their job to visit the various churches of our denomination and help their young people to become better organized so that they might be enabled to make a definite contribution and be an asset to their church and community.

The young people of the various churches are given suggestions as to how they can aid in their local churches' work. The possibility of organizing a young people's choir, or joining the senior choir if one is functioning, is one of the many ways young people can contribute to their local church.

Suggestions are made regarding the preparation of programs for the youth meetings, and topics and materials for discussion are offered.

Last spring, one of the “Caravans” from the Ministerial Association visited a fine group of young people in our church at Southern Pines, N. C. It is hoped that this spring the Ministerial Association will again be able to carry on its “Caravan” work.

On February 5 of this year, which was designated as College Sunday for our denomination, a number of students from the Ministerial Association assisted in telling the congregations of some of our churches about the work of our future leaders of church, community and state.

The Ministerial Association of Elon College is not only a source of help and practical experience for its members but it acts as a service to our local churches as well.

APPORTIONMENT GIVING.

The churches of the Southern Convention should count it a privilege to support its college—Elon College. We should refresh our minds of the vision, the efforts and sacrifices of the members of churches of other days.

(Continued on page 14.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

LOCAL NEWS.

Our Women Observe the World Day of Prayer.

Here are some of the ways in which local women's groups in the Convention are observing the World Day of Prayer:

At *Union Ridge*, a joint service is being held, with Baptists, Methodists, Presbyterians and Congregational Christians participating. Rev. Tucker G. Humphries will be the featured speaker at the service which begins at 7:30. Mrs. Kenneth Register is chairman of arrangements.

* * *

Elon College is planning a formal service at 10:30 a. m., with a special speaker on "Prayer." Students, community and all are invited. Organ music will be played from 2:00-5:00 in the afternoon and chimes will ring on the hour. The auditorium will be open all day for prayer.

* * *

The *Greensboro* Council of Church Women is planning a service from 10:30-12:30, with Dr. Hornell Hart of Duke as special speaker. The printed service will be used and Dr. Hart will speak following that. This is, as usual, an interdenominational and interracial service, and all nearby churches in and out of town are invited. It will be held at the First Presbyterian Church. Mrs. M. T. Garren is president of the Greensboro Council of Church Women.

* * *

Winston-Salem will have a service from 11:00 to 12:00 a. m. at the First Christian Church. Chimes and bells in various neighborhood sections of the city will ring. The printed service will be used, and music will be furnished by Winston-Salem Teachers' College. This service will be interracial and interdenominational, and is sponsored by the Council of Church Women. A service has been mailed to each of the city schools, with a letter suggesting its use on World Day of Prayer. Mrs. W. J. Andes is President of the Winston-Salem Council of Church Women.

* * *

Hank's Chapel will hold a service on Friday evening of the World Day of Prayer at the church. Mrs. John

G. Truitt of *Elon College* will be guest speaker.

* * *

In *Burlington*, the service will be observed in cooperation with other churches of the city, and will be at the Lutheran Church.

OTHER LOCAL NEWS.

Durham women held an open meeting is December and the children gave an interesting program on the migrants. It was a "White Gift" service and 107 packages were sent to Florida. The offering amounted to \$17.20. This was sent to Miss Allen to be used for migrant work. World Community was also observed and packages and an offering were sent.

MRS. R. J. KERNODLE.

* * *

Hank's Chapel women are supporting a full-time missionary couple in China, husband and wife, Mr. and Mrs. Chin Hsien Bao, \$15.00 a month. Working through the women, the church now has more CHRISTIAN SUN subscriptions than ever. This year we have adopted a boy at the *Elon Orphanage* to care for.

MRS. TOMMIE FARRELL.

* * *

Burlington women have their regular Mite-Box Opening in March. The film, "And Now I See," shown recently to the women at the Auxiliary meeting, made them realize more than ever that each one must have a part in making, not only our own community, but the whole world a place of Christian living. The Mite-Box money goes to missions. We hold a regular monthly Bible Class at the church at 3:30. Certain chapters of the Gospel of John are studied each time under the leadership of one of the local women.

On Monday, March 6, the Auxiliary will meet at the church—Circles meet at 10:30 a. m., General Meeting 11:10, Fellowship, and Luncheon at 12:30. The program for this meeting will be a tableau based on Dr. Frank Laubach's *The Silent Billions Speak*.

REMEMBER THESE DATES.

Our Spring Rallies will be in the form of Family Life Institutes and only one will be held in each Confer-

ence. Please note date and time in each Conference:

Tuesday, March 21—Virginia Valley (Place to be announced).

Thursday, March 23—Eastern Virginia at Oakland Church.

Tuesday, March 28—North Carolina at *Elon College Church*.

Dr. Paul Reynolds, chairman of Adult Department and Family Life of our National Christian Education Division, will be guest speaker. Dr. Reynolds will also be on hand for a Young Adult Conference to be held in Winston-Salem, March 25-26.

CYPRESS CHAPEL WOMEN MEET.

The Woman's Home and Foreign Missionary Society of Cypress Chapel met on Sunday night, February 12, with Mrs. Paul Parker at her home on the Wilroy Road. The president, Mrs. J. W. Jones, presided. Devotionals were conducted by Mrs. Henry Rountree from the sixth Chapter of John. The Society was then favored with a duet by Mrs. Grady Brown and Mrs. Paul Parker. There were 17 members and three guests present.

The Society accepted an invitation from the Bethlehem Church Society to join with them at their church to observe the World Day of Prayer on February 24.

The president read a card of thanks from the *Elon Orphanage* for a box of clothing and toys for little Bettie Jane Rowland for Christmas.

Mrs. G. C. Mann taught the Bible lesson from the Book of John.

Mrs. Roy Brinkley gave an inspiring program with Mrs. Grady Brown, Mrs. Paul Parker, Mrs. Henry Rountree and Mrs. J. P. Byrd taking part.

The meeting closed with prayer after which the hostess served delicious refreshments. The meeting next month will be with Mrs. G. C. Mann.

REPORTER.

STEWARDSHIP FILM.

The Southern Convention Office has two copies of the splendid 16 mm. sound film, "And Now I See," for use in the churches of this area. It has been very popular and both films have been shown a number of times in the last few months. Would you like to use it in your church? If so, please ask for it several weeks ahead of time by writing to Miss Pattie Lee Coghill, *Elon College*, North Carolina.

If your church does not have a sound projector you may be able to borrow one from your school or from your county agent or a business con-

cern. This is a great opportunity for all churches who are interested in using good films.

FAMILY WORSHIP.

The Family Worships Together is the second in a series of family books prepared by our Christian Education Division. Some of you used *The Family Celebrates Christmas*. This one is especially designed for use during the Lenten period and should be in the homes of all of our Sunday school families with children in them. It may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts, and costs 50c. Mrs. W. E. Wisseman of our Greensboro, First Church, has just taken orders for 18 copies of it there. It is an inexpensive, beautifully printed book along with its fine contents. Order your copy right away.

"HE THAT BELIEVETH."

(Continued from page 5.)

Do your contemporaries, our modern men and women differ from those of the past on this question of immortality. We ought to ask that, not of our neighbors, but of ourselves. "Do I believe that I shall live? Do I believe that whatever happens I shall be myself; and that no time shall come when I shall not be myself? How shall my life in this present affect my life in that forever? Do education, experience, conduct condition my future? If my life is to continue indefinitely what kind of life is it going to be? Is it going to be bigger and better or poorer and worse? Is it to be a perishing life or a flourishing life? Is the old idea the correct one? Shall I go around like a fluttering flying shadow, fading and falling by and by, or am I just dust and ashes piled up and painted, some whim or fickleness or fantasy of the machinery of things?"

These are all safe and sane questions. What is the use of concerning ourselves about a thousand and one other questions with these unsettled? Why strive, struggle, aspire, achieve? Why have operations, ambitions, ideals? Why be and do as humans if it is all at an end, in ten, twenty, thirty, sixty, ninety years? Why not raven and fatten like any other beast if we are only beasts? Why not, eat, drink, and be merry today if tomorrow we are to be food for worms and that only?

But if man be more than mole, mule, or monkey, if he shall continue to live, how shall he live? Shall we be lesser or greater, weaker or stronger,

poorer or richer, when we change? It will help us perhaps if we endeavor to understand the relationship of death to life and the relationship of Christ to death.

Let us consider the relationship of death to life. We shall be greatly assisted if we remember that the human has qualified to live because he has proven his fitness by his superiority, his capacity to make progress, and his power to control. And then we ought to decide if there is any life other than that which puts on the garments of earth. Is there no life save that which manifests itself through material forms?

Now then, what is death and what are its effects on human life—human life, which has qualified and proved itself potentially capable to continue to live? The human body is the vehicle or instrument of flesh or clay or dirt if you please, a mass of cells and that mass of cells is shaped suitable for the revealing of the power and quality of the life which we call human. If that vehicle or instrument of body is wasted or is injured by accident or disease in any way or at any time it hinders the manifestation of life, if one's lungs are impaired by tuberculosis, one's brain by concussion, one's life functions less efficiently. If one takes the teeth out of the saw, one cannot saw.

Life must, to show its power and quality on earth, manifest itself through earth. You can disconnect the machine from the power but the power remains. You have always thought of death as a cessation of life. It is not a cessation, it is a separation. One breaks a lighted electric lamp into a thousand pieces, but one does not destroy the electric current. One's body deteriorates and disintegrates and becomes a million particles of dust blown by the wind hither and thither, one can no longer show oneself as before the body was dispersed, but the self does not deteriorate or disintegrate. One remains oneself.

We have been fooled about the relation of death to life by our hazy convictions, the result of careless thinking. We have been accustomed to think of the body and the life as one and the same and yet we know we can have a body with animal life without human life. We can preserve the body for a thousand years and the physical elements are there but the life and the spirit leave it and are not there. Flesh and spirit are not synonymous. The dissolution of the body is not the end of the human.

The body may undergo a change as the result of decomposition but the

elements of it are destroyed. An organization of the material may be altered but it is impossible to reduce it to nothing. No method has been devised for the destruction of matter of any kind; therefore, if it is impossible to destroy matter is it not a rather ridiculous assumption that the spirit or the life of the self may be destroyed? There is no ceasing to be of the stuff which composes the body; likewise, there can be no extinction of personality.

The Bible of the Christian makes this great affirmation, "Christ hath abolished death," "death hath no more dominion over us," and in that sublime passage where Paul states the arguments on this matter he uses illuminative words, "The dead will be raised incorruptible of decay and we shall be changed." However, he qualifies his statement saying that these blessed results benefit only those who believe in Christ. Here we have the suggestion that immortality is surely a universal thing, but there are types of, or kinds, of immortality. Death, the blind fury with the abhorred shears, severs the ties between flesh and spirit and the unbelieving pass into one type of immortality and the believing into another.

He whose life has consciously become cultured in the way of the Spirit becomes a partaker of the Divine Nature, "In most solemn truth I tell you that he who listens to my teaching and believes in Him who sent me has life of the ages and does not come under judgment but has passed over out of death into life." The issue is here stated very clearly to all understanding minds. Just as somewhere in the endless files of time the dust began to be shaped, began to live, and that which began to live became animal and that which had become animal became human, that which had been human by reason of its fitness, ability to progress, or mastery, qualified, because he had developed the powers of self-determination, God has willed to him the opportunity to choose or refuse his type of eternal life.

Christ is the creating and the re-creating spirit of God working in the universe. The dust becomes animate because of His urge, "All things came into being through Him and apart from Him nothing that exists came into being." If we believe in Him, if we have opened the door to Him,—if we house His spirit, we shall walk in His way, the glory shall shine forever in us and through us, and men shall see and know, "He that believeth in me shall never die."

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

W. N. C. YOUTH FELLOWSHIP HOLDS RALLY.

On January 29 the Western North Carolina Youth Fellowship held its regular rally at Seagrove Christian Church. It was one of the best that the conference had seen for a long while. Attendance was around 250. The program was well planned and executed under the leadership of Bill Simmons, president of the conference organization. At the point in the program when an offering was to be taken for the work camper fund, Bill challenged the group. He asked that the offering be the largest received from any group thus far. Later in the afternoon we learned that \$52.69 had been received! Our thanks go to the Western North Carolina Youth Fellowship. Will there be a conference which will top this amount?

We are anxious to have the \$600 on hand by the end of this month. It is necessary for the person selected to go to have his application forms sent to the work camp committee in New York as soon as possible. When we are sure of final success, we shall begin to select some young person from the Convention.

Melva Foster, Missionary Action Chairman, closed her article, which appeared on this page several weeks ago, with these words: "We can do this great thing if we all work together, so let's go!" That is the spirit that we need. Send contributions to: John G. Truitt, Jr., Box 157, Elon College, North Carolina.

BAXTER TWIDDY.

* * * *

FUND FOR WORK CAMPER.

Amount brought forward	\$ 152.77
Y. F., Fuller's Chapel (E.N.C.) .	5.00
Pilgrim Stewards, Greensboro (N.C.Va.)	13.75
P. F., Long's Chapel (N.C.Va.) .	5.00
Western N. C. Rally	52.69
Y. F., Leaksville (Valley)	10.00
Eastern N. C. Rally	13.16
Pope's Chapel Y. P.	5.00
P. F., Antioch	5.00
Y. P., Mt. Olivet (Valley) pledge	10.00
Total	\$ 272.37

Crime follows hard upon the heels of vice. When government permits profiteering in immorality, it finds its war upon crime hopelessly handicapped.—*Deets Pickett.*

YOUNG PEOPLE'S SOCIETY OR- GANIZED AT HENDERSON.

A young people's society was organized at the Henderson Church recently. There are strong organized Sunday school classes for young people, but this group will hold its meetings on Sunday night. The following officers were elected: Edison Forsyth, president; Bill Umphlett, vice-president; Janet Abbott, recording secretary; Betty Rawls, corresponding secretary; Bill Masters, program chairman; Laura Ann Seamon, treasurer; Elizabeth Newman and Odell Rawls, membership and visiting chairmen.

They planned all of their programs through Easter when they organized:

REIDSVILLE PILGRIM FELLOW- SHIP.

The Reidsville Pilgrim Fellowship met for a business meeting February 3, with Mrs. Effie Chilton and Mrs. Stella Somers. There were twenty present. Mrs. Mary E. Ware presided, and plans were made for a business and social meeting the last Friday night in each month.

Programs for the Sunday night services were planned, a list of which will be announced by the chairman at each monthly business meeting. Also a list of visits to be made to the homes of shut-ins where a program is held. Several homes visited already have greatly appreciated these programs.

Miss Myrtle Dyer was appointed chairman of the cheer committee. It was requested that names of any shut-ins within the entire membership of the church be presented to her, in order that she may send cards to each of them.

It was voted to send \$5.00 to the overseas workers project. A committee was appointed to select a play to be given by the Fellowship and to report at the next meeting.

Bonnie and Albert Madren were appointed to report activities to the local paper and THE CHRISTIAN SUN. Prompt attendance was urgently requested of all members of each of the meetings. The meeting was closed with prayer by the pastor, Rev. Tucker G. Humphries.

MRS. BONNIE MADREN.

SPECIAL NOTICE TO THE YOUNG PEOPLE OF THE E. N. C. CHURCHES.

The next Rally will be held at the Morrisville Church on Sunday afternoon and night, March 5. Registration will begin at 2:30 in the afternoon. The program will close about 8:00 p. m. at night. Details of the program will be given later. The Morrisville Church is located on the old Durham-Raleigh road. Morrisville has a rather recently organized young people's society and the president is Miss Emma Lou Holt.

J. F. Hilliard from the Morrisville Church met with the Eastern North Carolina young people's officers to plan the next meeting.

HOLLAND CHRISTIAN CHURCH HAS YOUTH SERVICE.

A service in observance of Youth Week was held in the Holland Christian Church, Monday night, January 30 at 7:30 p. m. with young people of South Quay Baptist, Holland Baptist, Holy Neck Congregational Christian, Holland Christian Churches and Somerton Friends Meeting attending. Hugh Waite, president of the Holland Pilgrim Fellowship, presided and gave the welcome address.

After the singing of "Lead On O King Eternal," prayer was offered by Ernest Jones, of the Friends Meeting. Betty Louise Smith, representing the Holland Baptist Church, read the Scripture lesson. A duet, "What Shall I Tell My Master?" was sung by Margaret Harrell and Audrey Holland of the Holy Neck Church, accompanied by Mrs. June O. Davidson, Sr.

The message of the evening was given by Rev. W. A. Grissom, pastor of the Franklin Congregational Christian Church. "Just As I Am, Thine Own To Be," was used as the Consecration hymn.

Dr. Luther B. Grice, pastor of Holy Neck Church, was in charge of the Communion Service. He was assisted by Rev. Henry L. Foster, pastor of the Holland Baptist Church, James R. Stein of the Friends Meeting, Mr. J. P. Dalton, deacon of the Holland Christian Church and Rev. Grissom. "Blest Be the Tie That Binds," was the closing hymn.

Luke Gardner and Clifton Daugherty of the South Quay Baptist Church served as ushers. Mrs. J. L. Rawles, counsellor of the Holland Pilgrim Fellowship was in charge of the program.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

Was there ever a boy who didn't some time or other want to be a fireman? I suppose not. In our town, there is an opportunity for young men to become members of our fire department and last week we saw them in action as they set to work to save our church from fire.

It isn't easy to be a fireman, be it a volunteer or a regular one. It takes a good, strong, healthy body. It takes strong arms and legs to climb ladders, and to hold the heavy hose. It takes a quick, keen mind to size up situations, quickly see what needs to be done, and it requires the ability to take directions and to work with other people. If all the firemen tried to put out the fire according to their ideas—well, maybe the fire would not be quenched very quickly.

This was the first time I had ever seen a volunteer fire department at work. They were wonderful! They followed directions under the fire chief, they forgot about themselves and thought about their fire-fighting. They acted as if they fought fires every day. In a big city like Richmond there are professional fire fighters who study firefighting, drill and earn promotions. They are organized under captains, battalion chiefs and the head fire chief. He is the man who rides to the scene of fires in the shiny red car with his siren going full blast. But not so in our town. They came on foot, a few with the engines and some simply stopped their work miles away and came to save the building.

When the fire was over, they did not stop. They began to clean up, pump out water, and set up fans to blow away the smoke. And all of this was because they like excitement, like to help their fellowman, and, too, they promised to help put out fires. They considered it a duty.

God gave us fire. It is one of our greatest blessings. Without harnessed heat we could not cook, keep warm run trains and many other things. But it can be our worst enemy if it gets away from us. It is our duty to keep it working for us and not against us.

But should a fire break out, it is very comforting to know that there

are men, firemen, who come to our rescue and pour on water and chemicals until the fire has stopped. Girls do not make good fire fighters as a general thing—they are usually too excitable. If any of the boys reading this hope to be a fireman some day begin to train now in those essentials: quickness, strength, a spirit of co-operation and alertness.

And a great big thank you to firemen all over our nation who protect us and help us every day and night.

CHILDHOOD DETERMINES HOW HAPPY THE MARRIAGE.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

"While dining at the home of a friend the other day, a very refreshing incident occurred," said my next-door neighbor, who is always interested in the younger generation. Several of us were knitting in her living room. "After a delicious dessert," she continued, "Ned, her grandson, exclaimed, 'Mom, that's a yummy pudding! Will you ask Freda whether there will be some left for her if you should let me have another serving?' I said to myself, 'Ned, you're a thoughtful lad! This isn't the first time I've noticed your thinking of others.'"

"It's a joy to see boys and girls who have been taught unselfishness," Mildred Barker responded. "May I tell a story about a mother who, thoughtlessly, encourages lack of consideration? I was a guest at this home not long ago. Her son Tom, like Ned, thought the dessert—only this was lemon pie—was something out of this world. 'May I have another piece of pie?' he asked his mother. 'Certainly,' the mother replied, and then to the maid she said, 'Mary, bring Tom another serving of dessert.' Mary looked embarrassed and stammered, 'I'm sorry, but I made only one pie for all of us.' 'Mary, please bring Tom the pie,' his mother insisted as if she had not heard."

"What a contrast in environment!" Marian Collier, a former teacher and now the mother of three young children, shook her head. "That mother forgets that the most serious mistake

a parent can make is in yielding to the temptation commonly known as spoiling. Instead of educating our children to life's requirements, we truly spoil them when we indulge them in every wish. A spoiled youngster yearns for habitual pampering. In this case, Tom will be hurt by his mother's lack of consideration for Mary."

"Also, the boy's future family," the wife of a child psychologist announced. "A happy marriage has its foundation in childhood. The characteristics that make a fine personality—emotional maturity and stability, unselfishness, strength of character, courage and good sense in meeting life's problems, and extrovert habits generally—contribute to the securing of a good husband or a good wife and to preserving a happy, well-adjusted marriage."

My next-door neighbor, who had begun the discussion, smiled her approval. "Surely, teaching 'extrovert habits' is a good foundation for a child's future happiness, and the selfish person is the one who hoards his love, talents, energies, his material 'treasures,' and suffers from their excess," she philosophized as she knitted. "We must teach children to share and share. How much melody there would be in life if we were automatically nice to everybody, like—well—like Henry Jones, down the street. No wonder he's a popular boy!"

"Being awake to opportunities to help is a habit, and what a dividend-paying one it is!" remarked Jane Farley."

As she spoke, the pretty mother of three looked at her watch and began saying "Good-bye" to her friends, adding, "I'm going home to concentrate on those extrovert habits." Tucking her knitting into her bag, she smiled over her shoulder when she reached the door and said, "I want three of those 'automatically nice' sons-in-law!" We could hear her gay laughter, but we knew she meant what she said.

Yes, it rather startles young, future parents-in-law to realize that the achievement of a happy marriage for their small Bob and curly-haired Mary Sue has its beginnings in childhood.

Politeness costs nothing and gains everything. Nothing is ever lost by a man's politeness—except his seat on the bus or car.

—Earl Riney.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

EPHESUS, A CENTER OF CHRISTIAN INFLUENCE.

LESSON X—MARCH 5, 1950.

MEMORY SELECTION: *Be strong in the Lord, and in the strength of his might.*—Ephesians 6:10.

LESSON TEXT: Acts 19:1, 8-10, 18-20; Ephesians 4:25-32.

DEVOTIONAL READING: Isaiah 55:6-13.

The Lure of the Difficult.

"Paul, having passed through the upper coasts (country) came to Ephesus." He was not afraid of the hard places. He was not afraid to match his religion against the hardest places in the pagan world. In last Sunday's lesson he was in Corinth, a center of wealth and worldliness and wickedness. Today's lesson finds him in Ephesus, an even larger city of great wealth and size, and although it was not as notorious as Corinth for immortality, it was steeped in stark superstition and dark paganism. What could one man, a comparatively unknown Jew, do in such a situation? The thing that counted with Paul was the fact that there were folks there, folks with deep spiritual needs, folks who did not know the grace of God in Jesus Christ, folks who needed to be redeemed by the living Christ, and mobilized in His service. Furthermore Paul saw the strategic importance of cities. He wanted to plant churches in all the centers of influence in the world, so that from them could radiate the influence of the gospel. The Christian Church follows a sound strategy when it plants churches in cities. And it makes a mistake when it retreats from needy areas in cities.

Spiritless Christians.

Surprising as it may be, Paul found certain disciples in Ephesus. But they had not received the Holy Spirit since they believed. They had been changed ethically but they had not been blessed spiritually. Under Paul's sympathetic and skillful guidance these believers were brought into a new and deeper relationship with Christ and they received the Holy Spirit in fuller measure. There are multitudes today who need a fuller baptism of the Holy Spirit, which comes from complete surrender and complete obedience.

Hardened Hearts, Disobedient Wills.

Paul preached the gospel for three months in the synagogue, speaking the things concerning the Kingdom of God. Then as now the seed fell on different soils. Some who heard believed and obeyed and were blessed. But others "were hardened and disobedient" and spoke evil of the way. Jesus was always warning men about how they heard. It is dangerous business to hear the truth and to refuse to obey the truth. There is such a thing as becoming "gospel hardened." One who refuses to listen to the truth, or one who disobeys the truth he knows is turning the light that is in him into darkness. And how great is that darkness! On the other hand he that doeth the truth cometh to the light. He that followeth Christ shall not walk in darkness.

Confession and Changed Lives.

Paul presented the gospel in a simple and direct way, but it came with power. Many believed, and they confessed their sins, and declared their deeds. There is great value in the confession of sins as the Catholic Church has long known and as the Protestant Church is finding out. Confession to another and to God has a cleansing, inspiring effect. We ought to confess our sins, confess them in detail, confess them without reservation. And then we ought to claim the forgiveness which God has so clearly and graciously promised. As a pastor the writer has had people to come with some great burden of sin or some sense of guilt on their hearts, and as they "talked it out" and as they confessed their sins, there came a great sense of relief and a great peace of mind and soul.

But confession should be followed by changed lives. Confession has its fruitage in conversion of conduct. The people of Ephesus not only confessed their sins, they changed their lives.

Need—A Burning of the Books.

When the people of Ephesus confessed, they came clean. Many of them had books, some of them valuable books which were filled with things that were in conflict with their new faith. Forthwith they brought the books and made a huge bonfire in a public place. It was an evidence of true conversion. Their repentance had

gone to the root of things. There was no compromise with evil in their lives. No wonder they got a blessing.

We need a "burning of the books" today, need it badly. There are many books and magazines and other pieces of literature on the newsstands and in our homes that ought to be burned. And among them are some that find their way into the hands and into the hearts of children. A Christian ought to give attendance to reading the right kind of literature.

Marks of Christian Living.

In a letter which Paul later wrote to his friends at Ephesus he stressed several marks of the Christian life: truth, self-control, honesty, clean conversation, and kindness. The new man in Christ walks in a new way in life.

(Based on lesson copyrighted by International Council of Religious Education.)

A LENTEN MESSAGE.

By REV. H. E. ROBINSON,
Pastor, Burlington Church.

Two experiences of recent days will illustrate what I have to say in these pre-Lenten days. The very first Monday morning I came down to the study, our janitor was cleaning up fallen plaster. The trustees were at work repairing faulty drains. Much effort and expense were required to install a whole new drainage system around our entire edifice. Old water damage within the plant has yet to be rectified.

The second incident I want to mention is a film, seen by a number of our people, "And Now I See." The message of this picture was the great need of the world and the key position the local church must play in meeting that need.

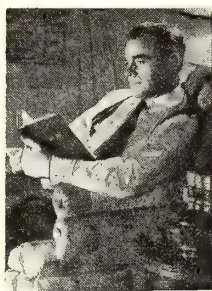
Lent is a time to do two things. The damp of the world's swamps seeps into our souls turning the fire of faith into a feeble, smoking lamp. Lent should lead us back to the sources of truth and light, into the fresh clean companionship of Christ.

But Lent is more than personal purification. Lent should purify, but it should also be a time for unveiling our eyes to see the tragic need of the world which should lay heavily upon our hearts.

Shall we not—all of us—pastor and people, set up this dual goal for ourselves: a personal quickening of the spirit; an outreach of love to those in need whoever and wherever they are? If we can achieve these objectives, even in a limited way, Eastern morn will bring a victory like even to the Resurrection of our Lord.

Have You Read

?



MR. JONES, MEET THE MASTER. Sermons and Prayers of Peter Marshall. Fleming H. Revell Company. New York. \$2.50.

These unconventional sermons should have a wide reading among the ministry and laity. They are addressed to the man Peter Marshall preferred to call "Mr. Jones," to the ordinary man of the world. Incidentally, the sermon from which the title is taken is a temperance sermon. One item of special interest for ministers who write their sermons (if there are such today!) is the special typography used. The sermons are set up just as Peter Marshall took them into the pulpit, with striking phrases listed separately for emphasis, or to indicate the steps to a climax.

Here is the language and unique style of Peter Marshall. The front-piece carries his picture. The distinctive thing missing is the burr to his R's, his Scottish accent.

Dr. Marshall died at the age of 46. He was rated by some as one of America's greatest preachers. Others thought he was over-rated. Some thought he was humble; others detected a vein of conceit.

Revell has rendered a distinct service to the Christian world by publishing the sermons of Dr. Marshall. Read his book for its fresh eloquence, its picturesque phraseology, its kaleidoscopic picture of life, its consummate presentation of the Master of Men.

* * * *

LET'S READ THE BIBLE. Kenneth Clinton. The Macmillan Company. New York. \$2.00.

Many of our readers know Dr. James R. Clinton. His contributions have enriched our columns. Not so many of us have known his son, Kenneth. The present volume, the author's first, is significantly and appropriately dedicated: "To my father and mother whose devotion to the Bible and knowledge of its truths were spread richly in our home."

Numbers of us lack knowledge and skill in using the Bible. Our tendency

is to venerate rather than to utilize the Bible. Kenneth Clinton can help us. He faces frankly the neglect of Bible reading, analyzes the causes, evaluates the difficulties, then leads his readers up the "Stepping Stones" to the mountain peaks of Biblical knowledge and appreciation. Parents and Sunday school teachers will profit greatly by his plan for purposeful reading, individually and collectively. Ministers will find particularly helpful the sections on "The Bible and Life Experiences," "What Questions the Bible Asks," "The Bible and Public Worship" and the Appendix: "Planning Our Reading."

It is a pleasure to command this intensely practical book to our readers. No more appropriate gift could be made to a minister or Sunday school teacher.

* * * *

THE WESTMINSTER STUDY EDITION OF THE HOLY BIBLE. The Westminster Press. Philadelphia. \$10.00.

Although large and somewhat expensive, this Edition has many commendable features. Introductory articles, chapter and paragraph headings, the Scriptural characterization of each book, copious footnotes, the poetic form for poetry, a complete concordance, a chronology, a set of maps in full color, and other aids to Bible study contribute their special values to a book that really adds one library to another.

This quotation from the jacket seems to be a fair statement: "Prepared by scholars from different Protestant denominations, the Study Edition makes clear to its readers how the Bible came to be, and what the Christian Church believes about it. More than that, its every page is expressive of the conviction that the Bible, rightly understood—can speak to modern man the very word of God that he needs."

One could wish that all our pastors and church school teachers had access to this book. It is one of the miracles of grace that we have so much Biblical scholarship concentrated in one volume.

* * * *

PILGRIM EDITION OF THE HOLY BIBLE. Oxford University Press. New York. \$4.50.

This Edition was a grand idea. No, it is neither a Congregational nor a Pilgrim Press publication. Why didn't they think of it? Yes, the idea is good. It is a Bible with simple notes especially adapted for young pilgrims. Isn't that just what they need? It is, but this Edition is a dis-

appointment. It is the kind of thing one would have expected a generation ago. The results of modern Biblical scholarship are largely ignored. One is surprised to find the indiscriminate use of the proof-text method. New Testament meanings are read back into the Old Testament. The introduction to Genesis states that "It tells of the beginning of God's work of saving sinful man through the death of His Son, the Lord Jesus Christ."

Many ingenious explanations are set forth for the young pilgrims. For instance: "There are two periods of time, each of which may have been thousands of years long. One of them took place between the time when the earth was first created perfect (Gen. 1:1) and when it was laid waste (Gen. 1:2, first sentence). The other period of time took place between the moment when the earth was laid waste and the re-creation. The story of the re-creation begins with the second sentence of Genesis 1:2." The theology of the Pilgrim Edition will not be satisfactory to those who espouse modern Biblical scholarship.

* * * *

THE SEXUAL CRIMINAL. A Psycho-analytical Study. J. Paul de River, M. D., F. A. C. S. Chas. C. Thomas, Publisher. Springfield, Illinois. 281 pp. \$5.50.

The author has for many years specialized in the study of sexual criminality as a member of the police department of the City of Los Angeles. During the war he served on a committee for such study with the armed forces. Out of this vast experience he has taken a series of case-studies to illustrate the account: sadism, masochism and the psychological aspect of criminal investigation.

Sexual crime being on the increase, the author relates its rise to the diminution of social controls generally, because spiritual values have been put aside and religion displaced by "pseudo-intellectual and pseudo-scientific conglomerations of half-baked superficialities" posed as "philosophies of life." Every virtue, every strength, has its opposite negative. Thus sexual criminality is a component part of crime in general.

A pseudo-liberal religion and social-melioration, which see the race of men improved by a mechanically material improvement in their way of living thus misses the essence of religion and social philosophy. Freedom and restraint are component parts of one whole, in the sex life as in all the social being of man.

(Continued on page 15.)

The Orphanage

DEAR FRIENDS:

Almost anything can happen here. Something new has happened. Two groups of church women enjoyed "Open House" in our main building—one group as hostesses and the other as guests. My, what a fine time they had! It was a very real party with the lassies and matrons of the main building helping to serve, and to show one and all about the building. It was such a lovely way for many people to get acquainted with each other and to see what is being done to make this a real home, and what yet needs to be done. Miss Hattie Brakefield, Miss Lola Lackey, and the girls would wish me to thank the ladies for their thoughtfulness.

Did I tell you about the men from Suffolk who had dinner with the children and their matrons in the Baby Home? Well, they were here. Mrs. Truitt, John, Jr., and I ate with them, too. And it was a good time for the boys and girls who quietly took their places about the tables just as they are taught to do and when every head was bowed repeated together the thanks to God for their dinner. I was sort of surprised myself that they didn't ask me to "say grace," but the two matrons, Mrs. Nancy Whitt and Mrs. C. C. Branch, had decided that everything should be as nearly like the regular thing as possible. The men from Suffolk were: Messers. W. A. Daughtrey, L. S. Burton, O. J. Rountree, John C. Ramsey, Jr., J. Leonard Byrd, J. T. Judkins and C. W. Jones. Mrs. Truitt and I were so happy to see them and to have them see what is going on here. Who will be next?

Since the beginning of the year we have had representatives of many churches and Sunday schools here from each of the five conferences, but I cannot name them all because they were coming and going during the Laymen's Conference, and we were thrilled to have them everyone. Last week a very kind gentleman and his wife sat across the desk from me and told me how they wanted to help clothe one of our girls, how they wanted to buy something for all the children to use, and how they wanted to dress up one of the boys' rooms. I chose the girl for them, and they are on the job.

People are so good to us here. Fifty-one churches have responded since

January 1. Many others will do so before February is over. Our report this week is a good one, and I have faith in the churches to believe it will be equally as good next week. These boys and girls are worthy. They are thirsty for friendship and love. They touch my heart as they make so much out of so little. They love one another, and when they go away for a short visit to some class or friend they return with joy to be back home. Two high school girls told me this week what a fine visit they had just had with the Albemarle Church, but added: "How good it was to get back home." And I could see they meant it. Pray for these children that right here may be in the making some of tomorrow's leaders in things that are highest and noblest. When you remember that eighty-six thousand meals have to be served the little folks in a single year, that it takes more than a thousand dollars to buy their shoes for a year, and that with bad rainy weather the expense for clothes mounts, please cooperate with your Sunday school in that monthly offering—for a nickle or dime from many people will be the measure of success here for them.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 16 & 23, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$1,421.66
Beulah	\$21.81
Catawba Springs	32.50
Hope Mills S. S.	6.21
Mt. Auburn S. S.	4.19
Mt. Herman	6.00
Turner's Chapel	42.00

112.71

Eastern Va. Conference:	
Mt. Carmel S. S.	\$11.67
Norfolk, Rosemont	45.00
Suffolk S. S.	25.00
Waverly	21.00
Windsor S. S.	10.00

112.67

N. C. & Va. Conference:	
Apples Chapel	\$38.16
Burlington	220.07
Greensboro, Calvary	53.00
Hines Chapel	50.00
Reidsville	10.00
Union (Va.) S. S.	25.00
Winston-Salem	24.69

420.92

Western N. C. Conference:	
Pleasant Cross S. S.	\$10.31
Pleasant Ridge	25.00
Pleasant Union S. S.	10.52
Pleasant Union	20.00
Ramseur S. S.	26.92
Seagrove	15.00

107.75

Va. Valley Conference:	
Bethel S. S.	\$6.00
Bethlehem	11.00
Linville	18.23
Winchester	8.34

43.57

Georgia Conference:	
Vanceville S. S.	1.00
Total from churches	\$ 798.62
Total this year from churches	\$2,220.28
Special Offerings.	
Amount brought forward	\$1,325.49
Twin Creek S. S., West	
Manchester, Ohio	\$10.00
Church of the Covenant S.	
S., Greensboro, N. C. ...	10.00
Special gifts	257.18
Cash	.61
Mr. C. M. Yarbrough	5.00
Employees of B. A. Sellers & Sons, Burlington, N. C., Memorial to C. G.	
Perry	7.00
Mrs. Emma Darden	5.00
	294.79
Total this year from Special Offerings	\$1,620.28
Grand total	\$1,093.41
Grand total for the year ...	\$3,840.56

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Under the spell of their vision they arose and built for us a college. They were lacking in numbers and wealth but they were not lacking in faith and courage. They performed a heroic task. We, today, enjoy the fruits of their labors. In our abundance of resources, we should arise and extend that which they built. There is nothing that will hinder us other than the poverty of faith and the lack of courage. May we be inspired as we face a challenging task and a magnificent opportunity. Your college needs your support.

Previously reported	\$ 518.99
Eastern N. C. Conference:	
Mt. Auburn S. S.	4.91
Eastern Va. Conference:	
Damascus S. S.	25.00
Newport News S. S.	26.00
Oakland S. S.	20.44
Rosemont	50.00
Suffolk S. S.	58.13
Union (Surry)	20.00
Windsor S. S.	16.58
N. C. & Va. Conference:	
Burlington S. S.	142.29
Apple's Chapel	10.88
Durham S. S.	25.78
Greensboro, Palm Street	33.00
Ingram S. S.	33.82
Long's Chapel	30.00
Union (Va.) S. S.	10.00
Western N. C. Conference:	
Seagrove	15.00
Spoon's Chapel	20.00
Va. Valley Conference:	
Antioch S. S.	10.84
Bethel S. S.	15.08
Bethlehem S. S.	13.23
Linville	15.62
Winchester	8.34

Total \$ 604.94

Grand Total \$1,123.93

WORLD-WIDE PRAYER MEETING.

"Faith for Our Time" is the theme of the World Day of Prayer to be celebrated this year in more than 10,000 communities across the country on the first Friday in Lent, February 24.

The World Day of Prayer was originated in 1887 by an American woman, Mrs. Darwin R. Jones, who asked women of the Presbyterian Church to pray together on a specified day for mission work in this country. The day became an annual event in which other denominations joined.

This year it will be celebrated by Christians in 92 countries, from the Fiji Islands, east of the International Date Line, to the arctic and tropical regions on the other side of the meridian and prayer offerings will help support mission work around the world. Offerings last year in the United States alone amounted to over a quarter of a million dollars.

In American communities the service will be celebrated in churches, hospitals, factories and homes. A special prayer for world brotherhood will be shown on the screens of motion picture houses, and radio broadcasters and mayoral proclamations will urge citizens to observe the day.

The service, which is translated into hundreds of languages and dialects, reads in part:

"No one can legislate peace for the world if those in it are not at peace with themselves; no one can arouse strife in the world if each man is at peace, first with God, then with himself.

"Peace is in our hearts and not in our military might; peace is in strength of spirit and not in weapons; peace is within and not without. Nor can any one of us seek peace for ourselves to the exclusion of others."

This year's service was written by a Japanese woman, Miss Michi Kawai, YWCA leader and founder of a girl's school near Tokyo; and the poster for the World Day of Prayer, depicting the kneeling Christ, was painted on silk by a Japanese artist, Mr. Taikai Sadakata.

In Japan, World Day of Prayer offerings last year were used to help rebuild churches in Asia that had been destroyed during the war; this year the money will help train Japanese students for Christian work.

Celebrations of the day in this country are sponsored by the United Council of Church Women and its state and local councils which represent some 10,000,000 church women of over 80 Protestant denominations.

Offerings in the U. S. support in-

terdenominational mission work both here and abroad: help for the nation's estimated 2,500,000 migrant agricultural workers, for rural Negro sharecroppers in the South and for American Indians in the Southwest; support for eight Christian colleges in India, China and Japan, and for literature for thousands of the world's newly literate people; and welcome and guidance for the 26,000 foreign students in this country.

Mrs. Welthy Honsinger Fisher, author and lecturer who is the United Council's chairman for the World Day of Prayer, is at present on a visit in the Middle East. She is assisting in plans for the celebration of the day in countries there.

RECORD OF THE CHURCHES FOR 1949.

(Continued from page 3.)

48 with memberships between 50 and 99; 77 between 100 and 249; 32 between 250 and 499; 8 between 500 and 999, and one with more than one thousand members.

The fact that our churches have been established for long periods of time makes these figures serious. We are not growing! This brings us to the conclusion that our evangelistic passion is not glowing, and large numbers of our people have moved to new communities. This latter condition is reflected throughout the whole nation, because over 50 per cent of the American population has moved within the past ten years. While the population in North Carolina and Virginia has increased only about 7 per cent and 11 per cent respectively during that period, great numbers have moved their residences to new communities within the area. We organized no new church last year and have established no new church in growing areas of population during the past ten years, with the exception of Bay View in Eastern Virginia, Asheboro in Western North Carolina and Zion in North Carolina and Virginia, and the organization of Zion only was really effected during that period.

There has been nearly a 50 per cent turnover in pastors during the past year, and this circumstance has no doubt affected the work of the churches. But the more serious aspect of this fact is the dire shortage of pastors. We are not recruiting enough candidates for the Christian ministry to take care of our normal needs. During the past year we experienced a net loss of ten pastors through death, retirement and removal from the area. None was grad-

uated from seminary and only two from college. Elon College is admirably equipped to help us solve this acute problem, but our college is dependent upon the cooperation of Christian homes and churches. To meet our normal needs for pastors we ought to be enlisting fifteen ministerial students per year, and at least five each ought to be graduating from college and seminary every year.

Our total Sunday school enrollment is but 22,320, only about two-thirds as many as are in the membership of our churches. We need to strengthen this phase of our work. The coming of Miss Pattie Lee Coghill as Educational Secretary of the Convention, with her major emphasis upon Christian Education and Young People's Work, ought to result in much improvement here.

The work of the women of the Convention continues to be perhaps the most healthy aspect of our Convention, and the increased activity of the Laymen's Fellowship promises great things for our church.

Three major emphases—Evangelism, Stewardship and Church Extension—now under way for 1950 can make our record much more healthy. Our people are called upon to give active concern and participation in the *United Evangelistic Advance*, and in the *Enrollment of Tithers* as a definite expression of Christian Stewardship. These two great emphases can give us a new vigor, and they can supply sufficient funds with which to establish new churches, and with which to give adequate support to missions at home and abroad, to Elon College, the Christian Orphanage, aid to our retired ministers, Christian Education, and to the other enterprises of our church. May our record for 1950 exceed that of 1949.

WM. T. SCOTT,
Superintendent.

BOOK REVIEWS.

(Continued from page 13.)

For the technician in the field, the author gives invaluable keys toward understanding of the sex criminal and his acts: for the police officer, the law and the psychiatrist. There should be added the clergy, though that did not apparently come to the thinking of the writer. Ministers deal with more youth, in this related field, than does any other group of professional persons. They could learn to profit from the experiential wisdom of this outstanding student of the subject.

JOHN F. C. GREEN.
McKeesport, Penna.

A Church Is Born

That was the end of my Sunday morning golf. I had joined a church!" said Fred W. Spalding, Congregational Christian layman from Akron, Ohio, who spoke before the opening meeting of the Congregational Christian Board of Home Missions during the Midwinter Meeting in Cleveland.

Coming from the lovely little community of Fairlawn on the extreme western boundary of Akron, Mr. Spalding succinctly and with humor, told of how a church was born in the midst of a growing "white collar" community and has now become "a place to anchor in an uncharted sea . . . a fellowship with the greatest man of all time, Christ our Lord."

The church at Fairlawn started with just a Sunday School for the children under the direction of national and state Congregational Christian leaders. Then a parsonage was purchased and a minister came to Fairlawn. Each of the 61 children in the rapidly growing church school was then urged to bring their parents to church and it was at that point that Mr. Spalding and his neighbors lost out on their Sunday morning golf.

"June 6, 1946, was the fatal day for the first 49 members," said Mr. Spalding. "They formed the chartered group of Fairlawn Congregational Community Church. That was the end of my Sunday morning golf. I could no longer say it was just a church school—I had joined a church."

The little group worked hard, organizing, forming boards and committees and securing teachers. What they lacked in numbers and experience they made up in vision and determination.

"Some folks were not too anxious to join our fellowship because they did not feel that a school, which was the building in which we were holding our services, was the proper place in which to worship. They informed us that when we put up a building they would come and join us."

Two years after they had formed the chartered group Fairlawn Congregational Community Church had purchased three acres of land for a building.

Then came a hard blow. Their pastor left

for another field. This crisis tested the calibre of the new congregation.

No one even thought of quitting," said Mr. Spalding. "While the pulpit committee went to work to secure a new minister, we used any person we could get to fill our pulpit. A Rabbi took one Sunday, a Public Relations man from one of our large industries the next, and even the Mayor of Akron gave us a hand as well as pastors from other communities."

On January 16, 1949, Rev. Homer V. Yinger came to the Fairlawn Congregational Community Church from a big California parish.

"From that day on our church has been a beehive of activity," said Mr. Spalding. "People saw what was happening and joined with us. Our total membership is now 170. Our Pilgrim Fellowship has 21 members; our Scout Troop 15; our Cub Scouts 65; and our Girl Brownies 40. We have a Men's Club of over 50 active members and a Women's Fellowship equal in numbers. Sunday school classes are held for every age group from two years to high school and we are about to install a Junior Church."

At the beginning the little church had been underwritten by national and state boards, but once on the road with a new pastor the men got together to discuss finances and when they went out for their Every Member Canvass they coined the slogan, "Get Off the Dole."

When the canvassers returned one Sunday afternoon in October they had nearly reached their goal financially and were ready to start out on their own.

"Just what this church means to Fairlawn is a little difficult to say, but I am sure that it means a center of religious and recreational activity for one of America's finest communities. We are on the march and cannot be stopped. We have had our share of disappointments, but we shall carry on and our community will be a finer place in which to live. New friendships are being made every day. New families are moving into new homes. New homes are being constructed. To us our church has a definite meaning. To our new neighbors it means a place to anchor in an uncharted sea. To all of us together it means a fellowship with the greatest man of all time, Christ our Lord."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, MARCH 2, 1950

NUMBER 9

Reclaiming Our Century

[Abstract of address by DR. GEORGE HEATON, Pastor of Myers' Park Baptist Church, Charlotte, North Carolina, delivered at the 29th annual meeting of the International Council of Religious Education, February 12.]

The most calamitous and catastrophic half-century of modern history has caused a large number of people to abandon all hope of reclaiming this century. With H. G. Wells, they believe that "the story of the human race is rapidly coming to an end."

There are others who hold to a thin thread of hope that man will maneuver his way out. They think that poor engineering brought us to this impasse, and we have sufficient scientific skill to engineer our way out. By political strategies and scientific experiments they struggle desperately in a last ditch stand.

There is new evidence for hope in the signs of trends, not yet established. My recent visit to two important theological seminaries revealed former scientific, legal, labor and psychology students now devoting their lives to the ministry.

Although we stand at a point in history where we no longer have any margin for error, and where a single mistake might be irremedial, there are many who believe that we will turn the tide. This faith is not in what man can do, but in what God will do if man cooperates. We have witnessed this power at work in India through Gandhi; we have witnessed this power in Stuttgart, Germany, through an industrialist named Samuel Blattert. God is at work to reclaim this century. The God we believe in creatively seeks through physical and moral laws, through his impact upon persons, and the power that can be launched through creative minorities to save every generation. The struggle may not be won, but it can be won.

Certainly it will not be won unless individuals are transformed by the power of God. Certainly the century will not be reclaimed if the church is decadent and impotent. There is, however, a law of social appetite which draws together into corporate expressions like-minded people. The religiously alive will become the fellowship of the church, and the walls of division and smugness which imprisoned its vitality will burst assunder. No man-made strategies can hold back the yearning for corporateness on the part of the religiously alive.

Such a re-awakening would ultimately invade every area of life with persuasive power. Evil has done it; and so can good. The century may be reclaimed or lost; but the position of the Christian is very clear; we must be reclaimed ourselves and strive through the fellowship of the reclaimed to reclaim our century. With one who knows, the battle first hand we say, "There is a foe; there is a fight; there is a victory."

News Flashes

Dr. N. G. Newman is the supply pastor at our Newport News Church

Rev. Mack V. Welch has accepted a call to Palm Street Church, Greensboro, N. C.

The ministers of the Eastern North Carolina Conference met in Raleigh last Monday afternoon.

Dr. H. S. Harcastle began his ministry at Oakland and Berea (Nansemond) Sunday, February 19.

Sympathy to Dr. J. H. Dollar in the death of his eldest sister, Mrs. J. W. Wood, who lived at Roanoke, Ala.

There will be a special meeting of the Executive Board of the Convention at Elon College, March 16, beginning at 2:00 p. m.

Funeral services for William Joseph Bidgood, a member of Shelton Church in Portsmouth, were conducted on Saturday, February 11.

Rev. Henry Robinson spoke in observance of National Brotherhood Week at a meeting of the Burlington Kiwanis Club last Thursday evening.

Work is progressing on the new Educational Building of our Durham Church. Dr. Harrell and his people are to be congratulated on their forward-looking plans.

One can only pause in worship as he enters the newly arranged sanctuary of our Asheville Church. Much credit goes to Rev. Earl Weed for a splendid work being done at Asheville.

The Rev. John Doyle, a former U. S. Navy Chaplain, has been supplying the Shelton Church in Portsmouth since the death of Dr. Frank H. Lewis.

Rev. Thurman F. Bowers reports: "We had thirty-two of our churches and twenty of our pastors represented in the six 'Institutes on Evangelism' conducted in the North Carolina and Virginia Conference."

Rev. Charles Cecil Thomas, reared in our Shallow Well community, near Sanford, N. C., has accepted the call of the First Church, Norfolk. Mr.

Thomas was formerly pastor at Asheboro, and is now serving in New York State.

The Rev. Henry Robinson, new pastor in First Church, Burlington, was the speaker at the February meeting of the Hillcrest Parent-Teacher Association. He spoke on "The Future of Education."

Seagrove Christian Church of the Western North Carolina Conference received five members into its fellowship on Sunday night, February 19—four by profession of faith in Christ and one by letter of transfer.

The Elon College Singers appeared at the Rosemont Church in Norfolk on Sunday, February 19, and at the Suffolk Christian Church Sunday evening. These engagements marked the beginning of a three-day tour of our churches in the Tidewater area of Virginia.

LENT'S MESSAGE.

By C. Rexford Raymond.

Let Lent reveal the solace for our fears;
Our careless ease means mere futility;
Christ's way of life includes Gethsemane.
Communion in the Upper Room still cheers
Our comradeship. Good Friday down the years

Points up to Easter. Still we clearly see
Where power and peace abide in constancy;
The crown of thorns can glorify our tears.

Immortal gifts of love we would bestow
On those we loved long since who dwell afar
Beyond the darkling purple sunset sky.
Bereft, we ask our Lord to let us know
How gifts can go beyond the vesper star:
"Go, feed the hungry here," is His reply.

Supt. John G. Truitt of the Christian Orphanage, was guest speaker last week at the Wednesday study club at Burlington. He was introduced by Mrs. Cecil Yarborough, program chairman for the afternoon. The club met at the home of Mrs. E. E. Chapman.

The Rev. W. Stanley Carne, pastor of the First Christian Church in Portsmouth, was the speaker at the weekly meetings of the Men's Luncheon Bible Class (interdenominational) during January. Approximately forty business and professional men attend regularly.

Rev. A. Lanson Granger, a native of Norfolk, and a graduate of Elon and Yale Divinity School, has accepted a call to the First Congregational Christian Church, Newport News, Va. Mr. Granger is at present pastor of our church at Sayville, New York. He organized the Asheboro Church.

Dr. James R. Clinton conducted a preaching mission at Bethlehem Church, Disputanta, February 12-19. Rev. John Gallo, pastor, writes: "The whole church was spiritually revived and drawn closer to God." Dr. Clinton was one of the instructors at the Winter Institute for Ministers at Franklinton Center.

Twenty-four men and women from our Tryon and Asheville Churches met Wednesday, February 15, at 10:30 a. m. to consider the United Evangelistic Advance. The meeting was held in the recently renovated Asheville Church. Following the meeting, the group met in a fellowship hour at the table for lunch. Members of the visiting "Flying Squadron" were James Allan, Kenneth Register and W. J. Andes.

The Greensboro First Church observed Race Relations Sunday on February 19 in a very practical way. An offering was received at the church service for the rebuilding of a dormitory at Palmer Institute at Sedalia, N. C. This dormitory, housing more than a hundred Negro students (girls), burned recently. Fortunately most of the students were in Greensboro at the time of the burning and no one was hurt.

Rev. W. Millard Stevens, pastor of The Christian Temple, Norfolk, announces the following Lenten sermons under the general theme, "A Personal Search": February 26—"I Seek a Place to Serve," March 5—"I Seek God," March 12—"I Seek a Redeemer," March 19—"I Seek a Guiding Spirit," March 26—"I Seek the Meaning of Love," April 2 (Palm Sunday)—"I Seek Courage," April 9 (Easter)—"I Seek Hope."

The World Day of Prayer for the churches was observed last Friday afternoon (Feb. 24) in the Holy Neck Church. . . . Prayer services at Elon Community Church were under the direction of Mrs. W. T. Scott. . . . World Day of Prayer Services were held in the Newport News Church as a part of community activity. . . . The women of the Church of Wide Fellowship, Southern Pines, N. C., had their community service with Mrs. R. L. House as leader.

Dr. Jesse H. Dollar is preaching a series of Lenten sermons on the theme, "Looking Toward the Cross." The subjects of these sermons being given at Liberty Spring Church are: February 26—"The View from a Dis-

tance," March 5—"Qualities That Clear Our Vision," March 12—"Some Problems We Face," March 19—"The Faith Which Leads Us," March 26—"People We Meet Along the Way," April 2—"Through the Hosannas," April 9—"The Eternal Joy—He is Risen!"

NORFOLK CHURCHES HOLD LENTEN SERVICES.

A series of Lenten Services from 12:15 to 12:45 p. m. daily are being conducted for the churches of Norfolk in Epworth Methodist Church. The schedule of speakers are: Rev. W. Millard Stevens, Congregational Christian Temple, Norfolk, March 6-7; Dr. Theodore Adams, First Baptist Church, Richmond, March 8-10; Dr. E. A. deBordenave, Dean of Virginia Secondary Schools of the Episcopal Church, Tappahannock, March 13-17; Dr. J. Callaway Robertson, Superintendent of the Alexandria Methodist District, March 20-24; and Dr. Ernest Trice Thompson, Professor of Church History at Union Theological Seminary, Richmond, March 27-31. Dr. Joseph S. Johnson is host pastor.

DR. DOLLAR TALKS ON PALESTINE TRIP.

Dr. Jesse Dollar spoke on his trip to Palestine at the meeting of the Friendship Bible Class of the Liberty Spring Christian Church Tuesday night of last week. A covered dish supper was held prior to the business meeting and program.

Mrs. Joseph Savage presided and Mrs. Luther W. Wilkins, using as her theme, "Your Heart," presented the worship service. Mrs. Wilkins also conducted a reading, "God's Purse," with William Harrell, Mrs. Lewis Horton, Mrs. W. L. Turner, Charlie Nichols and James Lynch taking part. Prayer was offered by Mrs. William Harrell.

NEWS OF THE CHURCHES IN GROUP THREE (VALLEY CONFERENCE).

By REV. R. E. NEWTON, Pastor.

Mt. Lebanon Sunday School has outgrown our one-room church building. A generous fund has been raised to start the work of building an addition to the church to enlarge the church proper and to build Sunday school rooms. We hope to begin work in the spring or summer.

* * *

Leaksville.—Funds are being raised for the construction of a basement under the church. The need for this

improvement has been seen by some of the members for a long time. We are hoping that this will be accomplished before many months. This church was represented at the Laymen's meeting at Elon College, January 29. They gave their reports in connection with the regular church service Sunday morning, February 12.

* * *

Newport.—The Newport Church remembered the pastor's birthday with a food shower the third Sunday in January. Individual gifts of cash were received also. The church roof was recently painted. Additional Sunday school rooms, new rugs, a vestibule and many inside improvements are being planned. The attendance record for both Sunday school and church is good. We believe the church is going forward.

* * *

Dry Run.—A title has been secured to a strip of land in front of the church by which a new driveway, more convenient than the present one, may be built. As soon as weather conditions will permit, work is to be started. The interior of the church is to be painted, also. During the war, attendance dropped to a very low mark, but it is beginning to improve again.

* * *

Joppa.—This church seems to be taking on new life. The church is undergoing much needed improvements—the walls have been repared, electric lights installed, floors are to be sanded and varnished, the roof painted, the pulpit moved to a more advantageous point in the building and the main entrance changed. For a while it seemed that Joppa would fail, but a few faithful ones have kept the work alive. Now the prospects for the future are good.

The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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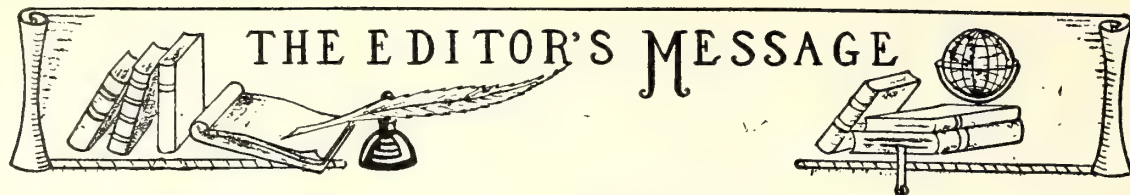
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THANKS TO TROUBLE?

Can you imagine a monument being erected to a bug? Can you imagine such a thing in our own United States honoring—of all creature—a bug that is perhaps the most destructive pest known to farmers?

Strange as it may seem, there is a monument to the boll weevil (that little nuisance that destroyed two hundred million dollars worth of cotton in a year's time) down in Enterprise, Alabama. It was erected in 1919 and bears this inscription:

**In profound appreciation of the boll weevil
and what it has done as the herald of
prosperity.**

The reason for this unusual monument, so we are told, is this: The farmers in that section of Alabama raised only one crop—cotton. When the boll weevil came into the United States from Central America, it began attacking the cotton plants. It did so much damage that much of the farmers' work went for nothing. The farmers could not make enough money from cotton to keep their families alive. Something had to be done and done quickly. Then the idea came that they could grow other crops, and they began planting peanuts, sweet potatoes, etc. They learned that it was possible to realize more money through diversified farming. So they are better off now than they were years ago when they planted only one crop and depended on "King Cotton" for a living. They know now that their soil will grow other crops, and their best plan is to plant several instead of depending on one. Then, if one crop fails they have another to fall back on. The monument is no joke.

W. L. Gibson, Jr., Professor in the Department of Agricultural Economics and Rural Sociology at V.P.I., has made a study of "Diversification in Virginia Agriculture." His findings are summed up in this paragraph: "Virginia has a great diversity in agricultural production. A large number of farm products, including poultry, tobacco, dairy, beef cattle, fruits, hogs, vegetables, peanuts, sheep, cotton, grains and flowers are important segments in the State's agricultural economy. It is significant that no one of these enterprises accounts for as much as one-fourth of the total cash income received by Virginia farmers. Furthermore, the leading five enterprises produced only two-thirds of the total farm cash income during 1944-48, although each returned more than 25 million dollars per year. Slogans such as 'Dairyland' or 'The Wheat State' do not adequately describe Virginia's agriculture, for she is a farm-products State with emphasis on the plural."

The facts would be substantially the same for North Carolina. A new economy is emerging in the South. King Cotton is dead. Long live diversification!

The church is the custodian and the beneficiary of this expanding economy. Stewardship should reach

new levels. Our Christian World Mission should find generous support from this region. Here is a field for new churches. The blessings of God are manifold. Out of trouble and poverty have come new visions and new resources. Under the leadership of God's spirit we look to the future with eagerness and confidence.

Guest Editorial:

THE DECISION IN BROOKLYN

Judge Steinbrink has thrown a monkey wrench into the wheels that were turning toward union between the Congregational Christians and the Evangelical and Reformed Church—and into the workings of the whole ecumenical movement. Upholding the Cadman Memorial Church in his decision rendered in Brooklyn, January 26, Judge Steinbrink declared the General Council of the Congregational Christian Churches impotent "to merge or unite itself with the Evangelical and Reformed Church or the General Synod thereof, or with any other body or organization whatsoever."

Issues of tremendous importance arise from this decision. Has any civil court the right to dictate to a church on matters of polity? An implication of Judge Steinbrink's decision is that since the polity of the proposed United Church of Christ is at variance with the traditional polity of the Congregational Christian Churches, the General Council of the Congregational Christian Churches has no right to proceed with the union. Have we not here a dangerous infringement of our long-established separation of church and state?

Further, if this decision stands will it not longer be totally impossible for denominations held together on the congregational pattern ever to unite with each or with other denominations? Can present conversations between the Northern Baptist Convention, and the Disciples of Christ, for example, lead to anything but a dead-end block?

These issues are disturbing. So is the present apparent frustration within our two denominations as we approach the date set for the consummation of our union. So is the breach of fellowship engendered by this trial in the Congregational Christian Churches. But all is not frustration. The impulse to arrest the break-up of Protestantism and reunite in the spirit of Christ these fragments of his broken body is not stifled by an adverse judicial decision any more than the prayer of Jesus "that they may be one" was ever invalidated by the devices of men.

Across the line between our two denominations there has been created during these years of negotiation a fellowship in Christ too strong because it is in Christ to suffer frustration at the carping of critics or the adverse decision of a secular court.

Since the decision was rendered, we have been in conversation with leaders of both the Evangelical and

Reformed Church and the Congregational Christian Churches. It is as yet too early to know the next steps.

Readers will be glad, however, for the following statement by Dr. L. W. Goebel, president of the Evangelical and Reformed Church, written originally to the secretaries of the boards and agencies of the church but released by him for publication:

"Word has just reached me that the decision of the judge in the Brooklyn case has been unfavorable to the General Council of the Congregational Christian Churches. I trust that the Evangelical and Reformed Church will not immediately assume that no

way can be found to accomplish the task to which we have set our hands for the past ten years. I assure you that the leadership of the Congregational Christian Churches, perhaps in conference with the E. and R. people, will seek a solution to this, for the moment, apparently difficult problem. A recent visitor from the World Council of Churches to America, in making his report, said that Americans act on the principle, 'The difficult we do at once; to accomplish the impossible takes time.' Not as Americans, but as Christians, we are accustomed to attempt what may seem to be impossible."—*The Messenger*.

A Minister's Responsibility as a Preacher

By REV. ROY C. HELFENSTEIN, D. D.

Pastor, First Congregational Christian Church, Richmond, Virginia

"The call of God in Christ Jesus" goes out to men and women in every vocation and profession, but "The call of God to the work of the Christian ministry" is singularly unique in its urgency and in the penalty involved for one who refuses to answer the call—the penalty of "Woe is me if I preach not."

Individuals are not called of God into the ministry because of any favoritism; nor is any favoritism to be expected by one who accepts the call. Neither should there be any distinction between the secular and the sacred in one's recognition and thought, for all of human life is sacred. Life and time and whatever contributes to the well-being of individuals (created in the image of God) and of society which is God's major concern, is sacred.

Some men can serve God and humanity just as acceptably, just as worthily and just as definitely as farmers, merchants, teachers, physicians, engineers, mechanics, authors and all the rest as others can serve as ministers or as missionaries. By aptitude, fitness, and liking, God calls men and women into this field of service and that. But in God's call to men to enter the Christian ministry, there is a distinct difference from His call to men whom He would have enter other fields of service. There is a sense of duty before God, a sense of oughtness, a feeling of moral obligation, a compunction of conscience involved in the call to the ministry not likely experienced by those called into other fields of service to God and man.

God's call to other fields of service involves more of a sense of need, a sense of opportunity, a sense of spe-

cial fitness—all of which will also be found in varying degrees, but not as determining factors, in God's call to the Christian ministry. Only in God's call to the Christian ministry is there likely to be any feeling of oughtness, of duty to God and of moral obligation.

I presume that most of us who felt called of God to dedicate our lives to the Christian ministry accepted the call with very great reluctance. The harder the struggle any man made in trying to stay out of the ministry, perhaps the surer the evidence that he should get into the ministry and the surer the evidence that his call to the ministry was from Divine Headquarters.

Dr. Charles Spurgeon, the great English preacher of a former generation, in his Matriculation Address used to say to his first-year students at the Metropolitan Theological Seminary in London—"Young men, you are here to begin your preparation for the work of the Christian ministry. I trust that none of you has come to prepare for the work of the ministry unless you definitely feel called of God to preach. And with all sincerity let me say to each of you—if you think you can be happy in any other field of human effort; if any of you feel that you could be happy teaching in a school room, working behind a counter, laboring in a shop or factory, or tilling the soil—if any you believe in your heart that you could be happy in any other work than the ministry, my advice to you is to pack up your things and go back home; and do it tomorrow. For the ministry is only for men who have no alternative. It is only for men who cannot be happy outside the ministry."

Dr. Spurgeon was not only a great preacher for his day, he was also a keen psychologist. He was absolutely right in the advice he gave the young ministerial students of his day. It is nothing less than tragic for any young man to decide to enter the ministry because a doting parent, aunt, uncle or other relative has been deeply anxious that he do so. Young men who contemplate entering the ministry as a life work should do so only in response to a sense of personal conviction and a sense of duty before God. But it is not strange that one should marshall up all the reasons or excuses he can conjure in supporting his declination, because there is so much involved. His decision touches both life and death—both time and eternity. What a stupendous responsibility for any man to assume—the responsibility of being a spokesman for God and a spiritual guide for his fellow men!

Well do I remember the struggle I had personally in this matter. And scores of ministerial friends have told me that they experienced a similar struggle even though in a different setting and pattern. It was during my senior year in high school that I rather resented occasional thoughts that tried to lodge in my mind to the effect that I ought to follow the example of my father and his brother in preparing as they did, by going through college and seminary, to invest my life as they had invested theirs in the work of the Christian ministry. I tried to fight off the very suggestion by assuming an attitude of indifference to the church and seeking acquaintance with the so-called "ways of the world."

Those were the most unhappy days of my life. I did not want to be a preacher, because of considerations too numerous to mention. I drove all impulses seeming to be directed to that end from my mind as quickly as I could. But as time went on, thoughts of the ministry "would not out" from my mind. It all made me very uncomfortable. I so wished that I might be left free to do what I wanted to do and to be what I wanted to be—to make my decision regarding my life work in calm deliberation as my pals were able to do in deciding their life work in fields other than the ministry. But an assumed indifference to the church and its message made me increasingly unhappy. So in self-defense I decided that by responding to the challenge of the church I might be able to be freed from the thought that I ought to be a minister.

(Continued on page 8.)

CONTRIBUTIONS

DOWN IN FLORIDA.

Before we left Suffolk on February 1, I was urged to write a news letter for THE SUN while in Florida. Well, in keeping with that request and promise I am ready to begin.

In the first place it should be stated that this is not a pleasure trip nor a vacation. One objective, while here, is to do some much-delayed work on a manuscript for a book on the life and work of my dear friend, the late Dr. W. W. Staley. In a busy pastorate I have not been able to find time to complete this work of love for him. I am hoping to make much progress on that unfinished work before our return to Suffolk about March 15.

On the third Sunday in June, 1898, I began my pastoral work in Nantsemond and Isle of Wight Counties in Virginia. On the fourth Sunday in January, 1950, I preached my last sermon, as pastor, at Berea Church, Driver, Va. Between these two dates many things have come to pass during my ministry. Funerals and marriages, new members received, church buildings erected and modernized, systematic business methods introduced in the local churches—these are some of the elements in the work of these years. It has been a long period of rich fellowship for the pastor.

It seems strange to be without a pastoral charge. But the rating now is "pastor-emeritus." Two strong ministers have accepted the call to my former charge. They will carry on with joy and greater success. They increase and I decrease. The kingdom moves on while new men fill the places vacated by retirement or death. I am very happy over the entire situation and their success and prominence will have my hearty approval and support. I am glad I have lived to be old enough to become a "pastor-emeritus."

While we feast our eyes upon the beauty of Florida, and find more time for quiet meditation, we find ourselves turning back the pages of memory to review some of the blessings of our fellowship. Some pleasant parties were given, in our honor, during the closing weeks, and some valuable gifts were bestowed upon the pastor and wife. For these and all other favors we are deeply grateful.

During whatever time the Lord grants unto us to live, we shall be glad

to render such service to the church as health and opportunity may permit. It will be a joy if I may yet preach, as occasion may arise, and give some Bible stories in the form of book reviews to such groups as may desire this type of teaching. In the meantime here are many good wishes for SUN readers. We may write again later.

I. W. JOHNSON.

FROM OVER AT HIGH POINT.

Our hurried visit to High Point last Sunday morning was a very rewarding one. It was wonderful to see Rev. Ben Joe Earp sitting up in a chair! His condition seemed much improved, and he gave every indication of feeling much better. Although he still spends most of his time resting in bed, he is eager to have visitors find him in a chair.

His grandson proved that he has inherited characteristics of a preacher. He prattled on and on with an endless chain of talk: "Grandpa, when I'm four years old in May, it will be springtime. Then you can get up and go outside and play with me." Grandpa responded with a grand collection of Bible stories to which the youngster listened with rapt attention.

At Sunday school on Sunday morning the little folks in the primary department surprised me by singing "Happy Birthday to Margaret." Then I told them that my mother and I had always celebrated our birthdays on the same day, because I had been born on my mother's twenty-first birthday.

There is no finer welcome than that which comes from the people in a church at home. That's the way the folks at High Point make a visitor welcome. For the morning worship service one of the ladies of the church asked Kelsey, Jr.—our nearly-four-year-old son—to sit with her while I sang in the choir. From there I had a chance to watch the child as he listened to Rev. Madren's fine sermon on Amos, the greatest of all prophets. (As we sang, my mind flashed back through the years and I could see all three of Dad's girls sitting in various church choirs of the churches where Dad has ministered.)

The coming week's calendar of events for the High Point Church was

very busy. A special meeting of church officers and Sunday school teachers was called so that a study could be made of ways and means of more effectively working together. The Ladies' Aid meeting was announced for Monday night to be at the home of Miss Louise Patton. These and other activities indicate steady growth.

A member of the High Point Church continues to impress me with her remarkable service. We call her "Grandma" at the church, even though actually she is a great-grandmother. When you greet her, she holds tightly to your hand, and with honest humility says: "I can't see very well, and I can't hear a word the preacher says, but I know it's my place to be here at the church." Her hand trembles, but there is warmth and strength in her handclasp. Her weak eyes fill with tears, but it cleanses your faith to look into them. Her feet hesitate and falter, but they faithfully find their way to the House of the Lord on each Sabbath Day.

After lunch there was little time to talk with Mr. Earp, because other friends came to spend Sunday afternoon with him. He has tried to let it be known how very much he appreciates the cards, the letters, the gifts that have come from his friends. At Christmastime cards reached our home from every field where Dad has served as pastor and from many other parts of the Southern Convention. Letters of encouragement have come from Elon classmates, from minister associates, from friends—not only seasonal greetings but time-consuming letters, full of comfort and hope. Not only have letters been written to Dad, but also many people have written to Mother to whom the past nine months have also been very strenuous. Several churches have sent letters from the congregation. At Christmastime a delegation brought a gift of \$56.00, raised by the Palm Street Sunday School at Greensboro, N. C., where Rev. J. Everett Neese is pastor. The Ladies' Aid of the High Point Church sent a present of pajamas from their Christmas party at Mrs. Olin Smith's house.

During the holidays as we read letters and cards together, I asked many questions concerning the identity of folks among whom we have lived during the past years. I marvelled at Dad's keen recollection of names, places and events. We skipped from the Valley of Virginia to Georgia and back to North Carolina. Always he was first to give the connecting link

(Continued on page 7.)

News of Elon College

By PRESIDENT L. E. SMITH

ELON COLLEGE BELONGS TO US.

By SUPT. WM. T. SCOTT.

Recently I had occasion to go through the bound volumes of THE CHRISTIAN SUN from 1927 to date. In the course of that "chore" I was particularly interested in the issues beyond 1931 as they pertained to Elon College. I had brought to my mind most vividly the most serious condition of Elon College when Dr. L. E. Smith responded to the command of his college and the Southern Convention that he undertake the presidency of the college. We just about lost Elon following 1931! In the paths of the onslaught of a great depression Elon found herself pretty much like England immediately after the fall of France when Winston Churchill came upon the scene with his indomitable courage. A man of less courage than Dr. Smith to steer Elon's course when she faced a staggering debt, with little credit, with a reduced student body, could not have stood up under the pressures of the terrific job ahead.

A review of the record will show that immediate plans were set in motion for liquidating the debt, re-establishing credit, increasing the student body, strengthening and paying the faculty, increasing endowment, improving the physical properties, etc.

Elon today has a capacity student body of over 800, a faculty of over 40 well qualified men and women. With good management the budget of the college is balanced each year, despite limited income from endowment. Few colleges in America has as good a record in management and in maintenance of a first-class school upon such limited resources.

If we look at Elon today we see a much improved physical property, greatly increased endowment, and a college fully accredited by the Southern Association of Colleges and Secondary Schools. I pay this unsolicited tribute to Leon Edgar Smith.

In lauding Dr. Smith's efforts, he would be the last to wish to have accorded him the honor for Elon's progress since 1931. He could never have done what has been done without the prayers and support of his associates in our churches. Neither can Elon maintain herself and take her place in

this new day without the increased financial support of our constituency. The needs for Christian institutions of college level were never greater than today. Elon is our Southern Convention's contribution for the training of youth for Christian living and service through Christian vocations as well as through so-called "secular" vocations. The atmosphere in which our youth are trained will make the difference whether or not they will make their life Christian or secular. Elon is the one institution in which we can help determine the policies, curricula, and the type of teachers who are to counsel our youth. Elon belongs to us.

Let us arise to a new appreciation of Elon and to those who have guided her course thus far. Let us arise to the support of our college, that she may fulfill her destiny as our church institution. Elon has gone far since 1931. Let us help take her on to her rightful place of usefulness for the days ahead.

APPORTIONMENT GIVING.

Previously reported	\$1,123.93
Eastern N. C. Conference:	
Fuller's Chapel	33.00
Henderson	94.00
Eastern Va. Conference:	
Bethlehem (Disp.)	10.00
N. C. & Va. Conference:	
Hines Chapel S. S.	7.40
Union (Va.)	10.00
Western N. C. Conference:	
Big Oak	20.00
Pleasant Grove	5.00
Va. Valley Conference:	
Joppa	7.00
Mt. Lebanon S. S.	15.00
Newport S. S.	23.00
Total	\$ 224.40
Grand total	\$1,348.40

FROM OVER AT HIGH POINT.

(Continued from page 6.)

of a misplaced person by stating a maiden name, a street address or a date. Through the years he has trained himself to remember a name, a face, an address. The training has proved very effective.

Mr. Earp wishes so much that he could make his gratitude known. He feels sometimes that His near one year's illness has come to him that he may in some measure come to recog-

nize and recount the great host of friends who seem to surround him on the many sides of life.

The pianist at High Point Christian Church said Sunday, "We hope that he can attend church in person on Easter Sunday."

MARGARET EARP FRIEND.

WELCOME, TWICE WELCOME.

Some years ago I read a book which contained the lectures which a distinguished Englishman gave at an American Seminary. At the close of his preface to the book he expressed his appreciation to the faculty and students of the seminary for their courtesies and kindness to him during his stay at the school. Then he added, "There is not a sheer human kindness in the world, and I believe ministers get more than their share of it." I want to say "Amen" to that statement.

Take for instance the closing days of my ministry at Newport News. As the old Negro said, slightly mixing his metaphors, they "Welcomed our departure" in a generous way. Mary received several gifts from individuals. The Cosmopols gave her a lovely silver bowl, and the members of the Primary Department of the Sunday school gave her a lovely cameo brooch. At the last Family Night Covered Dish Supper which we had, the Golden Rule Bible Class gave her a corsage of beautiful flowers with a background of dollar bills as the foliage. Pretty leaves, those one dollar bills! The class also gave her a Sterling silver spoon that matched her flat silver.

I received gifts, too. Troop 16, Girl Scouts, bless their hearts, gave me a sturdy hammer and a set of fine screw drivers—something which I needed for my hobby shop. The Cosmopolitan Club gave me a sturdy quarter-horsepower motor for my shop. And the church tendered us a reception on our last Friday night with them and presented us with a purse containing one hundred and fifty dollars in cash. The reception was a happy occasion with a large number present, including fellow-ministers who brought words of appreciation, and with refreshments served by lovely young women in their pretty party dresses. A reception line consisting of officials of the church and the pastor and his wife received the guests as they entered the social hall which was appropriately decorated for the occasion. Our hearts will be warmed up.

(Continued on page 10.)

Christian Missions

At Home and Abroad

MISSION PERIOD BEGINS.

The Mission Period for the Convention begins March 1 and closes June 30. This period—March, April, May and June—if observed will result in raising our sights and we shall see our world through the eyes of our Lord, whose spirit is the inspiration of all missionary endeavor.

We gratefully acknowledge your generous support of the cause of missions during the past year, and we humbly ask for your continued support of the World Mission of Jesus Christ. This year is perhaps as critical as any in our world history. Moral foundations are being shaken and new gods of nationalism are threatening to engulf our world with materialism. Jesus Christ and His gospel of love, goodwill and brotherhood are the only hope. Foundations are perhaps this year being laid either for world brotherhood or world strife. Wherever our missionaries are at work at home and abroad they are powerful forces for the understanding and well being of all people. We believe you will do all you can to promote Christian missions during this Mission Period. Please call upon us if we can help.

Our Mission Board has adopted a courageous budget of \$66,007 for 1950 for missions at home and abroad. Every penny of this budget is needed if we are to do anything like our share in the Christian missionary enterprise. This budget can be raised by the good people of our churches by the simple use of the Cent - A - Meal Plan.

We cannot, we must not fail the Richard Jacksons, Riggses and their comrades in China during these trying days. Africa, Japan and the Islands of the Seas need the good news of God in Christ. We have a foreign missionary parish of 30,000,000 people who are looking to us for the gospel. No other church will take this good news to them if we fail. Our entire Foreign Mission goal of \$27,314 must be raised if we are to do our reasonable share.

Let us also look at our beloved homeland. Evil forces are strongly bidding for supremacy here also. If the world is to become Christian—it is essential that America become Christian! America will never be Christian until Virginia and North

Carolina—the area of our Convention—become Christian! This necessity strikes near home. It calls for a deeper dedication of us all.

America is on the move. Approximately 50 per cent of the people of America have moved within the last ten years. Whole new communities have sprung up about us. These new communities right here at home need the message of Christ through our church. For example, here is one new community of 400 homes which is open for us to enter, organize, and help build a new church. A generous offer of spacious lots—valued at \$6,000 have been offered us by a Chris-

HERE IS HOW IT CAN BE DONE.

* * * *

It can be done by the CENT-A-MEAL PLAN. The Plan is simply this: Ask each family of your Church and Sunday School to take one of the CENT-A-MEAL stickers, put it upon a box or glass jar, placing it upon the dining table, and at each meal during March, April, May and June drop in at least a penny for the work of the Mission Board at home and abroad. Then on the first Sunday of each month let each family empty the CENT-A-MEAL container, put the monthly offering in an ordinary envelope. This is sent to The Mission Board, Elon College, N. C. Some churches have the presentation on Easter Sunday with the regular Easter offering for Missions.

tian layman. Shall we accept this opportunity and offer? You and your church hold the answer.

Other examples—two other new communities are ready for us to enter. In one a lot has already been provided and in the other lots are available.

Likewise, there comes the call for assistance from already established churches which are not strong enough to maintain adequate pastoral leadership to meet their growing needs and opportunities. We need to answer the call from these churches and help them grow into strong and substantial churches.

For Home Missions our Mission Board needs the minimum of \$31,693 to fulfill its responsibility on behalf of the churches of the Southern Convention for new churches, strengthening present churches, and promoting the cause of Christian Missions.

We lay before you the great concern which is on our hearts. "The field is the world"; "Go ye into all

the world and preach the gospel to every creature"; "Father, as thou hast sent me into the world, even so have I also sent them"; "God was in Christ, reconciling the world unto himself, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech . . . by us."

Wm. T. Scott,
Executive Secretary.

MINISTER'S RESPONSIBILITY AS A PREACHER.

(Continued from page 5.)

Then when I became a sophomore in college I was elected president of the College Y.M.C.A. This position carried with it opportunities to address Y.M.C.A. groups on religious topics in other schools and in churches of the city where the college was located as well as speaking to various young people's groups in churches of neighboring towns. The conviction that I ought to enter the ministry grew upon me as I responded to these opportunities for bearing Christian witness. I felt I should give up my Y.M.C.A. position, so as not to have such unpleasant thoughts (as that I ought to prepare for the ministry) molest my peace of mind. I was willing and glad to bear my Christian witness if only in doing so I would not be troubled with "the hounding thought" that I ought to be a preacher.

I had tried to free my mind of that troubling thought by teaching school and coaching athletics for a couple of terms. But in that experience the opportunities for service which the Christian ministry offered kept pressing for consideration. I was invited to supply the pulpit of a flourishing new Congregational Church two stations out from Des Moines, Iowa, while the retired minister who had organized the church and directed its building campaign went to California for the winter months as was his custom. I accepted the invitation but with the distinct understanding that I was not a ministerial student and that I purposed to enter the legal profession. I insisted that my messages were only talks and not sermons (as was definitely the truth) and I asked the people to please not call me "the boy preacher" as some did. But little did I realize that every Sunday was bringing me closer to the place where I would have to surrender.

During the Christmas vacation in a Religious Emphasis campaign for the

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

INSTITUTES TO BE HELD IN MARCH.

"What shall I do about my child's attitude toward attending Sunday school?" "How shall I go about teaching Christian education in my home?" And, "Where am I going to find time for it?" These are some of the perplexing questions mothers are asking these days.

Dr. Paul Reynolds, Secretary of Family Life and Young Adults, Division of Christian Education of the Congregational Christian Churches, Chicago, Illinois, is the expert who will assist the mothers in finding the answers to these and other family problems at the Institutes which are scheduled to be held in March to take the place of the District Rallies in Eastern Virginia, Valley of Virginia and North Carolina.

The Church and the home go hand in hand in training for Christian living but the home has priority—"train up a child in the way he should go"—cannot be delegated entirely to the Church; each parent has a responsibility to see that every child has a Christian home in which to be nurtured. We attend our garden clubs to learn to grow beautiful flowers around our homes. We are energetic members of the home demonstration clubs in attempting ways to beautify our homes.

These Institutes are planned primarily for the women of our conferences to get a better understanding in ways to develop beautiful lives for God's Kingdom. I hope the older women of our churches will encourage the younger women to attend. They are the homemakers of today, and they have the building of the churches of tomorrow. We cannot afford to miss this golden opportunity to receive help from one who is so well qualified to give us this assistance.

MRS. GARLAND SPRATLEY,
*Chairman, Family Life
Department, Southern
Convention.*

CAROLINA, BEREÄ, HOPEDALE HAVE JAPAN REVIEW.

On Friday night, February 10, Miss Pattie Lee Coghill reviewed the study book, *Which Way Japan*, for

Carolina, Berea and Hopedale Churches. Following the study, a fine fellowship hour was enjoyed in the home of the minister and his wife, Rev. and Mrs. Bland Leebrick, when coffee and doughnuts were served. Mrs. Harold Ingle, superintendent of the Burlington District, was also present.

WORLD DAY OF PRAYER AT BETHLEHEM CHURCH.

The World Day of Prayer was observed Friday night, February 17, at 7:30 o'clock at the Bethlehem Christian Church with the Cypress Chapel, Liberty Spring and Bethlehem Christian Churches participating.

Dr. Jesse Dollar of the Liberty Spring Church was the principal speaker.

Mrs. T. H. Dilday, president of the Bethlehem Missionary Society, presided. A program had been arranged by the presidents of the churches' missionary societies.

MISSION SOCIETY HOLDS MEETING.

The Woman's Missionary Society of Cypress Chapel Christian Church met Sunday night, February 12, at the home of Mr. and Mrs. Paul Parker, with Mrs. J. W. Jones presiding.

Devotionals were conducted by Mrs. Henry Rountree. Her subject was, "What to Labor For." She read a part of the 6th Chapter of St. John. Mrs. Grady Brown and Mr. and Mrs. Paul Parker sang one verse of "Saviour Lead Me, Lest I Stray." Mrs. Rountree closed with prayer.

The society accepted the invitation to meet with the Woman's Missionary Society of Bethlehem Christian Church for the World Day of Prayer which was held February 24 at 7:30 at Bethlehem Church. The Society will entertain the Cypress Ruritan Club in June.

Mrs. G. C. Mann taught the Bible Study from the Book of St. John. Mrs. Frank Harrell and Mrs. Roy Brinkley gave the program with Mrs. Grady Brown reading the "House Wife's Version of the 23rd Psalm." Mrs. Paul Parker read "The Health Woman's Plea." Mrs. Henry Rountree read "Which." Mrs. Roy Brinkley read "Prayer Still a Mighty Re-

deeming Force." Mrs. J. P. Byrd read "Call for Pulpits on Fire."

The group sang the "Old Rugged Cross," and "Help Somebody Today." The group was dismissed with prayer by Miss Nettie Harrell. The society will meet with Mrs. G. C. Mann in March.

NEWS FROM THE VALLEY WOMEN.

The Woman's Board of the Valley Conference met on February 6, at 10:30, at Bethel Church. Miss Verdie Showalter, president, presented the opening thought, "I will lift up mine eyes unto the hills from whence cometh my help." Mrs. E. J. Rohart offered prayer.

The duties of the Departmental Superintendents were discussed and a complete mailing list worked out.

Plans were also made for the Family Life Institute on March 21, with Dr. Paul R. Reynolds as guest speaker.

The president gave an interesting talk on the Cleveland joint assembly with the E. and R. women.

There was good attendance and a fine spirit of cooperation and fellowship.

The ladies of the church served a hot lunch at the noon hour.

MRS. J. E. BRYANT.

MRS. CARL WALLACE REVIEWS BOOK AT LIBERTY (VANCE).

On one of the foggiest nights that people could remember, about 125 women gathered at Liberty (Vance) for a book review on Saturday night, February 12. The book, *Missions at the Grass Roots*, was reviewed by Mrs. Carl Wallace, Superintendent of Spiritual Life in the North Carolina Conference, and wife of the minister of New Hope and Beulah Churches. The following churches were represented: Henderson, Fuller's Chapel, Mt. Auburn and the Methodist Church near Mt. Auburn, New Hope, Beulah and Liberty—all with good delegations!

After the book study, a fellowship hour was enjoyed in the annex. The beautiful Valentine decorations included candles softly burning on a beautifully arranged table and a heart-shaped centerpiece of red carnations. Coffee was poured by Mrs. H. F. Mitchell, president of the local society and Mrs. C. Fred Wright, wife of the minister. The worship service was led by Mr. Wright, and the speaker introduced by Pattie Lee Coghill. The meeting was arranged by Pattie Lee and Mrs. E. M. Carter, District Superintendent.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

CONGRATULATIONS ON ELON NUMBER.

Congratulations to President Smith, the Editor and Managing Editor of THE CHRISTIAN SUN, and contributors to the special Elon College Number of THE SUN on February 16. This issue was mailed to more than 4,000 Congregational Christian pastors throughout the United States, in addition to the regular subscribers. The facts contained therein ought to give us of the Southern Convention a new sense of pride in possessing such an outstanding institution as Elon.

WM. T. SCOTT.

MISSIONARY OFFERINGS.

REPORT FOR JANUARY 1-31, 1950.

Home Missions.

Eastern N. C. Conference:	
Morrisville S. S.	\$ 2.25
New Elam S. S.	6.62
Oak Level	1.00
Pope's Chapel S. S.	2.25
Wake Chapel S. S.	18.80
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	6.35
Damascus S. S.	75.00
Mt. Carmel S. S.	2.65
Newport News S. S.	22.89
Norfolk: Rosemont	28.00
Portsmouth: First	4.75
Suffolk S. S.	37.50
N. C. & Va. Conference:	
Bethlehem S. S.	5.00
Burlington S. S.	26.17
Hines Chapel S. S.	1.50
Ingram S. S.	9.00
Liberty	9.00
New Lebanon S. S.	10.00
Pleasant Grove	10.00
Western N. C. Conference:	
Flint Hill (M)	1.78
Hank's Chapel	50.00
Pleasant Grove	5.00
Valley Va. Conference:	
Linville	5.13
Mt. Olivet (G) S. S.	9.61
Mt. Olivet (R) S. S.	10.00
New Hope S. S.	2.84
Winchester	13.92
Wood's Chapel S. S.	10.00
Missions Council	5.00
Woman's Board:	
Regular	1,366.66
Young People	129.84
Special	57.30
Carroll County	10.00
Individual	2.50

Total for Home Missions .. \$1,958.31

Foreign Missions.

Eastern N. C. Conference:	
Morrisville S. S.	\$ 2.24
New Elam S. S.	6.63
Oak Level	1.00
Pope's Chapel S. S.	2.25
Wake Chapel S. S.	18.81

Eastern Va. Conference:

Bethlehem (Nans.) S. S.	6.35
Mt. Carmel S. S.	2.65
Newport News S. S.	23.89
Norfolk:	

Bay View (Timothy & Silas Chang—Christmas)	6.35
Rosemont	28.00
Portsmouth, First, S. S.	4.75
Suffolk S. S.	37.50

N. C. & Va. Conference:

Burlington S. S.	26.18
Danville (Shaowu)	20.00
Happy Home	30.58
Hines Chapel S. S.	1.50
Ingram S. S.	8.33
Monticello	27.00
New Lebanon S. S.	10.00
Pleasant Grove	10.00
Reidsville S. S. (T. Chang) ..	10.00

Western N. C. Conference:

Flint Hill (M)	1.79
Hank's Chapel	50.00
Pleasant Grove	5.00

Valley Va. Conference:

Linville	5.13
Mt. Olivet (G) S. S.	9.62
Mt. Olivet (R) S. S.	10.00
New Hope S. S.	2.84
Wood's Chapel S. S.	10.00
Individual	2.50
Reidsville (Muellers, \$696.00 and Summerville, \$320.00)	1,016.00
Woman's Board:	
Special	40.00
General	1,235.69
Chinese Ministerial Student ..	30.00
Yaying Chang	6.60
Young People	129.84
Shaowu	3,159.44

Total for Foreign Missions . \$5,998.46

Total—January 1-21, 1950 . \$7,956.77

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

WELCOME, TWICE WELCOME.

(Continued from page 7.)

on every remembrance of these, and the many other courtesies and gifts of the Newport News people during our life among them.

When we moved into Chuckatuck to begin our ministry to the Oakland and the Berea Christian Churches we found another warm welcome. Some of the good women of the church had had the bungalow in which we are to live until the church buys or builds a parsonage, freshly painted, thoroughly swept and garnished, and equipped with a large Frigidaire and an electric stove. Furthermore there were many good things to eat in the Frigidaire and on the shelves, while two members of the Oakland Church were

waiting to help us place our furniture. And we were invited out for supper that evening, a very thoughtful and gracious act on the part of Mrs. Ray Knight.

Since we became settled in our new home, many people of the village have called to welcome us, and several of them have brought more good things to eat. But the end is not yet. On Friday night of this week (February) 24) members of the Oakland Church are giving a reception in our honor at the church, and on Sunday, March 12, the members of the Berea Church are giving a tea in our honor at the Planters Club House. Our hearts have been warmed by these many courtesies and acts of generosity, and we hereby express our sincere and hearty thanks to one and all for their goodness to us.

H. S. HARDCASTLE.

PROGRESS REGISTERED AT BAY VIEW, NORFOLK.

On Sunday, February 5, 1950, the minister and his wife observed the first anniversary of living and working with the people of the Bay View Church. It was a very busy Sabbath for the group who attended church on the first Sunday in the month.

First, we always observe Holy Communion on the first Sunday of the month; secondly, it was Elon College Day, and last but not least it was the first anniversary of the minister. Needless say, a meditation or sermon is always expected on Sunday morning whether you have several other programs outlined or not.

Looking back over the past year, our hearts were filled with regret, because we had not been able to accomplish the things we had planned. Yet, on the other hand we considered ourselves fortunate for the things we had done.

When the pastor and his wife arrived last February arrangements had been made for them to reside in an apartment across the street from the church on Bay View Boulevard. People who have lived in Norfolk for the past few years realize the exorbitant prices one has to pay for an apartment. The church was no exception. They were paying \$60.00 for a small apartment the minister had. Some of the ministers from the Eastern Virginia Conference witnessed the conditions. Soon, and fortunately, however, the minister discovered a beautiful place for sale about four blocks from the church. Negotiations were made to purchase the house as a par-

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Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

SPECIAL NOTICE TO EASTERN VIRGINIA YOUNG PEOPLE.

The Spring Rally of the Eastern Virginia Pilgrim Fellowship will be held at Holland Christian Church on Sunday afternoon, March 19. Make this date on your calendar and look for further notices about the program.

HILDESHEIM WORK CAMP.

In a recent article on the Hildesheim Work Camp, I said that I would tell you about some interesting personalities who were members of the camp. Those who have heard me speak know that Hanns Koehler is a young person worth knowing.

During the war he was in the army and went through many European campaigns. Immediately after his release, he returned to Hamburg, his home city, with a vision of a project for helping young people. He wanted to do something for them which would take them out of the bombed city. After going through months of bombing raids and poor food and the lack of normal recreation, the youth of Hamburg needed a change.

Almost singlehandedly he set out to establish a tent city outside of Hamburg, for the purpose of partial rehabilitation of the city's youth. Not all could be reached, but much good could be done. He was successful in keeping the project going for almost a year. What specifically did he accomplish? Those who were able to come to the camp for a week or two now received better food than they had eaten for a long time. Play and recreation in the fresh air of the country and in a clean camp were a great relief. Tensions of the mind and body were now given a chance to ease through rest, recreation and good food. Hanns sought to teach democratic ideals in the routine of camp life. By doing so, Germany has profited.

You would like to know Hanns more intimately than I am able to bring him to you through this article. He is a friendly person with wit and humor. From what I have already said you can see that he is like a person of courage and vision. Germany needs more people like him.

When I left Germany, Hanns was

doing social work in a prison in northern Germany. I am sure that whatever he does in life it will be done unselfishly and as an act of service.

BAXTER TWIDDY.

A NOTICE TO ALL SOUTHERN CONVENTION P. F.'ERS.

This is, as it says, just a note—a note to tell you of how one group has raised a little money for a very important cause, namely, that of sending a representative from the Southern Convention to a work camp overseas this summer.

Off hand, this may not sound so awfully important, but do you know, it is one of the few things we can do to bring about better relations between the youth of our own country and our brothers and sisters overseas. Just think, some young person, maybe from your own church, is going to have the opportunity to go and work, play, sing and rub elbows with other youths from other parts of the world. You know what wonderful fellowship we have had among ourselves at conferences and camps. Well, won't it be grand to share that fellowship with others?

As you know, if you have been reading the accounts in THE CHRISTIAN SUN, half of the amount has already been raised to send someone. So now we need around \$300.00 more, and we'd be all set.

This is one way that the Greensboro P. F. group raised a few dollars. We sponsored a Sunday evening service in our church in which we all took part. We had been thinking for quite some time about our building fund, but now we broadened our outlook and thought of building abroad, too. So our offering that night went in part to our own building fund and the other part to the overseas project. We want to build a new church, but we also want to help build a better world. We feel that we have helped a little and we're going to do more. I know you are, too. After all, this idea of world brotherhood is a great thing. Let's do something about it!

FLETA MOFFITT.

Many who have been foiled in argument seek to assassinate character.

PROGRESS AT BAY VIEW.

(Continued from page 10.)

sonage for the church. It was then realized that if the money on hand was spent for a parsonage, the church would have to wait a long time to raise the amount of money it now has at its disposal for an Educational Building.

A good friend of the minister suggested that he buy the place as his personal home, thus relieving the other funds for building purposes. The friends loaned the full amount to purchase the house and on May 1 the minister moved in.

Prior to this it was discovered that the church was indebted to the City of Norfolk for a sum of \$785.00 for a street sewage assessment. This bill came due on February 15, and the church was unable to make any headway to pay it off. This was a tremendous setback and an added discouragement to many of our people.

About the latter part of February, Dr. Stanley North of the Church Extension Division of the Home Mission Board in New York came down for a visit. We learned that the Mission Board did not have funds to help us at this time with any building program. However, it was suggested that we have Mr. Ira Black to pay us a visit and engage a Lay Visitation Program. It was in late spring before this could be worked out, and it was decided to wait until fall before we undertook such a project.

The spring and summer months were lean ones for the church, and we got behind in several bills. This added other disappointments and a feeling of discouragement. At the close of the summer more of our people returned to the church with a new enthusiasm for work. From the first Sunday in October our church began to expand. The Lay Visitation Program was put on with abundant success. We received seventeen new members on Sunday morning, October 9. We had already received eleven before this time on Palm Sunday. It was with much joy we welcomed the new members into our fellowship. The new members added new encouragement to many of the others, but the spirit of the workers who participated in the Lay Visitation Program gave a greater impetus to the work of the church.

The latter part of October, Lay Evangelism was instituted and adopted in our church on the year-round basis. We endeavor each month to contact new people and get them into church, whether it be our church, or

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHURCH ORGANIZATION AND LEADERSHIP.

LESSON XI—MARCH 12, 1950.

MEMORY SELECTION: *Do your best to present yourself to God, as one approved, a workman who has no need to be ashamed, rightly handling the word of truth.*—II Timothy 2:15.

LESSON TEXT: Acts 6:1-16; 20:17-18, 28; I Corinthians 12:27-28.

DEVOTIONAL READING: Romans 12:3-8.

A Dispute Among the Saints.

The Church is made up of folks who are human beings. Even the fact that they have been born again does not mean that they will not have differences and disagreements. It was so in the Early Church, is now, and evermore shall be, world without end. Amen. A student of the New Testament is impressed by the number and the variety of disputes among the saints. The difference between the church of that day and our day is not the fact that they did not have disputes and we do have them, but in the way they handled their differences and their disputes. The lesson for today gives a striking illustration of this truth.

The Problem.

There were both Jewish Christians and Greek Christians in the church at Jerusalem, that is those who were Jews by birth, but Greeks by culture. The Grecian Jews felt that the widows in their ranks were being discriminated against in the distribution of food and clothing. (It is significant the Early Church the Church looked after its own.) They presented their grievances to the Twelve, who called a church conference. It looked as if "the fur might fly." Some folks would have loved it—they revel in a church fuss, and rejoice in a division in the ranks of the church. But the Twelve were men of sound wisdom and fine spirit. They had a ready and a reasonable solution to the vexing problem and they solved it by applying principles that are valid even today.

The Solution.

The Twelve felt that the work that they were doing was of great important, too. But it was not a case of either or, but of both. The Twelve suggested that they continue to give

themselves to the preaching of the word and to prayer and to pastoral service. They also suggested that the members of the meeting select a committee of seven men who would have the responsibility of administering charity in the church. These men were to be men of spotless reputation, spiritual quality and commonsense. The suggestion pleased the whole multitude—they saw the wisdom of the thing and they forthwith elected seven men as laymen for this important work of the church. By many people they have been called the first deacons in the church, but the account in Acts does not so designate them as deacons.

Ah, the loss in the modern church because the minister has to do so many things that the laymen could do, and do as well or better than the minister! How much better would be the preaching and the pastoral work in the average church if the pastor was freed from so much of the routine work of the church and had more time for study and prayer and meditation! And how much happier and how much more the laymen would be developed if they were given these other tasks to do! It were better to train ten men to work than to do the work of ten men.

The Dignity of Church Work.

"And when they had prayed, they laid their hands upon them." These laymen were to do routine work in the church, but the Twelve gave dignity and meaning to it. They laid their hands on the seven and prayed. Laymen need to understand that even the humblest task done for the church and in Christ's name has dignity and spirit meaning. Nothing is common or unclean if it is done for Christ and his church.

The Heart of a Pastor.

On his way back to Jerusalem Paul sent for the elders of the Church at Ephesus and had them come to Miletus the port, for a farewell conference. His words as recorded in Acts 20 might well serve as a guide for the work of the minister in the average parish. He reminds them of his manner of life, his integrity of character, his diligence in work, his purity of motive and his freedom from greed and covetousness. He reminds them in the second place of his preaching—he had not kept back from them any-

thing that was profitable unto them, and he had not shunned to declare unto them the whole gospel of Christ. And finally he warns them against dangers from without the church and against division within the church. And then he commends them unto the grace of God in Christ, reminding them that the life that shares is the blessed life, even as Christ in a saying unrecorded in the gospels had said. Then with a word of prayer he was gone. Unquestioned integrity of character, fearless preaching proclaiming the truth in love, a care and concern for people, and diligence in appointed tasks are essentials for a successful ministry in Christ's name.

Organization According to The Need.

Jesus left no formal organization in a church and no pattern or plans for such an organization. He trusted to the guidance of the Holy Spirit and the common sense of man. Furthermore the New Testament indicates that church organization was a gradual development and differed in different churches and communities. It appears that organization in the church took place to meet certain specific needs. There is a place for organization in our modern churches—the average church could not function effectively without it. But it is possible for a church to be over-organized, to spend all its time and energy in making the machinery go, and then have little time to turn out a finished product of Christian character. As a church grows and as its activities expand it needs organization to meet the needs. When Christ fed the multitude he had the people to sit down in orderly, well-arranged groups, and he gave to the disciples who in turn gave to the people. He organized to meet the need.

The Body of Christ.

"Now ye are the body of Christ!" Do you get the full implication of that Mr. Member of the Church? Christ the Head of the Church, the Church the Body of Christ, and members of the Church members of the body of Christ, the only means that He has of making His thought and will and love and purpose known to the world. What a difference it would make not only in the way in which we live but the way in which we serve if we kept in mind the fact that as a member of the Church I am a part of the Body of Christ. And in that Body every member has some part, some contributions to make to the life and work of the Church.

(Based on lesson copyrighted by International Council of Religious Education.)

MINISTER'S RESPONSIBILITY AS A PREACHER.

(Continued from page 8.)

same church I was to be associated with the college athletic coach, who was an ex-Congregational preacher. He was to have complete charge of the services, and I was simply to lead the singing and enlist the cooperation of the young people in promoting the campaign.

Then just a few days before the services were to begin, the athletic coach became ill. I naturally assumed that the meeting would be cancelled. But a group of the men urged that I be their leader in the campaign and that they would do everything they could to assist me.

There were several conversions each night—sixty-three during the week, forty-seven of whom were men of the community. I was made very happy by the results of the meeting in what it was doing for others. But I was heavy hearted because of what the meetings were doing to me, for the conviction grew mightily upon me that I was not going to be able to get out of being a minister even though I was firmly set against it. On the next to the last night of the campaign there were more than a dozen prominent men and half as many prominent women of the community who made the Christian decision and commitment. After the service I went to the home of the Sunday school superintendent out in the country where I was being entertained. The family of a father and mother and three grown boys were elated because of the fact that certain people who would mean so much to their church had that night professed conversion and declared their desire to become members of their church. But I was more worried than ever. I excused myself after a half hour or so, and went to my room. I was terribly tired and sleepy, but I could not sleep. I rolled and tossed in soul distress for I was positive that I ought to say "yes" to God in the matter of "would I invest my life in His ministry." But I was too set against it to get my own consent of mind.

Several times I got out of bed and knelt by my bedside in prayer asking God to please lift the conviction from my heart and let me be free. I promised Him again and again that I would live just as good a life as a layman as I could as a minister, that I would be His partner as a layman, that I would be willing to be a lay worker and do anything as a layman that He would have me do—but to

please make me free from the thought that I ought to be a preacher. But repeatedly I found it useless to go back to bed, for I could not sleep.

Then toward's three o'clock in the morning I arose, dressed and took a walk in the moonlight through the woods across the road. I was communing with God in prayer as I walked, trying to persuade Him that it was a mistake for Him to want me to be a minister. I numbered the reasons why it was a mistake. But I could not seem to get response. And then coming to a large white oak tree near the edge of the woods, I threw myself on the ground at the base of the tree and poured out my heart to God, telling Him my dreams of making wealth so as to help Him in building churches, and in taking the Gospel Message to lands across the sea. I told Him that I was sure that my witness for Him as a layman would do far more good than it would as a minister, adding the comment that people didn't pay much attention to what preachers said; and calling His attention to the fact that perhaps the result of the Week of Religious Emphasis we were then having was due in part to the fact that the people knew I was not a minister. I waited in vain for His response.

And then I told Him that if He would lift the burden of conviction from my heart as definite evidence that it was His will that I be a minister, that I was ready to accept the challenge. Like a flash the burden was lifted. I walked back to my room and slept the remaining hours of the night like a child. From that hour until the present hour my soul has been at peace with God—while all through the months that I tried to persuade myself and God that I should not be a minister, I had no peace of mind or soul. I would not go through that struggle again for all the money in the world. No one can know how miserable such a struggle is except one who has said "no" in response to God's call to him to be His ambassador. I have never for a single moment regretted having accepted God's call into the ministry. And if I had a dozen lives to live, I would be willing without hesitation to give them all to the Christian ministry.

As I have observed among ministerial friends in our country and in Scotland and England—and as ministerial friends of all denominations have opened their hearts to me—I am convinced that the great majority of men who are happy in the ministry are men who entered the ministry not because they personally wanted to,

but because they felt deep in their hearts that God wanted them to.

A sense of responsibility to God is the secret of why by far the largest majority of men have entered the Christian ministry—they have felt called of God to preach; and the question of divine import, "How shall the people hear without a preacher," has helped to motivate their decision.

It would, indeed, be difficult to conceive of any man deciding to enter the ministry simply because he had a photographic mind and with ease could give verbatim what he wrote or what he read, or because he was gifted with ready speech, or because he liked to hear the sonorous tones of his own pleasing voice, or because he enjoyed speaking in public. Petty likes and personal gratification play no part whatsoever in the picture where God calls one into the Christian ministry.

Men accept God's call to the ministry because of convictions that stir their soul. That mysterious sense of duty before God is universally the deciding factor with men who answer with the prophet Isaiah, "Lord, here am I, send me."

I am old-fashioned enough to believe that God actually called Isaiah—that He actually spoke to him and to Moses, to Elijah, and to Samuel. He spoke and they heard! But I am new-fashioned enough to believe that God calls men into His ministry today in the very same way that He called Isaiah of old—and that God wants to speak to men and women and boys and girls today in the very same way that He spoke to Moses, to Elijah to Samuel and to all the Old Testament and New Testament characters who were on speaking terms with the Lord of Hosts—He speaks to us in this year of our Lord 1950 in exactly the same voice that He has always spoken to mankind—the voice of reason, the voice of truth, the voice of understanding, the voice of need, the voice of conscience, the voice of love. God speaks today as He always has spoken—in the still small voice, the silent whisper of the soul. But too many people are making so much noise in their selfish manipulations and clatter with the things of this world that it would be necessary for God to shout at them through a megaphone in order to make them hear. But God speaks—He calls—He summons His servants today as He did of old. Blessed are they who listen and hear and answer.

NOTE: Message given during the Christian Workers' Conference at Elon College, N. C., and submitted for publication at the request of the Editor.

The Orphanage

DEAR FRIENDS:

Our eighteen high school boys and girls will be given tickets to the production of one of Mozart's operas in the college auditorium by a company of North Carolina talent. The Elon Singers and their director and accompanist are the generous donors of these tickets. Thanks to Mr. John Westmoreland and Mr. Fletcher Moore and their choir. This bit of news only serves to remind us that our boys and girls have many advantages here near Elon College. They hear an excellent choir sing every Sunday. They see and hear many outstanding leaders in Whitley Memorial Auditorium. They attend Sunday school and church in a college community. And besides this they live in the country and on a farm. I tell them it is like having "all this and heaven, too!"

What fun the little girls and boys had making or buying the daintiest and prettiest of all Valentines to give me! It sounds funny when you put it in print, but if you could have seen these little folks shyly, with such glowing faces, getting around to handing me a pretty Valentine, you would know why I think it was worth telling you about. Several days before the fourteenth this happy business went on. Of course I was not the only one who received Valentines, but I am the only one writing you this letter!

The *Daily Times-News* of Burlington gave one of our little fellows, Richard Bridges, a big picture and article showing him opening one of the many packages that came to our boys and girls for St. Valentine's Day. Many of these children received remembrances of cards or something, and they are so appreciative.

Our water system here at the orphanage uses a thousand-gallon compression tank which was placed many, many years ago in the basement of the old building. It has just about rusted through, so much so that it is showing wetness at one place. It is being replaced, and no doubt before you read this it will be completely cared for, but I want you to know it takes money to put in and hook up a new and bigger tank. And such is the story right along in many places. I remember how I used to read these same sort of things in the letters of Mr. Johnston—whose name, by the

way, is beautiful and radiant here on this campus.

Thanks to everyone who helps us. Thank you, thank you, to every church and Sunday school showing up each month on our big chart. The number is growing. I wish every Sunday school or church or some class in the church would see that a gift, some large or small offering, is sent us each month. Let this be our happy privilege: To grow these boys and girls in loving favor with God and man. Thank you everyone.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 23, 1950. (Continued.)

Sunday School Monthly Offerings.

Amount brought forward	\$2,220.28
Eastern N. C. Conference:	
Fuller's Chapel	\$ 6.00
Oak Level S. S.	2.00
Pine Plane	21.50
	29.50
Eastern Va. Conference:	
Bethlehem S. S.	\$ 10.00
Bethlehem	12.00
Burton's Grove S. S.	3.29
Newport News S. S.	13.75
	39.04
N. C. & Va. Conference:	
Reidsville S. S.	\$ 21.00
Shallow Ford (T'giving) .	33.00
	54.00
Western N. C. Conference:	
Pleasant Grove	5.00
Va. Valley Conference:	
Newport S. S.	18.00
	66.00
Total this week from churches	\$ 145.54
Total this year from churches	\$2,365.82
Special Offerings.	
Amount brought forward	\$1,620.28
Coble Hardware Co., Burlington, N. C.	\$465.00
Special gifts	195.00
	660.00
Total this year from	
Special Offerings	\$2,280.28
Grand total for the week ...	\$ 805.54
Grand total for the year ...	\$4,646.10

PROGRESS AT BAY VIEW.

(Continued from page 11.)

some other church of their choice. This Christian Service has meant more to us than any project we have undertaken.

Around conference time our Sunday school was averaging 98 on Sunday morning, and the morning worship service was better attended than ever before. The group went to work and gained \$75.00 to take to the Christian Missionary Association meeting in December. The Bartholomew Bible Class, the Woman's Fellowship, the Young People's Associ-

ation, the Sunday school, and the Church, Mrs. Dorothy Callandor and the minister took memberships. The Christian Missionary Association has been good to us; we had to work hard and do our bit in return.

The Christmas and New Year holidays took heavy toll on our Sunday school and church attendance. Beginning the second Sunday in January our Sunday school has averaged well over a hundred. On Sunday morning, February 5, the attendance reached the record and went far beyond with an attendance of one hundred and eighteen. Those of you who are well acquainted with our church building wonder where we put them. Frankly, we do, too. The attendance at the morning worship service has increased with each Sunday. Sunday morning, February 12, the sanctuary was filled to near capacity. Already we are losing people who would like to come to our church, but we haven't the room.

The Bartholomew Bible Class (Men's Bible Class) last Sunday morning began meeting in the living room in the home of the minister. This is inconvenient, but it is an encouragement for more men to come when they will not be so cramped. But we cannot alleviate crowded, congested conditions any further—we need space!

Well, what about that outstanding debt to the City of Norfolk, you ask? Since Christmas we have launched a program to pay that debt off in full by Easter Sunday, April 9. Already we have on hand over four hundred dollars to pay on this bill. Pledges to pay this debt have exceeded \$650.00. Our bill stands now at \$820.00 as there is a matter of 6 per cent interest a year. With our campaign we hope to clear all bills, and burn a small token of a note on Eastern Sunday morning; and immediately following launch out with full speed ahead into our building program. We hope to have enough pledges to exceed \$900.00 by Ash Wednesday, and from where the writer stands, it will be met and maybe go beyond.

The past year has been spent in getting acquainted and discovering the lay of the land here at Bay View. New Homes are going up by the score, new people are moving in, and we are getting some of them. But we have reached capacity. Do you have any suggestion for us?

We have good people here at Bay View, hard working people who would give the shirts from their backs for their minister and his wife. We do

not have any wealthy people in our church, but they give their time when they have run out of money. Let me describe our people to you.

Twice within the past year the members of the Bay View Church have "pounded" the minister and his wife. The first time was soon after they had moved into their home. They brought useful things to eat, and the evening was spent in fellowship and fun together. The second time was Monday evening, February 6, one year after the minister first arrived. Mr. Charlie Mountcastle had asked if he might speak with the minister on this evening concerning certain church matters. When the good brother came his wife, Margaret, and two daughters, Thelma and Debby, came with him. By the time they were seated doors began slamming to cars in the street, and the parson assumed his new neighbors were throwing a housewarming or some such party. But it wasn't the neighbor's doorbell that sounded off. When the writer went to the door his front lawn was filled with people from the church. Surprised? I'll say we were! We haven't fully recovered yet. Some of the guests had to go over to the church to secure chairs for them to sit on. Once they were in the house an attempt was made to count noses, but an accurate number of could not be agreed upon. However, it was safe to calculate that there were fifty here. They were in the living room, kitchen and dining room, and several young people resorted to the romantic station, the stairway. We did not have a definite set program, but we did, accomplished or attempted, whatever someone suggested (within reason). We sang, told stories, impromptu speeches and the minister even preached a sermon (a good occasion for one). Many suspicious paper sacks were placed in the middle of the floor, and the minister and Mrs. Griffin were invited to open them. With the assistance of Lynn Albert and Little Winkie Wiley we discovered many useful gifts in the nature of canned fruits, vegetables, sugar (twenty-seven pounds of it), two pounds of shortening and so many other things too numerous to remember. After all the wonderful gifts had been opened, it was necessary for the minister, who was too near tears of happiness by this time, to make a little talk of a serious nature.

Very briefly he spoke of the work done in the past year, and he outlined briefly the plans for the future regarding the Building Program. Last, but not least, he assured his lit-

In Memoriam

DIXON.

Mr. Harry J. Dixon, a loyal member of the Christian Temple, passed away in the Norfolk General Hospital on January 4, 1950, after only a few days of serious illness. Funeral services were conducted on January 6, 1950, by the writer and Dr. L. E. Smith, former pastor.

Mr. Dixon was always interested in his church and expressed that loyalty through both material and spiritual support of the church. He was a good and faithful husband and father. He is survived by his widow, Mrs. Minnie Eley Dixon, one son, James Dixon, and several grandchildren.

The members of the Christian Temple extend to the family of Mr. Dixon sincere sympathy and extend to them the assurance of our prayers.

W. MILLARD STEVENS.

LESTER.

Mrs. Elizabeth Jane Lester, widow of George Thomas Lester, died Saturday morning at the home of her son, Rev. F. C. Lester, 840 Sunset Avenue in Asheboro, N. C. Mrs. D. L. Wright, a daughter, shared an apartment with her mother at the Congregational Christian parsonage.

Mrs. Lester, who was ninety years old last October 30, was born in Rockingham County near Summerfield. She had lived in Asheboro for the last three years.

Survivors besides the son and daughter living in Asheboro include three daughters, Mrs. A. G. Wheeler and Mrs. T. F. Humphries of R. F. D., Reidsville, and Mrs. Egbert Truitt of Glen Raven; one son, T. E. Lester of Reidsville; twenty-two grandchildren; thirty-four great-grandchildren and two great-great-grandchildren.

Funeral for Mrs. Lester was conducted on Sunday afternoon at Mt. Bethel Christian Church, near Summerfield, where she had been a member since childhood. Services were conducted by the pastor, Rev. Fred Allred of Ramseur, assisted by Dr. John G. Truitt of Elon College and Rev. W. J. Andes of Winston-Salem. Burial was in the church cemetery.

Members of the Asheboro Congregational Church were requested not to send flowers,

the flock he was all theirs for as long as they wanted him.

What has been written in the past few paragraphs might be an incentive to some of you good laymen to do something for your minister sometime. I might not know your minister, but whoever he is, I know it would gratefully be appreciated.

Well, there you have it, good readers of THE SUN. This article is much too long, and it should have been sent in more economy sizes. I want you to know we are very much at Bay View, and you shall hear from us again real soon. Won't you look for us?

JOHNSON L. GRIFFIN,
Minister.

but instead to give the money for a memorial to be used for something which the church needs. Any Sun readers who would like to share in such a memorial for Mrs. Elizabeth Jane Lester may send their gifts to Mrs. J. M. Farlow, 417 Peachtree Street, Asheboro, N. C.

TAYLOR.

Mr. Robert N. Taylor, son of Napoleon B. and Martha Austin Taylor, was born on July 19, 1867, and passed away at his home near Semora, N. C., on October 6, 1949.

Mr. Taylor united with Lebanon Christian Church as a young man and remained a faithful member during his life. In his later years when declining health forbade active participation in church affairs, he still maintained a keen interest in his church.

Surviving him by his marriage to Miss Nannie McDowell is one daughter, Mrs. Alvin Scott, Lawrenceville, Va. In 1902 he married Miss Helen Scott. Besides her, he is survived by three daughters, Mrs. Thelma McSherry, Semora, N. C.; Mrs. M. E. Tulloh, Alton, Va.; and Mrs. Harold Winstead, Roxboro, N. C.; one son, Stickney Taylor, Semora, N. C., and one brother, W. S. Taylor, Semora, N. C.; twelve grandchildren and one great-grandchild.

Funeral services were conducted by his pastor, Rev. M. W. Andes at Lebanon Christian Church, with burial in the church cemetery.

Unto God's gracious love and protection we commit the family.

HIATT.

Mrs. Edna Harris Hiatt a member of Berea Christian Church, passed away on January 18, 1950. She is survived by her husband, Mr. M. E. Hiatt and one daughter, Miss Anna Lou Hiatt, also two sisters and four brothers. Her funeral services were conducted at Berea Christian Church, Great Bridge, Va., on January 20, 1950, at 3:00 p. m. The services were conducted by the Rev. O. D. Poythress of the South Norfolk Christian Church.

Therefore, be it resolved:

1. That we try to emulate the high Christian standards and high ideals which were her daily living.

2. That we extend our deepest sympathy to the family and commend them to God for his comfort and care.

Mrs. W. S. SOREY.

LUKE.

On December 22, 1949, our Heavenly Father in his infinite wisdom called home Mrs. J. D. Luke who was a charter member of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church. Her health had not permitted her to attend the meetings for a long time.

Be it resolved:

1. That we realize God doeth all things well and we bow in humble submission to His will.

2. That we rejoice in the triumph of her release from her sufferings to enter into a more abundant life.

3. That we extend our sympathy to her daughter and commend her to God for comfort.

Mrs. GEORGE E. ROGERS,
Mrs. HARRY P. TAYLOR,
Mrs. W. H. YATES,
Committee.

HOW FAR CAN HE GO?

By Charles A. Wells



It is often said that today's world lacks the leadership we have had in the past. That may be true, but of one thing we can be sure—we have a very different world. It is far more complex, populations have increased enormously, the intricacies of science have added to the unfathomable intricacies of man's character and human relations. The world has outgrown man's outreach—his controls. There is a growing feeling among historians that the leaders of the world do very little really to guide or change things. The task of leadership in any nation today has simply grown beyond human capacity, and when men unite for joint control, their conflicting natures and desires bring no remedy for the helplessness. It is here that divine presence has meaning. When the will of God—truth, justice, love—is the common denominator of men's thoughts and actions, a new unity enters; forces are set into play that can reach out and govern as human whim and wishes can never do. Must we stumble on towards a complete breakdown before we learn once more the support of the "Everlasting Arms"?

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, MARCH 9, 1950

NUMBER 10

"One Great Hour--For the Needs of the World"

I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. . . . In as much as you have done it unto one of the least of these my brethren, ye have done it unto me. (Words of Jesus according to St. Matthew.)

Material and offering envelopes have been sent for the use of the churches and Sunday schools in the special gift for Relief and Reconstruction through our Congregational Christian Churches on Sunday, March 12, 1950. **This is the only major appeal for this work of relief to suffering mankind to be made in the Southern Convention in 1950.** The Mission Board urges most earnestly that you respond to this urgent call for funds for the work of our Lord.

If you have not heard the great radio programs which have been broadcast during the week, be sure to listen to the one which will be carried on all four major networks on Saturday night, March 11.

The chief reason the Protestant and Eastern Orthodox Churches are making this appeal for 1950 is the fact that relief, reconstruction and inter-church aid needs continue to exist; in some areas they are greatly increased. This is particularly true in regard to the vast refugee problem both in Europe and Asia. As Christians we just cannot turn our backs to such tragic needs of little children, old people, and mothers and fathers, who pathetically are trying in love, just as you and I would, to keep their families together, to clothe and feed them. We are materially blessed and have been spared these untold tragedies.

Let us all help in this "One Great Hour of Sharing" by making generous offerings on Sunday, March 12, for this great Christian program of sharing for the lonely, hungry and suffering peoples of Europe and Asia. The national goal of our Congregational Christian Churches for 1950 is \$1,000,000.00, and it is hoped that "The One Great Hour of Sharing" will bring offerings totalling \$500,000.00 on this goal. Our Southern Convention goal is \$7,000.00. Help us reach this goal "In His name and for their sake."

If for any reason you are unable to make your offering on Sunday, your contribution should be sent direct to the Southern Convention Office, Elon College, North Carolina, designated "For Relief and Reconstruction." Please give the name of your local church, that it also may receive proper credit.

WILLIAM T. SCOTT, Supt.,
The Southern Convention.

News Flashes

As a part of the Lenten observance at the Christian Temple, Norfolk, religious films are being shown Sunday evenings.

Pattie Lee Coghill was guest speaker at the annual birthday banquet of the Woman's Auxiliary at Newport News, February 15.

Rev. Ralph R. Shrader spoke on Friday evening of last week at First Church, Richmond, on the subject: "God and Man—Together."

Dr. Luther B. Grice, pastor of Holy Neck Church, Holland, Va., began a series of sermons on "The Beatitudes" Sunday, February 5, continuing through March 26.

First Church, Burlington, is showing a series of religious pictures for children each Saturday morning at 10:30 a. m. The children of the community are invited to attend without admission charge.

Mrs. W. T. Scott entertained the Elon College Book Club last Thursday afternoon. Prof. E. P. Douglas, a member of the Elon faculty, spoke on "The Origin of North Carolina Literature."

Dr. H. S. Harcastle has been teaching during the past week in a Methodist Training School in Lynchburg, Va. He reports 132 enrolled in his class, including several from our Congregational Christian Church.

The Tryon Church has finished a new educational plant for their church. The whole community responded to the building program and Dr. Frank Murtfeldt, the pastor, reports a lively program as they move into the new building.

The Rev. Peter Young, formerly at the Norfolk Christian Temple, has accepted a call to the Leyden Congregational Church of Brookline, Mass. Mr. Young who is now residing in Mariemont, Ohio, will begin his work in Massachusetts on May 1.

"One great Hour of Sharing," the special campaign for funds for Relief and Reconstruction through the Congregational Christian and other denomination, will be observed Sunday, March 12. Be certain to listen to

the radio program over the four major networks on Saturday night, March 11.

The Spiritual Life Clinic, a co-operative program of our Winchester Church is in full progress. Mrs. Mary Welch will be the speaker at our Winchester Church on Sunday, March 12. The Evangelistic Services at the Winchester Church will begin March 19.

Dr. W. P. Jackson, pastor emeritus of the Asheville Church, attended the meeting on evangelism at his church. He is chairman of the Committee on Ways and Means for Evangelism in his church. After several years of illness, it was good to see him out and going again.

The Elon Singers are away on their third consecutive northern tour this week. They left Elon on March 3 for an eleven-day tour. Musical programs have been given at Lynchburg, Luray, and Winchester in Virginia, Barrington and Providence, Rhode Island, Jersey City, New Jersey and Drexel, Pennsylvania.

The Loyal Fellowship Class of the Oakland Christian Church met Wednesday night of last week at the church with Mr. and Mrs. W. S. Pruden, Mr. and Mrs. M. L. Pruden and Mr. and Mrs. W. S. Dailey as hosts. Dr. and Mrs. H. S. Harcastle were welcomed by the class with Mrs. A. B. Johnson acting as spokesman for the group.

Rev. W. Millard Stevens, pastor of Congregational Christian Temple, Norfolk, Va., will teach the Business Men's Class of Norfolk each Friday during the month of March, according to Charles B. Kello, president of the class. The class meets at the Ames and Brownley dining room each Friday at 1:00 p. m. The class is an interdenominational one drawing its membership from business men of the city.

TIMOTHY CHANG VISITS ALBEMARLE.

Timothy Chang was guest speaker for the morning and evening services in the Albemarle Church on Sunday, February 5. He spoke to capacity crowds at both services. For the morning service it was necessary to open the Sunday school rooms on each side of the main auditorium to seat the congregation.

In the morning the main emphasis was placed upon Christianity as the only hope of China and of the world. "China," he said, "has Confucian-

ism, Mohammedanism, and other religions which teach high standards and ideals, but," he concluded, "only Christianity with its living Christ offers any lasting hope and peace." Most of the evening service was used to show and explain a set of color-slides made in China. A number of them showed Dick and Dorothy Jackson in their work, and the rest were of the Han Mei School and other related subjects.

The Albemarle Church observed Youth Week by placing the services of the church in the hands of the young people that week. The week was climaxed with the observance of College Day on Sunday when Timothy spoke of the importance of education for the well-rounded mind, and the pastor spoke briefly of the need for well-educated young people and the significant role Elon College plays in the life of our church.

The women of the church had charge of the evening service, which constituted their required public worship service for the year. Everyone enjoyed having Timothy in Albemarle very much. You who are yet contemplating having him in your church for a week end have much in store. Our vision was broadened by his visit with us.

FAMILY DAY AT HOLY NECK.

The 34th birthday anniversary of the Holy Neck Missionary Society was celebrated Sunday, January 15 and the day was observed as "Family Day" at Holy Neck Church. At the morning worship service, Dr. Luther B. Grice spoke on "The Fellowship of the Home."

Sunday evening at 6 o'clock members of the church gathered at the church hall for a pot luck supper, which consisted of ham, fried chicken, baked chicken, tenderloins, salads of all kinds, celery, several kinds of breads, deviled eggs, pickles of all kinds, cakes and coffee. The centerpiece for the buffet table was a three-tiered birthday cake with 34 candles.

After the supper Mrs. Allen Piland, president of the Missionary Aid Society, conducted a memorial service in memory of Mrs. B. D. Jones, a former president of the society, who passed away in February, 1949. Mrs. Jones was the speaker at the Family Night supper celebrated in January, 1949, which was the last meeting she attended with the church group.

Mrs. Piland welcomed the guests, among whom were Mrs. F. O. Forbes, a former president; Mrs. J. T. Jones, (Continued on page 7.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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MISSIONARY OFFERINGS.

REPORT FOR FEBRUARY 1-28, 1950.

Home Missions.

Eastern N. C. Conference:	
Ook Level S. S.	\$ 2.00
Wake Chapel S. S.	12.97
Eastern Va. Conference:	
Bethlehem (Disp.)	30.00
Liberty Spring S. S.	5.00
Spring Hill S. S.	3.60
Suffolk S. S.	12.50
N. C. & Va. Conference:	
Apple's Chapel	14.48
Burlington S. S.	31.20
Carolina	44.00
Durham S. S.	14.95
Ingram S. S.	9.00
Liberty S. S.	11.40
Long's Chapel	40.00
Reidsville S. S.	17.00
Tyron, Ersk. Mem S. S.	10.00
Western N. C. Conference:	
Flint Hill (M) S. S.	2.31
Pleasant Grove	5.00
Va. Valley Conference:	
Antioch S. S.	4.46
Bethel S. S.	3.00
Bethlehem S. S.	22.39
Linville	6.56
Winchester	13.92
Christian Missionary Ass'n	300.00
Appalachian Elec. & Power	2.00

Total for Home Missions .. \$ 617.74

Foreign Missions.

Eastern N. C. Conference:	
Mt. Herman	\$ 2.00
Wake Chapel S. S.	12.98
Eastern Va. Conference:	
Bethlehem (Disp.)	28.00
Franklin	10.00
Liberty Spring S. S.	5.00
Norfolk: Rosemont	25.00
Spring Hill S. S.	3.59
Suffolk S. S.	12.50
N. C. & Va. Conference:	
Apple's Chapel	14.48
Burlington S. S.	31.21
Danville	20.00
Durham S. S.	14.95
Elon College	10.00
Ingram S. S.	6.32
Long's Chapel	30.00
Reidsville S. S.	10.00
Tyron, Ersk. Mem. S. S.	10.00
Western N. C. Conference:	
Flint Hill (M) S. S.	2.31
Pleasant Grove	5.00
Va. Valley Conference:	
Antioch S. S.	4.46
Bethel S. S.	3.00
Bethlehem S. S.	12.00
Linville	6.56
Newport	18.50
Total Foreign Missions	\$ 297.86

Summary.

Total—February 1-28, 1950 \$ 915.60
Previously reported 1950 .. 7,956.77

Total receipts Jan. 1, 1950-
Feb. 28, 1950 \$8,872.37

WM. T. SCOTT,
Superintendent.

FORMER HISTORIAN OF THE SOUTHERN CONVENTION PASSES.

Funeral services for Major Wilbur E. MacClenny, 74, one of the South's noted historians, who died Friday night in a local hospital, were held Sunday afternoon, March 5, at 3:00 at the Suffolk Christian Church.

The Rev. Duane Vore, pastor of the Christian Church, conducted the services. Burial followed in Cedar Hill Cemetery. Mr. MacClenny was for many years historian of the Southern Convention of Congregational Christian Churches.

Death came to Suffolk's well-known historian and churchman after a lengthy illness.

The Major was born in the Myrtle section of Nansemond County on April 27, 1875, the son of David and Ann Maria Holland MacClenny.

He attended the public and private schools of the day, and then entered Elon College, from which he was graduated with the Bachelor of Philosophy degree in 1897. He also studied at Washington and Lee University in Lexington and in 1912, at the age of 37, he was honored with the Master of Arts degree by Elon College.

Prior to this, he taught for two years in the public schools of Hobson and Cypress Chapel.

His teaching was interrupted by the war between the United States and Spain. He volunteered as a private in Company "G," 5th Virginia (Continued on page 14.)

The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

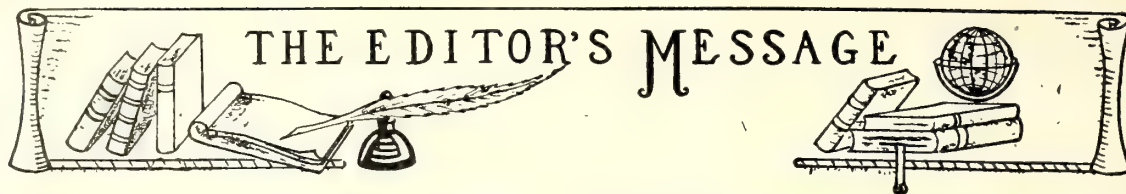
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THE LITERARY ROLE OF THE CHURCH

The inspiration of God's spirit—was it reserved for the biblical writers alone? Yes, in a unique sense. But there are many channels through which that spirit flows into contemporary lives.

One of the most potent channels for the inflowing of the divine spirit is that of books—religious books primarily, although the spirit has descended in large measure to many secular heroes of the pen. If reading is neglected, the main artery of the spirit is severed.

The church should be the willing and eager custodian of good books. If the church does not promote the reading of religious books, who will? Many of our people need an antidote to the secular propaganda of press, radio and "grapevine."

Never was there an age of greater wealth in religious books. God is endeavoring to speak to us all in many ways, especially through the devoted scholarship of religious authors. Neglect here closes the door in God's face.

How often Jesus visited his friends at eventide! He does that today as people read the Bible and books that exalt Christ. The Church can do no better than exalt and promote this very thing.

The Master spoke of the wise scribe who brought forth out of his treasure things old and new. Let this suggest to us the treasure of a library with books old and new.

Do our people buy, read, or have access to the wealth of religious books which should be an inseparable part of their spiritual birthright? The Church has a vital ministry to perform here. The Church cannot fulfil its literary role simply by providing Sunday school literature for children.

First Church, Newport News, dedicated a Church Library during February. The service was built around the theme: "Opening Life's Windows Through the Church Library." Harold Stalnaker, adult superintendent of the Sunday school, led the service of dedication. The library is housed in the new and adequate educational building of that church.

Other churches, to be sure, have church libraries, but some of them are inadequate. The modern church should have a library that is attractive, available, representative and up to date. This magnifies and multiplies the ministry of the church.

GREAT DAYS AHEAD!

March brings many opportunities to our people for missionary education and leadership training. Miss Frances Thompson, Dr. and Mrs. Richard Moulton will appear at our missionary education movement throughout the Convention. Dr. Ralph Shrader is making a limited number of appearances. He spoke Sunday at Morrisville. Dr. Paul Reynolds will play a prominent

part in the Family Life Institute at Elon and at the Virginia Valley Conference. He will participate in the Young Adult Workshop at Winston-Salem, March 25-26.

Let us make the most of these opportunities. People of wide experience, specialized training and profound insight come to share their best with us. March should be a significant month on every church calendar. See that your church shares the benefits of these meetings.

THE UNITED EVANGELISTIC ADVANCE IN MAINE

How ordinary laymen of churches "way down East" in Maine, reach "the good folks who are not in the church but ought to be" was told by Rev. Nathanael M. Guptill, minister of the Old North Church on Meeting House Hill (Congregational), South Portland, Maine, speaking in Cleveland, Ohio, at a luncheon of the Division of Church Extension and Evangelism of the Congregational Christian Churches of America. His subject was "Fishing for Men in Maine."

The fundamental principle of the successful plan described by Mr. Guptill is that of personal visitation in the homes not by pastors, but by laymen and lay women trained for the job. "God forbid that we should sell the Kingdom of God in the same way used to sell Fuller brushes or vacuum cleaners!" was the shocked comment by some when the plan was outlined. To this Mr. Guptill replied: "Jesus and the Disciples used this method long before Fuller brushes or vacuum cleaners were invented."

The idea so successfully applied in South Portland, said Mr. Guptill, was originated by a Methodist, Guy H. Black. Mr. Black figured that if "folks who ought to be in the church are outside the church the thing to do is to go to their homes and ask them to come into the church."

His plan was unique in that it did not leave this to what Mr. Guptill described as "the door to door peregrination of the patient pastor," but placed the job squarely on the shoulders of Christian laymen and lay women. "The method is not for lazy ministers or luke warm laymen," warned Mr. Guptill, "but if it is followed to the end the results are assured."

The Greater Portland Council of Churches tried this plan in the winter of 1946-47. First the ministers took some training and then made up lists of prospective new members. These included many who were regular attendants at services; some who should have taken a definite stand long ago; others who worked in church groups but were not members; parents of children and youth active in the church, and men who for years had held their religion in their wives' names.

Next came the enlistment of a team of 21 laymen who after five briefing periods went out, two by two, with fear and trembling to visit homes. When they re-

turned after the first Sunday afternoon of visitation each one carried at least one card with the name of a brand new Christian. There was an early Christian atmosphere in the feelings of elation and relief that prevailed, said Mr. Guptill. After that the timid fishermen were asking for new names.

"When the final tabulations were in it was found there had been one decision for every two cards," said Mr. Guptill. "The three churches which cooperated most fully added to their membership 200, 120 and 100 new members respectively.

Part of the success of this plan, however, lies in the follow-up, Mr. Guptill pointed out. And so emerged the permanent organizations called "Fishermen's Clubs." To them falls responsibility not only of adding new members but of seeing that these new members are assimilated and welded permanently into the life of the church.

Members of the "Fishermen's Clubs" wear a small lapel insignia depicting a fish, the ancient symbol of the Christians from the time of the catacombs. Before one can wear this button, however, he or she must have brought one person to the decision for the Christian life. When he has won 10 he can wear a gold insignia.

"There you go," cried the ever present critic, "making the church into a Rotary Club." But the criticism fell flat on its face in the presence of the deep sincerity of the fisherman. For World War veterans laid aside their precious honorable discharge badges and Lions, Rotarians, Kiwanians, Masons and Odd Fellows removed their respective lapel buttons to give the Fishermen's symbol the place of honor.

"Its simplicity excites curious questioning," said Mr. Guptill, "which is all the good Fisherman needs to start a conversation about the church with somebody who perhaps has not thought of Christ for years. These conversations are not in the vocabulary of the preacher and quite probably do not include the prescribed theological interrogations but they often stir deep thoughts and open doors into souls."

As part of a successful follow-up plan, Mr. Guptill also told of a Yearly Harvest Cycle, a program for integrating church members and especially getting them into the habit of regular attendance upon Sunday morning worship. On this he declared, emphatically:

"By and large, considered as a

group within the society of which they are a part, the folks who go to church have less crime, less divorce, less emotional instability, and more integrity, yes, more faith, hope and charity than any other group and it is neither irrational nor unchristian to state that attendance on worship is more important than adult education, social action or any other Christian activity. Without it the church cannot be the church!"

In addition to his duties as pastor of the First Congregational Christian Church in South Portland, Maine, which has increased in membership from under 200 to over 700 and built

a \$65,000 parish hall since Mr. Guptill came as pastor in 1943, this young minister has served as Chairman of the Maine State Parole Board and as Protestant Chaplain of the Maine State School for Boys.

Born the son of a Congregational minister who was for many years Superintendent of the Maine Sea Coast Missionary Society, Nathanael Guptill graduated from Colby College and Andover-Newton Theological Seminary.

The Editor met Mr. Guptill in Cleveland where each served on the Nominating Committee of the General Council.

The Church's Task in the Modern World

By REV. ZANDA P. JENKINS*

A message given before the February meeting of the Eastern Virginia Ministerial Association

The year 1950 marked the beginning of the last half of the 20th Century. The Century began with man "in the saddle." The world was in the midst of breath-taking discoveries, inventions and scientific investigations. Men watched the spectacle as children seeing their first circus. In the hustle and hurry of life the center of life shifted from the spiritual to the material; and truly man acquired the materials in sufficient quantity to make of this world an Eden. But, alas! In the midst of this material prosperity, the world has witnessed two of the most devastating and tragic wars of all time. The Church being caught in the maze of things is passing through the darkest and most complex period of its history. Therefore the task of the Church is of immense importance to ministers and Christian leaders. What is the task and purpose of the Church? What is its function in our modern world? For our discussion here today we shall content ourselves with the definition of the task and purpose of the Church in the words of Dr. A. W. Beaven: "The purpose and task of the Church is to secure within individuals and society an ever-increasing practice of the attitudes toward God and man that were revealed in the life and teachings of Jesus Christ." This statement of the task and purpose of the Church places the objective in the realm of Christlikeness of character produced rather than in theological beliefs held and ritualistic forms observed. We seek here a measurement which can be ap-

plied readily by the average person.

It is not here contended that this brief definition includes any outline of steps needed to gain the end or goal of which we speak. Neither is it held that it is adequate as a way of describing the interplay between the Divine and human, such as would be stressed in a theological definition. However, what is here contended is that, the Church must seek to produce the Christlike character, moving in a Christlike direction.

After all, no matter what a church does, if it can go on year after year and the people feel contented with unchristian-like attitudes and unbrotherly conduct, and if they do not feel an ever increasing hunger for those fruits of the Spirit which evidence Christlikeness of life, surely the main objective is not being attained.

And further, if this objective needs defense, let us turn back for a moment to the pages of the Scriptures and listen to the words from which we draw our original ideas. First, take the test proposed by Jesus himself—"By their fruits ye shall know them." Or take the position to be occupied by his followers, "Ye are the salt of the earth"; if salt cannot preserve other objects for which it was intended, then it cannot preserve itself. Read again the measurements he set forth by which Christians were to guide their actions; "Therefore whatsoever ye would that men should do unto you, even so do ye also unto them; ye therefore shall be perfect, as your heavenly Father is perfect." How else can these be interpreted than that Jesus expected

*Rev. Mr. Jenkins is pastor of Corinth Chapel and Laurel Hill Churches.

(Continued on page 13.)

CONTRIBUTIONS

DOWN IN FLORIDIA.

The sunshine in St. Petersburg, Florida, has been wonderful since we arrived. Probably it was just as wonderful before. But from letters and newspaper reports it seems that the weather in Virginia has been cloudy, rainy and cold. That is to be expected there in February.

Three things have impressed me during our stay in this city of sunshine. People go to church; and if you wish to get a good seat, you have to go early—at least an hour before time for the service to begin. There are a lot of white-haired people here. One would guess they are old. If they are old they walk mighty fast and they put on a lot of the manners and appearance of much younger people. It really seems to me that about 99 per cent of the people have white hair—what there is of it. I do not mean gray—I mean white hair. I do not object to that—I like it. But I am just telling you about the people in St. Petersburg. I told my wife that I would be so glad to see a young looking person—that I thought if I should find such a person here I would want to embrace him. (Not talking about the opposite sex now.) Well, the old people are not only here—but many of them are returning to their romantic days again. I mean there are many signs in the parks and on the beaches that these white-haired folks are making love to each other. Why, I saw an elderly couple playing hands—or holding hands—I am not sure which is the proper title for that physical exercise. They seemed to be enjoying it. I threatened to try out my wife to see if I might hold her hand, in public. But she refused—here in St. Petersburg.

The third thing of interest is: people here eat. Nearly everywhere you go, somebody is looking either for a place to park a car or to eat. The streets are very wide, but there is not enough parking space for all the cars near the restaurants and churches. There isn't much one can do about it. That is about all most people are here for, and they ride around in circles, block after block, until someone moves out of a nice parking place. If you happen to be there, you get the place. If you are late, you drive around a few more blocks until someone else moves out. The home folks

and tourists are a good-natured lot, and they enjoy being jostled about in such a manner. It is wonderful to be here. But it will be just as fine to return home to Virginia when the time is out and the money has been fully spent.

A few weeks like these days will bring renewed health and strength. The body is renewed, while one works and rests. The spirit is refreshed by quiet meditation and worship in the great churches. The closer one gets to nature, and to God, the more there is sense and meaning to life. In God's great world, flooded by glorious sunshine, spotted here and there by the fragrance and beauty of forests and flowers, peopled by those whose hearts worship and adore him, enriched by the fellowship of worthy sons of the Most High, there are so many sources of human happiness that one rejoices to see just a little part of its wonders planted here for man's joy and spiritual uplift.

I. W. JOHNSON.

HAPPY HOME.

It started even before the war, this desire of ours: to own a parsonage at Happy Home. Rev. W. J. Andes was then our pastor. He organized a Young Married People's Class (now Young Adults). That group elected a treasurer and before long announced that they had a building fund. Their only method of securing it had been by regular contributions.

Our church is very grateful for the amount of \$1,500 which we received from the Holt Fund. This gift, and the Sunday School Class fund totaled \$3,034.

With the war came a shortage of building material; and our efforts to build were halted, but not our hopes. We bought a lot near the church on which to build the parsonage.

When Rev. Thurman F. Bowers came to us as our pastor in March, 1947, we were again inspired to build. Sizeable contributions were made by individuals and various organizations of the church did their part. The Missionary Society, Pilgrim Fellowship and Sunday School. Miss Ruth Helen Gunn organized an Intermediate Class and while it was yet new, this class sponsored a project that netted over \$1,000.

In August, 1949, an indebtedness of

\$3,450 was reported. We had hoped to clear this up before Conference met in November. The pastor and church secretary contacted every member of the church by letter. Each member was asked to make some contribution, be it large or small. October 16 was set as Loyalty Day. On that day the balance due was \$400. This was cleared before Conference met.

The parsonage is of brick construction with six rooms completed (three rooms unfinished). It is equipped with heat, water, lights and Venetian blinds. There is an equipped bath also. The cost was approximately \$10,000.

The building committee was composed of members of the Board of Trustees: Messrs. G. D. Ellington, John R. Carter, J. H. Cox, W. M. Sparks and Ambrose Evans, and the following ladies, Mrs. Arthur Powell, Misses Clarice Gunn and Louise Sparks.

We would not forget those friends who are not members of our church and who gave generously.

Soon we hope to have a special service dedicating our parsonage.

REPORTER.

REIDSVILLE REPORTS PROGRESS.

Ten months ago the Rev. Tucker G. Humphries became the pastor of our Reidsville Church. So many good, new things are now going on in this active church and these things are reflecting in services of worship. For it is next to impossible to choose your seat at the 11 o'clock hour. All seats are always filled and often extra chairs have to be brought in. And while the evening hour is not quite so well attended, yet the church is always well filled.

Our new pastor believes that if the church is used only on Sunday it had better close its doors. We as a congregation agree with him. Since Mr. Humphries began his ministry here these are some of the many new and good things that have begun:

A Fireside Club has been organized. This is a group of young married couples, numbering 40 to 50, who meet once a month for supper, fellowship and service. One of the fine service jobs which this group sponsors is the "Ping Pong" hour.

About two months ago Mr. Humphries had paroled into his custody five 12-year-old boys who had found their way into the juvenile court. They have joined our Sunday school

(Continued on page 7.)

News of Elon College

By PRESIDENT L. E. SMITH

DEAR FRIENDS OF ELON COLLEGE:

The fifty-ninth Commencement of Elon College will soon be here. Now's the time for you who are alumni and those of you who are interested, to start making your plans to be present. The graduating classes of 1900, 1910, 1920, 1925, 1930 and 1940 will hold reunions this Commencement. If you are members of one of these classes you are urged to make a special effort to be present.

There are many activities on our campus that I know you would be interested in, but space does not permit going into many of them. However, I'm sure you'll be interested to learn that so far this year there have been no complaints from the students about the dining. I understand from the students that the food has been very good. The honor system, voted last May by the students to go into effect at the beginning of the present school year, is working better than anyone expected. The students have been given responsibility and they have proved to everyone that they can know how to assume this responsibility.

Construction of the gymnasium has given our student body added pride in their school. It has done much to improve their morale and their appreciation for the college. They have played a big part in making this dream come true. Whenever a group has an investment in anything it keeps them a part of it forever. The same is true of you, the alumni and friends of Elon College. Anything that is done to improve Elon, by the same token improves you. Having once been a part of the institution it thereby becomes a part of you.

The members of the Elon College choir are now on their annual spring tour. They are giving seven concerts, appearing in Virginia and going as far north as Connecticut. They have a good program and this annual tour carries the name of Elon College to many places where it has not been known. These students give their spring vacation to make this trip and they deserve a great deal of credit for their devotion and loyalty to their Alma Mater.

Sincerely,

JIMMY DARDEN,

Alumni Secretary.

APPORTIONMENT GIVING.

Previously reported	\$1,348.40
Eastern Va. Conference:	
Mt. Carmel S. S.	10.96
Portsmouth, First S. S.	7.73
Dendron	21.27
N. C. & Va. Conference:	
Pfafftown	18.00
Tryon, Ersk. Mem. S. S.	15.00
Western N. C. Conference:	
Flint Hill (M) S. S.	1.47
Va. Valley Conference:	
Winchester	8.34
Total	\$ 82.77
Grand Total	\$1,431.17

REIDSVILLE REPORTS.

(Continued from page 6.)

and always attend church. They each have been assigned a big brother. They have joined our Boy Scout troop. They report to our pastor once a week. In order to keep them out of pool halls and off the street corners, and keep them in a wholesome atmosphere and give them Christian leadership, the Ping Pong Hour was born. On Wednesday evenings at 8 o'clock boys and girls of our community gather at the church to play ping pong, checkers, monopoly, ring games and always finish with something in the way of a treat. Three couples of the Fireside Club supervise this play hour. The first night of the Ping Pong Hour, six were present, last week there were 33 boys and girls present. This week there will be more.

A new Boy Scout troop is the pride of the Baraca Class. This class sponsors the troop and furnishes its leadership. Here again there is enthusiasm and progress—from a beginning of six boys we now have 28 registered scouts. And four of these are going to the Scout Jamboree in Gettysburg, Pennsylvania.

By the time this is read in THE CHRISTIAN SUN our baby clinic will be operating. Dr. Robert Balsey, one of Reidsville's fine doctors, will serve as our doctor, and mothers of babies and small children are invited to use this service.

But there are still other things worthy of note. Miss Marian Foust came to us just nine months ago, as our minister of music. She has worked hard and long with her four choirs, including the senior, young people's,

junior and children's choir. Her efforts have born fruit and Miss Foust has proven a definite asset to our church, not only as a minister of music but as a pastor's assistant in more ways than one.

But there is still another fine new thing worthy of note at the Reidsville Church: We have added four new Sunday school rooms for our ever-increasing Sunday school. These rooms were built at a cost of nearly \$5,000 and they are beautiful and beautifully furnished. With their completion a new department has been added to our Sunday school.

Our church is growing, there is a new spirit of interest and enthusiasm and if some are inclined to be just a little doubtful try to get a seat at our morning hour of worship.

ADA MITCHELL,

Reporter.

FAMILY DAY AT HOLY NECK.

(Continued from page 2.)

who served as secretary some years ago; Mrs. Ernest L. Rawles and Mrs. H. B. Everett, former members of the society; also Mr. Ernest L. Rawles and Mr. F. O. Forbes.

The speaker of the evening, Dr. N. G. Newman, was presented by Mrs. Piland. Dr. Newman chose as his topic, "Rambling Remarks," and directed his rambling back to 57 years ago when he became pastor of Holy Neck Church the first time, having served the church as pastor three different times. He emphasized the "first." For the benefit of the younger ones present he described the church building, the mode of travel, which of course was horse and cart or buggy, and stated his salary was \$350 a year and sometimes it was in the next year when he got it. In his humorous way he related many things of interest about the church affairs saying, "A half-century ago a clean-shaven man was an exception." He mentioned the fathers of several of those present who wore foot-long, and better, beards. There were no women's organizations in that day and the men of the church regarded it their duty to support the church financially, therefore the women did not contribute. The leadership of the church was under the older people.

He told of weddings he had performed and as he stated, some were in the "upper strata" of society and some were not in the "upper strata." On one occasion after the ceremony of a couple in the "lower strata" he proceeded to give the bride and groom

(Continued on page 10.)

Christian Missions

At Home and Abroad

THE JACKSON'S ARE TEACHING IN FOOCHOW.

February 16, 1950.

DEAR FRIENDS:

Before coming to China during an early conversation with a returned veteran missionary, I remember once being told: "A missionary must be able to do anything and everything. He will be forced to move from place to place and must learn to adjust himself to the new situation no matter how difficult it is. He must learn to take cheerfully the 'spoiling of his things' (Heb. 10:34)."

We are beginning to understand the wisdom of these words. We are now assigned to work in Union High School where I'm teaching, of all things, Industrial Arts and Physical Education. Dorothy is to be teaching English. I don't need to tell you how little I know about the two above subjects. I've been reading all the available books I can find. I am somewhat comforted by the fact that in an industrially backward China, my meagre knowledge of woodworking, metal working, masonry, machinery and electricity gained from a few courses in high school, from merit badges earned as a Boy Scout, and from some practical experience, is probably more than that of 98 per cent of the population. The chief advantage of working in a school is that we can use the Mandarin language. Church or other related work requires the acquisition of the Foochow dialect, which is as different from Mandarin as German is from English.

In addition to teaching, we are having an excellent opportunity to have a part in the religious activities of the school. During the past week, I attended a conference of students and teachers to plan a series of evangelistic services at each of the three churches in the neighborhood of the school. As we are now in the midst of the spring vacation, this seems to be an excellent time for such services. About 30 of the students and faculty are participating. It was decided to divide the work in the afternoon, some taking charge of a Bible School for the children, others doing calling and preaching in the homes. In the evening, evangelistic services will be

(Continued on page 13.)

INTRODUCING MRS. MOULTON.

Recently you read the write-up about Rev. Joseph L. Moulton from Ahmednagar, India, and saw his picture. This week we are carrying Mrs. Moulton's picture and information about her. When you have read both of these I am sure that you will wish to have one of them speak in your church. Miss Coghill is very much interested in their coming to the Southern Convention because they are friends of long standing and she was in their home for about ten days in India. Write to her at Elon College to make arrangements for one or the other of them to speak in your



MRS. MOULTON.

church. It will be better to have group meetings for them in as many places as possible.

For the past five years Mrs. Moulton has headed up the first Cisl Fibre Industry in India, established by an American Board missionary in 1936 to help the poverty-stricken Indians of the area. This institute also trains Indians as teachers of sisal fibre work in Government Schools and as heads of similar branches elsewhere in the Bombay Presidency.

A Maine woman, a graduate of Bates College, Mrs. Moulton married Rev. Joseph L. Moulton in 1917 and a year later went with him to India for service under the American Board of Foreign Missions. Living much in rural areas, often accompanying her

husband on his tours of the schools, churches and village work under his care, Mrs. Moulton has come to know first hand the problems of India's little people, especially the farmer.

Mrs. Moulton has gone through famine and flood conditions and realizes how close to the margin of starvation the average Indian lives. Her counsel, and that of her husband, is constantly sought by the Indians on varied problems and a spirit of mutual friendship and respect has developed.

Rural reconstruction is being given great emphasis by Congregational missionaries in India. Mrs. Moulton tells, for example, of new villages of Christians moved to healthy sites, with the Christian church at the center. These are laid out along simple but sanitary and attractive lines which can be copied by any Indian village. Thus their religion becomes a vital factor in everyday life.

Because she has made her home for so many years in rural India, Mrs. Moulton has a remarkably well-rounded knowledge of the village people, their customs, their problems and their achievements in building their own Christian churches.

MISSIONS SPEAKER AVAILABLE.

Rev. and Mrs. Joseph L. Moulton of Ahmednagar, India, will be in North Carolina and Virginia from March 17 to April 11. Both of them are unusually fine speakers. Would you like to have one of them in your church? If so, write to Miss Pattie Lee Coghill, Elon College, N. C., and request them for a special date, indicating the type of meeting to which you want them to speak. It is hoped that in several instances a group of churches may meet together to hear one or both of them in order to have as many people as possible hear them while they are here. This will be the Mission Emphasis Period in the Convention Year, so it will be an appropriate time for a missionary speaker. It would be fine if you would write and suggest a combination of churches for such a meeting while they are in this area.

The Moultons are already engaged for March 30 in Southern Pines and it would be easier with transportation if they could be in the Eastern North Carolina Conference just before or after that date.

Wit should be used as a shield for defense rather than as a sword to wound others.—Fuller.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

EXTRA! EXTRA!

To the Women of The Southern
Convention—

Many of you already know that our Rallies are going to be different and extra special this year. Each Woman's Conference will have only *one* Rally—all the women of that Conference coming together for a Family Life Institute conducted by Dr. Paul Reynolds, our National Secretary of Young Adult and Family Life.

Now here are the dates and places for each Institute. I have already put a red circle on the calendar around my date. Won't you mark yours immediately?

March 21—Bethlehem Church—Valley of Virginia Women.

March 23—Oakland Church—Eastern Virginia Women.

March 28—Elon College—North Carolina Women.

All sessions will open at 10:30 a. m., and close at 3:30 p. m. Lunch will be served by the local women.

Watch THE SUN for other information concerning these meetings. There will be more news about them from Mrs. Garland Spratley, who is Family Life Chairman in the Woman's Convention, the Conference Presidents and State Family Life Chairmen. You will not want to miss the picture and article about our speaker, Dr. Reynolds.

I sincerely recommend these Institutes to you and feel that you will miss something very fine and valuable if you don't attend.

MRS. O. H. PARIS, Pres.,
Woman's Convention.

DR. PAUL R. REYNOLDS SPRING RALLY SPEAKER.

Dr. Paul Reynolds, whose picture appears above, will be speaker for our Spring Conferences, formerly spring rallies, but this year to be in the form of Family Life Institutes—one in each Conference. Dr. Reynolds will speak in Eastern Virginia March 21, in the Valley of Virginia March 23, and in North Carolina March 28th.

Dr. Reynolds is an extremely interesting man, and it is not surprising after learning of his background. He was born and educated in the Middle West. His ancestry is Scotch-Irish-

Dutch, with a Presbyterian mother and a Quaker father. Both parents did educational work in the home mission field.

Dr. Reynolds is a graduate of Chicago Theological Seminary. During the first World War he was in YMCA work and then in the chaplaincy. For two years he was secretary of the Congregational Education Society, assisting in organizing some of the first young people's conferences.

In 1921 he married Charlotte Belknap of Oak Park and Oberlin. They were married and commissioned as



DR. REYNOLDS.

missionaries of Winnetka Community Church (Congregational), and went to North China for the American Board. They lived in Fenchow, where their work was mostly in the field of religious education, involving teaching and supervision of work over a large area in Shansi and Shensi provinces. Communism was making its first appeal to China then. During the years 1927-28, they were awarded mission fellowships and studied in Union Seminary and Columbia University, where the degree of M. A. was awarded. The D. D. degree was given by Chicago Seminary for overseas service. Back they went to China until 1935. Dr. Reynolds was Chairman of the North China Council Committee on Religious Education; representative of the North China Congregational Churches on the National Committee of Religious

Education. He signed the original petition to the American government to relieve missionaries of military protection.

In 1936 while on furlough, studying at Berea, Ky., he was elected secretary of the Christian Education Division. He served as executive secretary of the National Pilgrim Fellowship. He is now secretary of Young Adult and Family Life Program for Congregational Christian Churches.

THE REYNOLDS FAMILY.

After reading about Dr. Reynolds' Family, and the fine children he and his wife have reared, it would seem that having such wonderful children would alone qualify him as an expert on Family life, not to count all his other qualities.

The Reynolds have four children, all born in China. Bob graduated at Carleton and Harvard Medical, was in the Army and is now resident doctor at Veterans' Hospital, Jefferson Barracks, Missouri. The second child Helen Belknap, ("Happy") died when just past her 6th birthday and lies buried in Yutaoho (the Valley of the Jade Road) below the blue Shansi hills. Her educational fund plus gifts from friends is now the "Happy" Memorial Fund with the American Board. The income each year goes to help boys and girls in school and hospital in Fenchow, children like the ones with whom she loved to play.

Paul Jr. is now teaching English at Doshisha University, Japan. He may enter the ministry.

Barbara is a freshman at Oberlin, interested in race relations, social work, and—people.

Charlotte thinks being a wife, mother and home maker is a major for any women. The doors of her heart and their home are open to any and all. For some years she was Minister of the Junior Church in Glen Ellyn, in which capacity she did a creative piece of work. Before Marriage she was head of Barbour House, New York City—on the staff of Brick Presbyterian Church, thus associated with Dr. William P. Merrill.

ATTENTION—VALLEY WOMEN!

The Virginia Valley Family Life Institutes will be held at the Bethlehem Church March 21, beginning at 10:30 A. M.

The guest speaker is Dr. Paul Reynolds, Secretary of the Young Adult and Family Life Program for the
(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

"OF SUCH IS THE KINGDOM."

Adventures With Children From the Fourth Year to the Fourth Grade.

By MRS. W. W. SLOAN,
Elon College, N. C.

"I have an idea." Fourth-grade Lynda was full of her big thought. She could not wait to share it with the rest of us. We had been learning a prayer song in which each stanza ended with: "Hear us, Heavenly Father." The old children, who could read, sang the words of the stanzas, then the ones not yet in school joined in the refrain. It sounded fine, added to the interest, and the children liked doing it. Then they had chosen a familiar song of worship:

*Praise Him! Praise Him!
All ye little children!
God is love; God is love.*

"Let the little ones sing, 'God is love,' and let us sing the rest." That was Lynda's suggestion.

"Oh! That's a grand idea! Let's try it." We did; and it was. Before the youngest group "of such" ones had finished singing the refrain for the fourth time, they had learned, thoroughly and joyfully, the most important message in our Bible.

While this was going on, two of the five-year-olds were showing an unpleasant frame of mind—one hitting the other twice. But her scowl changed into a smile when she saw the leader's solemn countenance. She threw her arms around her little friend and hugged her till the child had to cry, Stop!"

Love is of God . . . A friend loveth at all times . . . Be ye kind . . . forgiving each other, even as God in Christ forgave you.

SHARED HAPPINESS.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Marcia, I wish you could see the darling little sun suit I found today for Joyce! Look here—I'll open the package enough to show you the color. Don't you think that shade of blue will be becoming?" The words floated back to me from the front seat of a bus one evening as I was riding home from work.

"Yes, Helen," came her companion's enthusiastic reply. "That color

will be just right for Joyce's yellow curls. I suppose you bought a red one for your dark-haired Patricia."

"No," replied the first speaker, "Patricia doesn't need a new sun suit this summer."

"But you ought to take something home to your other daughter," persisted her friend. "I never buy anything for one of my children without balancing it with something for the other one—that's the only way I can keep peace in the family."

"I don't think Patricia will mind," the first mother answered lightly. "She knows we take good care of her, too."

"I don't see how you do it, Helen." This voice sounded troubled. "There'd be a storm at our house if I went home without gifts for both children."

A thoughtful look came over the face of the mother addressed as Helen. "I understand what you mean, Marcia," she began, "because treating both children alike was more or less the idea we had at first. When a second little daughter came to us, my husband and I were anxious to show the first one that we loved her just as much as ever. Every time gifts were brought to the baby, we gave Patricia presents."

"I believe Patricia was four years old and Joyce was about two," she continued, "when something happened to make me realize that we had been making a mistake. As you know, the girls are very different in appearance—one dark, like her daddy, and the other fair, like me. Joyce has always looked well in fluffy things, while Patricia looks best in simple, straight lines. One day, when I had made a little frilly bonnet for Joyce, Patricia demanded one just like it. The child already had a becoming little hat to wear; she had no need for a bonnet—besides, it would have been too babyish for her. I called her attention to the fact that she had a nice hat, but she proceeded to be very naughty, declaring that she must have a bonnet if Joyce had one. I remember that I took time that day to have a quiet little talk with Patricia. I explained to her that her daddy and I would always take good care of her and Joyce, but that her daddy's salary had to pay for our house and all of our food and clothes, and we could

not always buy the same things for each of our little girls. I told her, also, that Joyce's bonnet looked nicer on a two-year-old girl than it would on a four-year-old one and that I wanted her to be happy for Joyce to have it.

"Since then we've tried to develop a sense of shared happiness in both girls. I think Joyce is truly glad that Patricia has an opportunity to go to camp this summer, and Patricia seemed just as happy as I was in helping to prepare a picnic lunch in our back yard for some of Joyce's little friends last week."

"You make it sound so easy, Helen," her companion sighed, "as if one could just wave a magic wand from then on her children would be unselfish."

"I didn't intend to imply that," the first mother added hastily as she gathered up her packages to leave the bus. "I know character development in a slow process, but I am convinced that it isn't necessary for a child to expect to receive a duplicate of everything that is given to his brothers and sisters."

FAMILY DAY AT HOLY NECK.

(Continued from page 7.)

some private advice as to how they might improve their future life.

On one occasion he was called on to conduct the funeral of a person who had died some distance from this community. The funeral was to be at 4 o'clock at the Holy Neck Church and the burial was to follow in the church cemetery. There was a big snow on the ground but he managed to get his Model "T" Ford from Holland to the church by 3 o'clock. Sundown came and the funeral party had not arrived. A relayed message came that the hearse had broken down—a mechanic had been called and they would arrive soon. At 10 o'clock that night the burial service was held by the light of a lantern in Holy Neck cemetery.

Dr. Newman declared that during his third and last pastorate at Holy Neck the strongest influence in the church was the Woman's Missionary Society. He concluded his remarks by saying, "It is not where we are, but where we are going, that counts."

Incidents such as these are some of the experiences of a minister who has served the church for a half-century when he begins to let his mind ramble.

"Blest Be the Tie That Binds" was the closing hymn and the closing prayer was offered by Dr. Luther B. Grice, pastor of the church.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Assoiates*.

CALLING ALL EASTERN VIRGINIA YOUNG PEOPLE!

The Pilgrim Fellowship Rally will be held at Holland Christian Church, Holland, Virginia, on Sunday afternoon, March 19. Mark this on your calendar and look for further notice of the program.

PATTIE LEE COGHILL.

ATTENTION—SOUTHERN CONVENTION YOUTH.

Flash! This is a special message of immediate importance directed to all the youth of the Southern Convention of Congregational Christian Churches.

There is an urgent need for \$310 before March! As you already know, we have had very good responses from the young people in our churches. We now have \$290; and we must have the remainder immediately because the young person who is to be sent to an overseas work camp must be chosen soon so that all of the necessary steps may be taken.

I feel sure that we can depend upon you to collect the rest of the money as soon as possible. I hope that you can all realize the necessity for immediate responses. Please do all that you can to raise the money and send it in to our treasurer. Only with the cooperation of each young person can we reach our goal. Let us not fail in our project, now that we have gone this far.

Let's get to work, and meet this emergency as all far-seeing young Christians do!

LOIS LONG, *Chairman,*
Social Action Committee.

QUALIFICATIONS FOR OVERSEAS WORKER.

A committee has been appointed for the purpose of selecting the young person to go to the International Work Camp this summer. Those on the committee are: Jack Byrd, president of the Eastern Virginia Youth Fellowship; Lois Long, Social Action Chairman of the Southern Convention; Rev. W. J. Andes, Counsellor for the Youth Council; Pattie Lee Coghill, Field Worker; and C. Baxter Twiddy, president of the Southern Convention Youth Council. As soon as applications or letters have been received from those desiring to be

considered, the committee will meet and discuss all persons. Actual voting is to be done by the presidents of the five conferences, an adult counsellor from each conference and the president of the Southern Convention Youth Council.

Listed below are the basic requirements for an Overseas Worker:

1. Ordinarily work campers are between 18 and 25, but 25 is not the fixed upper limit.
2. Usually an applicant must speak French or German.
3. Resourcefulness and willingness to accept responsibility.
4. Ability and desire to work.
5. Acceptance of speaking engagements after work camper returns.

Can you qualify under these requirements or do you know someone who might? If so, please write *immediately* to C. Baxter Twiddy, Box 572, Elon College, N. C. List all your reasons for desiring to go, any experiences which might benefit a work camper and any other items which the committee might take under consideration.

PILGRIM FELLOWSHIP HOLDS MEETING.

The Holy Neck Pilgrim Fellowship met on Wednesday night of last week at the church hall with Audrey Holland, Mary Virginia and Billy March serving as the host group. Billy Parker, the president, presided. The group voted to send a contribution to be used to help defray expenses of a delegate for the International Work Camp this coming summer.

The group will serve the Whaleyville Ruritan Club at its next meeting to be held March 6 in the Holy Neck Hall.

Members of the Young People's group of the Somerton Friends Meeting were welcomed as guests of the Holy Neck group. Betty Sue Gardner responded to the welcome. Margaret Harrell was in charge of the program for the evening. "O Master, Let Me Walk With Thee," was used as the opening hymn.

Scripture reading was given by Lois Crutchfield followed by a prayer by Dr. Luther B. Grice. The speaker of the evening, Rev. W. A. Grissom, pastor of the Franklin Congregational Christian Church was introduced

by Margaret Harrell. Mr. Grissom used as his topic, "The Inward, the Outward and the Upward Look." Mr. Grissom stated, "Life's values become more important as we grow older, and we must learn to make the right choices in life. Faith is the fundamental thing in life. Choices must be made on faith."

Dr. Grice offered the closing prayer. Following the meeting a social hour was enjoyed with games and contests.

YOUTH WEEK AT BETHLEHEM CHRISTIAN CHURCH.

Special services began Sunday, January 28.

The Junior Department of the Sunday school gave the opening worship program. Rev. R. E. Brittle, the pastor, spoke especially to youth at the 11:00 service using as his topic, "Remembering Early."

On Wednesday night, the young people of the church entertained the young people of Holland Baptist Church and Oakland Christian Church in the social hall. Tom Moore, president of the Y. P. M. S., welcomed our guests. The devotionals were conducted by Nancy Crutchlow. The movie, "Shy Guy," was shown, after which an hour of fun and fellowship was enjoyed.

Thursday night at 7:00 was a red letter day on our church calendar. We observed our family life night at this time. A chicken supper was served to 275 in our new social hall. The invocation was given by Mr. Brittle. Mrs. T. H. Dilday, who is president of the Women's Missionary Society, was toast mistress. The worship service was conducted by the Young People's Missionary Society under the direction of Mrs. Edward Johnson, Young People's leader. They used as their theme, "Making Good in the Family." Rev. R. E. Brittle then presented Rev. Duane Vore, the pastor of Suffolk Christian Church, who made the address of the evening. Mr. Vore used as the title of his address, "Talk Over Cares and Problems at Home." He urged families to stick together, working together, worshiping together and playing together, thereby making all problems easier.

On Sunday, February 5, the Young People's Missionary Society gave the opening worship service at the Sunday school hour. At the 11:00 service, Rev. R. E. Brittle gave a special emphasis to Elon College and its work, using as his topic, "Contributing Factors—Schools."

MRS. R. E. BRITTLE.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE FAITH THAT SUSTAINED THE CHURCH.

LESSON XII—MARCH 19, 1950.

MEMORY SELECTION: *For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*—II Timothy 1:12.

LESSON: Acts 26:19-23; Romans 5:1-8; Hebrews 12:1-2.

DEVOTIONAL READING: II Timothy 1:8-14.

Someone once wrote that the reason Christianity conquered the world into which it came was because the Christians "out-thought, out-lived, and out-died" the pagans of their day. Perhaps he should have added that they "out-belived" their contemporaries too. The Church was sustained by a simple but sturdy and satisfying faith. We have evidences of it in today's lesson.

A Testimony of Faith.

Here was a man on trial for his life. He had been given an opportunity to speak for himself. He was making his defence before none other than the king himself. What did he have to say for himself? What had been the secret of his victorious spirit? The answer is simple. First of all he had had an experience of the living Christ himself. Religion was not a matter of formal creeds or meaningless ceremonies. It was a matter of a personal experience of God in Christ. God was no mere creation of the mind of man to Paul, God was real, a living fact force in everyday life. Christ himself had touched Paul's life and had given him a sense of peace and power and joy beyond expression. Furthermore this had not been simply an isolated experience. He tells King Agrippa that he had "obtained help of God unto this day." Religion was a living force in his life. Christ was for Him a source of strength and courage and life. His faith was simple, God was, alive, God was available, God was adequate, God was able to supply all his needs according to the riches of glory in Jesus Christ. He does not say that he had had it easy, that God had given him special privileges, that he had been spared hard places or hard times. He does say that whatever had been the test or the trial, God in Christ had

been equal to it. He knew whom he had believed and he felt sure, in fact the says he was persuaded, that God was able to keep that which he had committed unto him against that day. When a man is sure of God, when God is a living reality to him, a man has resources adequate for anything that life can do to him. His faith sustains him and makes him more than conqueror through Christ who loves him and gave himself for him.

In passing it should be noted that Paul gives a summary of his preaching. Repentance toward God and the bringing forth of works meet for repentance, and Christ giving himself on the Cross for our sins and rising again from the dead. Christ and Him crucified—that was the central theme of Paul's preaching.

Salvation by Faith.

This man Paul wrote a letter to the church in Rome. It is a profound letter and there are many things in it hard to understand, but it is not difficult to understand what he is writing in the section which is included in today's lesson. He has been showing in plain language and painting in lurid colors how man was lost in sin. He also showed how impossible it was for a man to save himself by good works. Then with one of his many "therefores" he says that a man is justified by faith, and through that faith he has peace with God through our Lord Jesus Christ. What man could not do, Christ did for him. God took the initiative—He commended His love toward us in that while we were yet sinners Christ died for us. By His death on the cross men are reconciled to God, and by His spirit they are saved. Here again Paul states plainly that the new life is not always a bed of roses. He glories in his tribulations, for the love of God is shed abroad in his heart by the Holy Spirit which God gives through faith and obedience.

There is much teaching and preaching today which tends to give the impression that men are saved by their good works. Emphasis needs to be placed upon the fact that men are saved and can only be saved by faith. And faith is not so much believing something, as committing one's self in trust to *somebody*.

The Author and Finisher of our Faith.

In his letter to the Hebrews, the writer (some scholars think it was Paul, others that it was an unknown writer, it makes no difference who it was) likens the Christian life to a race. Here laid out before the athletes is the course marked out; here are the spectators in the stands; here are the athletes trained to the minute and stripped of all surplus weight. It is no sprint, it is a long hard race. They will need strength and inspiration for the gruelling experience. Let them look unto Jesus the Author and Finisher of their faith. The merit of this act is that He knows exactly what it is all about, and what it is involved in it. He had an even harder path than we to follow. But for the joy that was set before Him He endured the cross and despised the shame, and now God has honored Him. One must take the long look if he is to run the long race.

Christ is the Author and the Perfecter of our faith. It is He who quickens and awakens our faith and sustains us in the race of life. It is He alone who can perfect it and bring us to the end of the race. We are to look unto Him. We are to cast our burdens upon Him. Then we can with patience and hope run the race and come at last to victory.

These are not easy times for many people. Terrific forces beat upon life from without. Tremendous pressure is exerted by the world upon men and women. Unless there are resources within they cannot hope to cope with life. But men and women can be strengthened in the inner man if Christ dwells there in faith. Even as He sustained the members of the early church so can he sustain the members of the modern church.

(Based on lesson copyrighted by International Council of Religious Education.)

"DOCTOR OF DIVINITY."

New York State moved recently to dissolve a "mail-order diploma mill" charged with having peddled thousands of higher degrees.

The most popular degree handed out by the institution for fees ranging from one to seventy-five dollars was Doctor of Divinity.

The enterprise, known as the Christian Tehological College, is now closed after lucrative years, and the "president," with his own four mail-order degrees, faces charges by the Attorney General.—*The New York Times*.

THE CHURCH'S TASK IN THE MODERN WORLD.

(Continued from page 5.)

the results of following him would be recorded in life's attitudes increasingly similar to his own?

Turn to his interpreters. Listen to Paul: "The fruit of the Spirit is love, joy, peace . . . kindness . . . goodness . . . meekness . . . self-control." Hear him as he discourses about the major Christian virtue — Christlike love. Without this, he says, many things are as "sounding brass or a clanging cymbal." Listen to him in his letter to the Colossians: "If ye then were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Put also away all these, anger, wrath, malice, shameful speaking out of your mouth, seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision or uncircumcision, barbarian, Scythian, bondman or free-man, but Christ is all, and in all."

My contention here is that as church leaders we must lead our people into that ever-widening and increasing experience of the Christlikeness of character. I also contend that a Christian Church is a great Church in the things that really count, if it in truth, gains this objective. It is great whether it is in the catacombs or in a cathedral, in a shanty in the backwoods, or on the avenue of a great city; whether it has a handful of humble folk or hundreds of prominent people. On the contrary, no orthodoxy or progressiveness of thought, no learned sermons or beautiful music, no artistic architecture, nor impressive rituals can make a Christian Church great, if it does not lead men into the Christlikeness of life and character, in their relationship to men.

The following statement may seem paradoxical, yet it is true: "The goal of the Church is not easily attained." It would be much easier to measure our success by statistics, campaigns, budgets, finance, membership rolls, baptisms, cards signed or publicity gained; just as it is easier for the individual to measure his progress in the Christian life by forms, church attendance, giving or orthodoxy, rather than by Christlike attitudes in life itself. Though other tests are easier, none is so conclusive. The people outside of the church measure the quality of the Church by the attitudes

of its members. The eyes of the world are on America for her professed zeal for democracy abroad, when it is not practiced in her own borders. There is no question that Christlikeness of life is the one measurement which the people of the world outside the Church accept as valid. All other tests they discount; this one they cannot. They may not like or adopt the attitudes called for by the Christian Spirit; they may resent them, and indeed often do, and may even crucify those who take these attitudes. But they cannot and do not deny the validity of the test.

The task of the Church today is to secure within individuals and society an ever-increasing practice of the attitudes toward God and man that were revealed in the life and teachings of Jesus Christ. This goal, this task and purpose of the church, can only be achieved in the measure that it is exhibited by the ministers that lead the people. The prophets of old were aware of the influence that the priests exerted upon the people. Like priests, like people. As ministers, as priests of the Almighty, as leaders of the flock of God, are we leading men into the Christlikeness of life or are we being led into the worldliness of death and destruction?

THE JACKSONS ARE TEACHING IN FOOCHOW.

(Continued from page 8.)

held, the last evening of which I will show slides on the "Life of Jesus." It is a real inspiration to see the interest and enthusiasm of the young people as they prepare to make their witness to the faith.

Next term I will also teach one course on "Visual Education in the Church" at the Foochow Union Theological Seminary. I look forward to the opportunity of getting acquainted with the future leaders of the Fukien churches.

We become alternately optimistic and pessimistic about the situation in which we find ourselves. The radio news from the U. S. and the local newspapers indicate a worsening of Sino-American relation. Russia looms larger and larger on the horizon. Most of the enthusiasm for Russia, it seems to us, is on the part of the government officials. The ordinary citizens take a very skeptical wait-and-see attitude. Our work continues without interference except that we cannot travel freely. We live on the outskirts of Foochow and can only travel to the city on Tuesday, Sunday and Thursday afternoons.

Foochow, as you have read from the papers, will be one of the take-off points for the invasion of Formosa. We are hourly conscious of that fact. The great influx of troops has caused the price of rice to triple in terms of U. S. currency within a month. Many fear famine in April or May. On the outskirts of the city we are much safer from bombing raids. The city is virtually cut off as no ships can get in and there are no airplanes. Several Americans have been trying to leave for several months, but there is no safe way to get out.

Letters continue to come from you and we hope you will continue to write. They mean more than ever to us now. We receive no foreign newspapers or magazines.

Thus we live from day to day carrying on our work as though we would be here forever, yet never sure whether the next day will bring word ordering all Americans out. "If we can just hold on long enough," someone said the other day, "the tide will turn and new opportunities and openings are sure to come." We have faith that this, too, will pass and that He who has sustained us thus far will be faithful to the end.

Letters from Shaowu indicate that the school, the hospital and the churches are carrying on. Word has come also that our house was looted of our remaining things and then taken over by the government for its use.

We shall be remembering you in the Southern Convention, especially at Eastertime as you make your contributions to the missionary cause. We hope that you will continue to hold up our hands by your prayers and by your generous support.

Lewis, now almost two years old, seems to have inherited all of his mother's good qualities and his father's faults. He, Dorothy and I send you all our best wishes for a joyous and meaningful Easter season.

Cordially,

THE JACKSONS.

As long as there remain clamant human needs unsatisfied it must be desirable for the world to increase both its productive resources and its actual production; and the failure to make full use of the productive resources at our command must be due to folly or mismanagement, and must be remediable if man will but apply enough intelligence to find the remedy. Not to believe this is sheer despair of human reasonableness and commonsense, and involves the conviction that in very truth mankind is mad.—G. D. H. Cole.

The Orphanage

DEAR FRIENDS:

Your kindness is great for these dear little children. Your 1950 contributions up to last week had amounted to \$4,646.10. A total of sixty-six Sunday schools or churches of the nearly two hundred in the Convention have made their marks on the big chart. In the accompanying report thirteen Sunday schools have helped us climb above the \$5,000.00. And what's more these Sunday schools are none the poorer. The big chart is showing more and more of our Sunday schools and churches on it. That is as it should be. This is your work, and an expression of your gratitude to God that you are the privileged giver instead of your child, having to be the receiver. A dime, or quarter, or even a dollar out of your pocket once a month for these children put into a once-a-month offering with others in your Sunday school will make it possible for us to take some of the pathetic cases now pending. I appreciate the goodwill and the generous gifts of everyone. We are very anxious to do a good work for every little life here, and you are helping—helping greatly. For the seventy-six boys and girls here I humbly thank you.

How much does it cost to replace a rusted 1,500 gallon water tank? I do not know but I am soon to learn because the tank that supplies the water to the main building, the Baby Home, the dairy and barns will be replaced Monday. We shall have been without water for nearly a day, and we shall have the bill to pay. It seems like there is something to replace or repair all the time.

I had a letter yesterday pleading for two little ones to be received here. I had another this morning asking that we take six more—they are two to ten years of age. That is what we are here for, and we shall do our best. We cannot take them all now. There are many other applications awaiting help. Let's go ahead and do a really fine job here for everyone we possibly can.

Do you know the Rev. Henry E. Robinson? He is the new minister at our Burlington Church. Shortly after he came to Burlington he visited us and offered to bring his own complete movie outfit and show our children pictures every week. He was here Tuesday night and made his first

showing. The children were perfect! How they liked the two pictures! And they fell in love with Mr. Robinson. He is coming again Saturday night. And he has a way with boys and girls. They like him greatly, and he likes them.

One of the joyous privileges I have is that of meeting our excellent board members in annual session. They met here this week, checked on the past, approved the work, and made plans and suggestions for the good of your orphanage. They are aware of the fact that we are your servants and I know these fine Christian men and women desire to render the best possible account of their stewardship. It means something to have a board that is capable, experienced, and understanding of the task assigned them. We are preparing a folder which will give the facts so you yourself can tell your neighbor what is going on here at the orphanage. We know from our contact with the Duke Endowment Fund that it compares excellently with all the other orphanages aided by that fund.

Representative women from the Elon College community have gone on an inspection tour of the Johnston Hall and are planning to help with making it more liveable for the boys and girls housed in it. We are most grateful. John Westmoreland called me and provided tickets for all students including our eighth grade and up—18 of them and their matrons to an opera to be given in the college auditorium. He sent a leaflet explaining the story and just what one should know to appreciate it. To put it mildly our students were thrilled with it. This was a most generous thing to do.

I preached the four Sunday mornings during February in the college chapel. How it inspired me to see such a large section filled with boys and girls from the orphanage, along with staff members. They conduct themselves in such a manner as to bring joy to us all. They sing and read the responsive readings, and have their offerings and drop them in the offering plate. They are on the road all you church people would like to see them walk. I pray God may make them boys and girls quite worthy of your gifts and your prayers. In their names and for their sakes I thank you.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.
Miss Catherine Ann Liskey, Harrisonburg,
Va.: clothing.

Mrs. J. R. Darden, Holland, Va.: clothing.
Mr. Harold Smith, Burlington, N. C.: sweaters.
Mr. Clyde W. Gordon, Burlington, N. C.: socks and ties for boys.

* * * *

REPORT FOR MARCH 9, 1950.

Amount brought forward	\$2,365.82
Eastern N. C. Conference:	
Mt. Auburn S. S.	\$11.16
Wake Chapel	50.81
	61.97
Eastern Va. Conference:	
Bethlehem (Nans.) S. S. \$	14.06
Liberty Spring S. S.	7.00
Portsmouth, First S. S. .	9.52
	30.58
N. C. & Va. Conference:	
Tryon, Ersk. Mem. S. S.	15.00
Western N. C. Conference:	
Flint Hill (M) S. S. ...	\$ 1.57
Union Grove S. S.	3.00
	4.57
Va Valley Conference:	
Winchester	8.34
Alabama Conference:	
Dadeville	\$ 3.24
New Hope S. S.	3.64
Wadley	10.00
Wadley (Woman's Missionary Society)	5.00
	21.88
Total this week from Churches	\$ 142.34
Total this year from Churches	\$2,508.16
Special Offerings.	
Amount brought forward	\$2,280.28
Gasoline refund	95.00
Interest on bonds	15.00
Special gifts	262.00
	372.00
Total this year from	
Special Offerings	\$2,652.28
Grand total for the week ..	\$ 514.34
Grand total for the year ..	\$5,160.44

FORMER HISTORIAN OF THE CONVENTION PASSES.

(Continued from page 3.)

Regiment of Infantry at Richmond in 1898.

His war service took him to Jacksonville, Florida, where he was transferred to a hospital corps and sent to Savannah. There he became acting hospital steward.

From Savannah, he went to Havana, Cuba, where he was finally discharged upon cessation of hostilities.

Because of this military experience he was commissioned a second lieutenant of the Suffolk Home Guard organized during World War I, assigned to Company "C."

He was active in the organization of the Vaughan-Causey Camp of the United Spanish-American War Veterans in 1930, served as its commander. He was historian of the Virginia Department of this organization for years. For one year he served on the

(Continued on page 15.)

In Memoriam

GREEN.

Rev. Edward F. Green, D. D., retired minister and educator, died February 26 at his home in Southern Pines. Born in York, England, January 22, 1861, he came to this country as a young man. He graduated at the University of Worcester, Mass., and took theological training at Auburn Seminary in New York State.

He served for many years as principal of the County Life School at Star, North Carolina. This school, supported by the Congregational Board of Home Missions, provided a high grade of education and religious training to many rural young people before public schools were adequate in this section. Prior to his services at Star, he served churches in Washington and Oregon. Following retirement, he moved to Southern Pines. Then for a number of years he conducted services in a prison camp. He read regularly "Advance" and "The Sun." His membership was in the Church of Wide Fellowship.

R. L. HOUSE.

ROANE.

We, the members of the Missionary Society of the Rosemont Congregational Christian Church, submit the following resolutions of respect for Mrs. Sallye Morrison Roane, who died Tuesday, January 17, 1950.

Therefore, be it resolved:

1. We have lost a loyal and faithful member in the death of one of our oldest members.

2. We wish to express our appreciation for her strong Christian character, her consecration to God and her church, and her devotion to her family and friends.

3. We extend our deepest sympathy to those loved ones in our mutual loss.

Mrs. O. S. MILLS,
Mrs. J. N. HOLLOWELL,
Mrs. M. K. HASSELL,
Committee.

FORMER HISTORIAN OF THE CONVENTION PASSES.

(Continued from page 14.)

staff of the National Commander of the Spanish War Veterans.

For twelve years he was secretary-treasurer of the Nathaniel Bacon Chapter, Sons of the American Revolution.

A member of the Christian Church since 1888, he served it as a Sunday school teacher, as a deacon since 1915, as a trustee of the Suffolk Christian Church, and as historian of the entire Christian Church in Virginia and the South.

As a business man he was associated with the Lee Brothers and Company, Norfolk, in 1899, but in 1902 returned to Suffolk to be associated with the insurance firm of Harper and West.

He was connected with the Farmers Bank of Nansemond County, Suffolk, and with the American Bank and Trust Company, also of Suffolk.

He organized the Farmers Bank of Sunbury, N. C., and was its cashier during a number of years. He was also cashier of the Bank of Zuni, Zuni, Va.

He was for a time secretary of the Suffolk Mutual Building and Loan Company.

He was associated with West and Withers for 23 years.

He was secretary of the Virginia Historical Society, and an associate member of the American Historical Society.

As an author he had a wide experience. During the Spanish-American War he sent dispatches to the *Suffolk Herald*. He later wrote the *Life of the Rev. James O'Kelly and the Early Christian Church in the South*.

He wrote the history of the Jones-Lee families of Nansemond County, Suffolk and Nansemond County's part in World War I, which was published by the Virginia War Historical Commission.

He wrote *The History of the Peanut*, and a series history of Gates County, N. C.

These are but a few of the things he has written. He had for many years been in demand for special articles for newspapers and other periodicals of the state and nation.

Because of his seemingly inexhaustible knowledge of family history, he had long since been included in *Who Is Who In Genealogy*.

He married the former Miss Martha Irene Brothers, daughter of William R. and Martha Sarah Brothers on November 15, 1905.

In 1939 he was commissioned a major on the staff of General Julian Howell, commander-in-chief of the United Confederate Veterans of America, who has since died.

Surviving are in addition to his wife: three brothers, E. D. MacClenny of Marion, S. C., Sidney L. MacClenny of Nansemond County and J. D. MacClenny of Suffolk; three nieces, Mrs. Golden Blackburn of Marion, S. C., Miss Anne MacClenny of Hollins College and Miss Virginia MacClenny of Suffolk.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Congregational Christian Churches. Literature will be on display and for sale.

We are urging that every member of the Conference make plans to attend this meeting.

Mrs. Joseph Moulton of India will also be there to bring a message from the women in India.

Lunch will be served at the church.

Devotionals will be in charge of Mrs. E. J. Rohart and Mrs. Moulton.

VERDIE SHOWALTER, *President*,
Valley Woman's Conference.

WINCHESTERS ACTIVITIES.

There are two women's groups in the Winchester Church—the Ladies' Aid and the Woman's Missionary Society, with different officers, meeting nights, etc.

The Ladies' Aid is sponsoring a unique project. The women paid for material for 29 pairs of pillow cases with embroidery designs. These are being done in preparation for a Christmas Shop in the fall. Different kinds are scalloped, crocheted, hem-stitched, Italian cutwork, straight edges and others. The next thing planned is aprons, doll wardrobes, handkerchiefs, rugs and any kind of handwork. The group meets and works occasionally on an afternoon when everyone can come and light refreshments are served. By working this way the ladies prepare for a money-making project which will take a great deal of time and also have fine fellowship together.

The Missionary Society sponsored a "Family Night" pot luck supper for February 17, when the families came to the social hall to eat supper together. Each person was asked to bring his oldest baby picture. They were numbered and one of the games was to "Guess Who." The entertainment for the social hour to follow the supper was furnished by families who presented special numbers as families. Quite a bit of interest was shown in this.

Another unusual and outstanding thing these women are doing is to unite as a group in a Fellowship of Prayer. The church revival will begin on March 19. The hour set for prayer is 8:00 a. m. each Saturday morning. The theme of the prayer is "Lord, send a revival to our church and let it begin in me." The effect of the prayer chain has already been felt. The Winchester women would like to have readers of THE SUN join them and pray for a revival in their own churches, even if a date has not been set.

MRS. R. A. WHITTEN.

A Layman's Evaluation of the Church's Program

[Excerpts from an address by WALTER W. MULLER, Chairman of the Lay Section of the International Council of Religious Education, and insurance agency owner of Peoria, Illinois, delivered to the Pastors' Section of the I.C.R.E. at Columbus, Ohio, Tuesday, Feb. 14.]

The weakness of the church and its members has no doubt allowed the nations to go into conflict. Only a strong ecumenical church, which will be made up of true believers and true followers of Christ, with strong Christian laymen permeating leadership of the nations, will we be able to cope with future problems and avert disaster for this generation and civilization.

The future of the success of the church program lays in the awakening and activity of an inspired laity. The ministry of the church might be likened to the officers of an army. The lay people are the task force . . . who ever saw a battle won by the officers? Too long the church has been battling with only the clergy on the battle front. It never means too much to have the ministerial association against gambling; the public simply says that's expected. But when a group of lay business men, such as the Community Relations Committee of the Peoria Council of Churches, has the backbone to oppose gambling and back it up, we get somewhere. We need the spiritual backing through the teaching and preaching of our ministers. We need the business man's organizational and promotional ability to achieve the results.

Surely the ministry of the church should be teaching its laity the power of prayer—every minister should have a strong men's program made up of men who are promoting Christ and Christian teaching—not just a men's club. There is a great new movement among laymen and a great desire for interdenominational fellowship and program. Somehow you ministers should get more laymen actively giving time to the church.

Until Christianity, as a spiritual force becomes the basis of everyday experience in the business and political life, we will not have peace, nationally or internationally.

Churches, through their denominational leaders and the ministry, should teach men to pray and they should set up interdenominational prayer retreats.

Most men in the business world often feel alone as if they have to stand alone in their everyday life pursuits if they are to carry out their Christianity in their everyday life. This feeling of aloneness has almost entirely left me since I have been active in our Peoria Council of Churches, because I soon met and was working with business men, and men from all walks of life. Wherever I go—in the club, or a conference or convention—I meet men of Christian faith. I am strengthened and I hope I help strengthen them.

Just as the baby is born without race prejudice, so he is born without religious prejudice. Therefore, the church today should be teaching cooperation, unity and ecumenicity.

One of the greatest opportunities open to our denominations is through our Christian colleges and the denominational foundations at State Universities. May the day soon come when the foundations will be interdenominational. If the church falls down on its support of its colleges, it will be a hard blow. The denominations have long been active in their education of women through their various mission programs but they must now organize men and teach them not only missions but the application of Christian principles in everyday contacts in all walks of life.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, MARCH 16, 1950

NUMBER 11

LET'S SUPPORT MISSIONS NOW

AN APPEAL FROM THE CONVENTION PRESIDENT

We are all proud of our Southern Convention. We prize every church, pastor, member, and worker in the Convention. We are proud of our weekly paper, The Christian Sun, and of each of our boards and institutions. We like to think of our kinship in the cause of Christ, and to know that we are all on the team. We are members one of another, from the least child in our smallest Sunday School to the pastors and leading lay people in our largest churches. We are one. Our aim is one. In the ultimate our task is one. The Convention workers with headquarters at Elon are very necessary, and just as anxious as they can be to see success and progress everywhere throughout our Convention. Let us not blindly shut our eyes and boost, but rather let us open our minds and hearts and lift. Whether it be for the college or the board that cares for aged ministers; whether it be the Convention force of workers from the Convention Office with their avenues of service to every church, or some committee in a local parish, we are all fellow-workers and helpers. We are all proud to have it that way, and we all wish to do our best. Our Christ demands our best of each of us.

This appeal is made to every one of us to come on now and let's do an extra fine job for our missions during March, April, May and June. We have tremendous need for faithful support of the mission work of the Convention both at home and away. Let the church rise up and be generous, cooperative and determined as a great team to make good in every quarter with our prayers, our interest and concentration, and gifts for missions. We are obligated as a people for new churches at home, and we are obligated as a Convention for work in foreign lands. Let the process of education in pulpit, in classroom, in organizational meetings be set in full force for our Mission Period, in order that every church and member of the team may be proud of the goal we reach, and humbly grateful that God has given us a part in the great mission of His Church.

JOHN G. TRUITT.

News Flashes

The Executive Board of the Southern Convention is meeting today at Elon College. Many matters of importance will be discussed.

Rev. H. E. Robinson addressed the March meeting of the Burlington Ministerial Association on the subject, "Church Life in New England."

The Portlock (Norfolk) World Day of Prayer service was held at the Rosemont Church. The service was led by Mrs. Herbert G. Council, Jr.

Rev. Norman Weed of Long Island spoke on a recent Sunday morning at our Holland Church. Mr. Weed is a graduate of Union Seminary, New York.

RICHMOND (VA.) CHURCH.

As soon as the pastor, Dr. Roy C. Helfenstein, learned that Dr. Ralph Shrader, Project Secretary for the American Board, was to be driving South the first week in March, he requested the women of the church to plan for a pre-Easter Fellowship Dinner in the Parish Hall and arranged with Dr. Shrader to be guest speaker for the occasion. An enthusiastic and appreciative group gathered to enjoy together the splendid meal and to hear Dr. Shrader's address on the timely topic, "God and Man—Together." Fortunate indeed are the churches of our denomination who are privileged to have Dr. Shrader address them out of his years of rich experience in China.

Last Sunday morning, Miss Frances Thompson, who has served our mission work in Japan, addressed the joint assembly of the Sunday school. Missions and evangelism are receiving the major emphasis of both the church and the Sunday school during the pre-Easter season.

The city-wide Preaching Mission held by the Richmond Churches, February 12 to 19 in the Mosque, registered "a new high" in interest and attendance.

A NEW CHURCH IN THE DEEP SOUTH—A DREAM REALIZED.

More than forty years ago Mr. and Mrs. H. W. Allen moved from Alabama to Linville, Louisiana, and have dreamed of a Christian Church all

these years. They were members of old McGuire's Chapel, Alabama Christian Conference.

Last July the Rev. Guy H. Veazey, Burlington, N. C., spent his vacation there and began the erection of a new Congregational Christian Church building. The work has made slow progress because of lack of funds, but faith and patience have been at work all the time, and through the efforts of a faithful few the building was opened for the first service on February 26. However, the building is not yet complete but can be used. The congregation was large and the interest manifested was good. The Rev. A. O. Wright, pastor of the Pleasant Hill Congregational Christian Church of West Monroe, Louisiana, is the pastor and is greatly encouraged with the prospects of a live church in the near future.

The organization has not yet been formed, but regular services will continue each second and fourth Sunday evenings.

This little band needs your prayers and would not refuse financial aid. If any friend wishes to make a contribution mail same to Mrs. E. H. Green, Marion, La.

YOUNG LADIES OF CYPRESS CHAPEL MEET.

The Young Ladies' Class of Cypress Chapel Christian Church met Tuesday night (Feb. 21) at the home of Mrs. Roy Brinkley with the president, Mrs. N. W. Beale, presiding.

The meeting began with singing a hymn. The class will entertain the Cypress Ruritan Club in March. The program committee for March will be Mrs. Roy Brinkley and Mrs. Frank Harrell. Mrs. Bobbie Holloman and Miss Ella Sue Griffin presented a program using the 23rd Psalm for the devotionals.

Mrs. Paul Parker read a selection, "Please, Daddy, Let's Go to Sunday School." Mrs. Henry Brothers read "Conscience - Future Judgment." A duet composed of Mrs. Grady Brown and Mrs. N. W. Beale sang several songs. In a Bible contest, Mrs. Grady Brown won the prize. The class will meet with Mrs. Holloman in March. Delicious refreshments were served by the hostess.

Those present were Mrs. Willie Knight, Mrs. Henry Brothers, Mrs. Edward Baines, Mrs. N. W. Beale, Mrs. Earl Bunch, Mrs. Grady Brown, Misses Susie and Ella Mae Griffin, also Mrs. Frank Harrell, Mrs. Ben Case, Mrs. Bernard Winslow, Mrs. Paul Parker and Mrs. Roy Brinkley.

"THE TITAN—STORY OF MICHEL-ANGELO."

PICTURE OF THE MONTH.

In this unusual production Robert J. Flaherty, "the father of documentary presentation" as an art, brings to the American audience one of the most fascinating films one will see in a lifetime of movie-going. This study was made in Italy some years ago by Curt Oertel, a Swiss film producer.

Here we have the biography of one of the greatest creative artists of all time—and it is presented without the help of human actors, standard settings or any of the other factors usually associated with producing motion pictures. Michelangelo lives chiefly through camera studies of his works, arranged chronologically and complemented by photographs of the Italian scene, portraits of contemporary personages and drawings depicting events of the period.

The narration by Frederick March, in itself an excellent review of the social, religious and political life of Italy in the 16th century, has definite literary quality. The film majors on the artist's achievements and his relations with the great of his day, the princess of the House of Medici and the Popes of the Roman Church.

The dramatic employment of the camera is probably the outstanding achievement of this film. It acts like the human eye—surveying, appraising, getting the best of each piece of statuary—and, with the help of light and shadow, seems to create movement in inanimate objects. As for Michelangelo's paintings, we feel overwhelmed by the frescoes of the Sistine Chapel, from the Creation to the Flood, on to the Last Judgment.

PREACHERS NEED LAYMEN.

An insurance man from Peoria, Illinois, told clerical leaders of the churches attending the 28th annual meeting of the International Council of Religious Education, February 12-18, Columbus, Ohio, that they were not awakening their laymen sufficiently.

Said Walter W. Muller, chairman of the Council's Lay Section: "Too long the church has been battling with only the clergy on the battlefield. It never means too much to have the ministerial association against gambling; the public simply says that's expected. But when a group of lay business men, such as the Community Relations Committee of the Peoria

(Continued on page 14.)

Let's Quit Guessing

A three-point program for the enlargement and reorganization of Congregational rural evangelism and an urgent plea for a clergy "equipped with hearts as well as minds" to serve in rural communities, was made by Rev. James M. McLain, minister of the Plymouth Congregational Church of Fargo, North Dakota, speaking before the Division of Church Extension and Evangelism of the Congregational Christian Churches of America in Cleveland, Ohio.

Rural churches, which Mr. McLain described as "small Christian outposts" are often "without pastors, with inadequate physical plants; with an appalling dearth of equipment and often a startling insufficiency of funds. Yet they supply the denomination with ministers and lay leaders out of all proportion to their membership."

Telling of how his mind rebelled at a remark made by a distinguished Congregational educator who said, "The Congregational Church is no longer a rural church," Mr. McLain could find at present no logical refutation for this penetrating statement. He then went on to challenge the denominational leaders on the whole problem of rural church planning.

"Rural people of this area, educationally and culturally, may well be divided into two groups—that diminishing sector of little education with the memories of another homeland and culture still fresh within their hearts, and that ever growing and significant group of high school and college graduates who dominate rural thinking and progress. By the very nature of our church, we have little appeal for the first group. But from the second class, we should gain a large and influential following. And why don't we?" demanded Mr. McLain.

Mr. McLain then quoted from a distinguished educator who maintained that too many ministers, "like all professional people, still look upon the farmer as the rube of yesteryear, to be endured with tolerance and often patronized. Instead, we have in them a very thoughtful and advanced group of people—as much so as you will find in the average city church."

To gain the loyalty and adherence of this group, the church must offer a program in its own field that will be as stimulating and challenging as those offered by the Grange, Farm Bureau or Homemakers—each in its field.

"As the rural church now stands it is a genuine sacrifice in economic returns, in living quarters, in prestige and in that elusive term 'privileges to one's family' for a minister to take a rural parish," said Mr. McLain. "In many instances—in most, I hope—rural churches are served by men who are devoted to their work and who would rather minister to the rural people than any choice city parish; who find in its warmth, its close human fellowships, its problems and rich abundance of living, adequate compensation for the sacrifices which they must make."

Nevertheless, Mr. McLain did not spare his fellow clergy many of whom secretly are marking time in a rural church until they can get into a city pulpit feeling that their city brothers are scornful of their inability to distinguish themselves if they remain in rural parishes. "I feel that this very restlessness in the ministry is a situation we ourselves have created by not readily recognizing what is distinguished and what is important."

Mr. McLain spoke of yoked churches where small churches are tied up with a larger church in a neighboring community and where the minister must sacrifice one church or the other because of lack of time and energy. The fact that this has to be done, he pointed out, rests back on the insufficient number of ministers who are willing to assume rural pastorates.

A policy of the Roman Catholic Church, from which Mr. McLain came, is that a priest can adequately serve approximately 70 families, but for anything beyond that number he needs an assistant. This is a policy which Mr. McLain feels is sound for

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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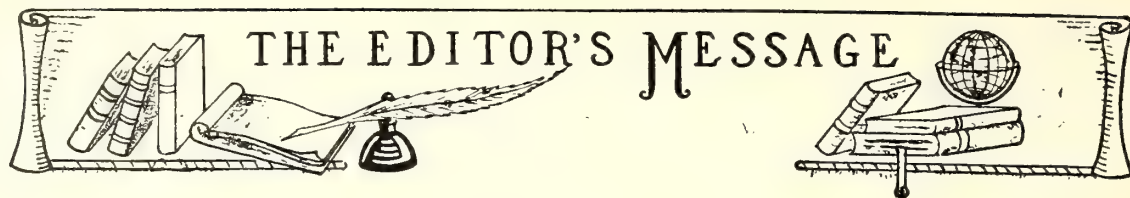
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SUFFOLK HAS THE ANSWER

An anonymous minister writes in the current issue of "Advance": "My car is a 1940 model Plymouth which has traveled nearly 81,000 miles and outside of a vacation trip or two, most of this has been added up in the service of this church. It has been driven in all kinds of weather and has hauled delegates to many conventions and conferences as well as many young people to summer camps. Now it is ten years old and should be retired to green pastures. Yes, I need a new car, but how am I going to get it? My salary is too low to make the payments even if I could trade in my old car. I am stuck with an expensive vehicle and no way out except perhaps hearing from an unknown rich uncle. I need a car as much as many, and more than some. What would you do? This is a serious matter."

Suffolk has the answer. A communication from the pastor states: "It is not often that a preacher is at a loss for words, but it happened to Duane Vore. A committee (Mrs. W. W. Godwin, Mrs. G. B. Dixon, Mr. E. H. Rawls and Mr. J. D. MacClenny) representing members of the Suffolk Christian Church called on him last Wednesday afternoon and presented a 1950 Plymouth sedan. It came as a complete surprise and something of a shock. The Vore family deeply appreciate

the thoughtfulness of the people of the church in the presentation of this gift. Words cannot carry the full weight of thanks but perhaps in the future ways may be found of expressing their keen sense of gratitude.

On reading the announcements of a number of pastors receiving cars during recent months, one minister remarked to the editor that it might be stated that he had **not** received a new car! Yes, there are many faithful pastors who have not, who have never received a new car as a gift. There are many in the same predicament as the man who wrote in "Advance." The answer lies with the congregation. The entire membership is far more able to buy a car than a poor minister. Congratulations to Pastor Vore and members of the Suffolk Church. Who will follow their good example?

The gift of a car is a grand gesture on the part of a church as well as a grand and unforgettable experience on the part of a pastor. It provides one with the physical and emotional bases for a great pastoral ministry. The gradual spreading of the average membership in the gravitation to suburbs and the multiplicity of pastoral duties makes a car a necessity for the successful pastor. Churches which desire efficient service should free their pastor from every possible handicap.

THE PLIGHT OF WOMEN

Through the centuries women have had to fight not only the common enemies of mankind, but also they have had to contend with the customs and forces that enslaved them. The struggle has been long and arduous and the end is not yet.

Here is the report of a conference on college women and church work which was held recently at Keuka College, New York. It was attended by delegates from 28 northeastern colleges and by church vocational workers. Conference recommendations asked for the removal of barriers that now bar women for church tasks "on the grounds of tradition or ostensibly theological dogma." Mildred McAfee Horton called on women to participate "in every aspect of church life to which they are fitted by temperance and training."

Edith Wolfe, pastor of the Congregational Church of East Canaan, Connecticut, deplored the restrictions some denominations place on the work of women in the church. She confessed she was weary of the talk of "special contributions women can make to the church." She went on to add: "There is no such thing as the

'special contribution' of women. There is only the particular contribution of particular women to the church. Each must individually decide what her own contribution will be."

To be sure, it is rather futile to urge college women to enter vocations from which they are barred either legally or by custom. But strange as it may seem, there are doors that are closed to college women.

The open door to the ordination of women is a touch subject in a number of denominations. Some do not permit it at all. Others, that have nothing in their rules of government to prevent it, may find ways to circumvent it. Custom, the unwritten code, may be unyielding.

College women are making valuable contributions in many vocations. We ordinarily think of women as being more religious than men, and yet the pinnacle of religious vocation has been and is, with few exceptions, denied women. Is it possible that the Church which has urged people to use their talents has been guilty of stifling or thwarting them?

Visitation Evangelism

By REV. EDWARD J. VORBA, *Pastor*

First Congregational Church, Bradford, Vermont

Forty Protestant denominations are in the midst of a great cooperative program called "The United Evangelistic Advance." Like many another minister I took the announcement of this effort last year as but one more scheme to bother with. Especially did one phase called "visitation evangelism" fail to capture my imagination.

Today, only a few months later, I feel entirely different. The great revival of our Christianity so needed now can happen if our churches will only enter into the spirit of this Protestant advance and cooperate with enthusiasm. The average church can do so, I am persuaded, with real success through the method of visitation evangelism.

It is an old way although we have discovered it anew only in recent years. Jesus himself sent out his disciples two by two to spread the Good News. They went where the people were in their homes, at their work, where they played—and presented the Good News informally and personally and naturally.

Such is the method that can be used today. Through the evenings the people of our churches may go out calling in the homes of their fellows telling of Christ and His Church. It is very like the Every Member Canvass, only this time a friendly visit with the confrontation of Christ to people. Too often we have called only for money or for food.

This program will work in any and every church if we will but try it. It is, of course, best to have all the churches in a certain area working out the entire program together. Outside ministers may be brought in. Such a cooperative effort is usually real news to a community.

Visitation evangelism works in the unchurched area where pastoral leadership has been spasmodic or inadequate. Last fall I worked with a little rural church up in northern Vermont. It has had but partial pastoral service for years. In one week the membership of seventeen persons was increased by forty persons making decisions for Christ.

It works in an already church area. I have been with my present church a year and a half. It is my first pastorate. Fifty-five new members have been added in that time to a resident membership of only 139. This is a strategic church, more so

than its size would indicate. It is the center of a fifty-mile area in the Upper Connecticut River Valley. It is not a mushrooming community nor one with a rapidly changing population. In one week's time the method of visitation evangelism increased that already larger membership by 50 per cent. The end is not yet in sight, for another 50 per cent may join, and the method is being made a regular activity in our church life.

A radical change has come in my own thinking since I have participated in this way of evangelism. Before I had thought that if a minister did his work well, the people would respond. Members would come automatically.

My experience in visitation evangelism has shown me that not all the truth lies in such an assumption. It is an inadequate feeling which a minister may have and one which may be behind much of the alarming rises and falls of churches with the popularity of ministers. I see now that in visitation evangelism may be found the real area for the lay person and that he or she can do a better job here than the minister. Indeed, it frees the minister from "selling the church" for his real work of preaching, teaching and calling with a purpose.

Time and time again the man or woman in the pew has brought in decisions for Christ that the minister simply could not obtain. Why? Here was no professional person calling upon the people. He or she was not being paid for the calling. Here was a person giving time and energy freely and willingly with no axe to grind. Many have been asked to join the church by the ministers but not by a lay person. That is why they feel they have never received an invitation.

How humbling it is for a pastor to hear a caller report that some people said they had planned to say "no" if a minister called, but they said "yes" to the lay person. That actually happens! How healthy that is for the church—that its people are not depending upon the popularity of a minister for their allegiance to the church.

Not only is home visitation done during the week, but as part of the total program factories and community groups are visited and addressed.

The impact thus is thorough, and the church goes outside its own four walls.

For a long time we have been looking for a way to do in our time what the old fashioned revival meeting did in its day. I believe we have discovered it in the method of visitation evangelism.

Not only this, but it is a way which leads us to the fundamental responsibility and privilege of the Christian layman or laywoman in our churches. Here is where he or she can do a real piece of work. Without exception I have seen men and women enthused about this witnessing. It has revolutionized them, and they have changed lives. How many times even some of the most active workers in our churches have exclaimed after such a program that they felt for the first time they were really doing something for their church.

Yes, I believe that E. Stanley Jones is right in saying that today the case for Christianity will not be won by the clever lawyer with his eloquence pleading from the pulpit. The case for Christianity will be won by the witness.

Too long has evangelism been something we have misunderstood and shied away from. Too long have lay people had nothing to do except work on bazaars and bake cakes for church suppers. Now in the method of visitation evangelism we may return to the enthusiasm of the Early Church and to the true position and task of the laity. If we take advantage of this method, perhaps some day the church suppers will be for fellowship and not for money to keep the church going. Then our lay people will feel that the church is worthwhile and that they have a real part in bringing the Kingdom of our God.

THE FOUR R's.

Our Christian World Mission expresses its concern for the recovery of education as an agency of the spiritual life by placing in its budget a substantial sum which is to be allocated to our church-related colleges.

Our denominational leaders, by word and deed, are recognizing the religious potential that lies within the thousands of young people who are seeking higher education.

In the faith of our fathers we Congregational Christians are moving to restore the "R" of religion to the alphabet of education.—*Howard Stone Anderson*.

CONTRIBUTIONS

ABOUT FLORIDIA.

The weather changes about as often here as it does in Virginia. One would expect that, however, in February and March. But, so far, after it turns cold overnight, one may expect bright sunshine and balmy weather the following day. The variety of weather can furnish a topic of conversation, when nothing else seems to be on one's mind.

Just now we are thinking about the variety of tourists here. Previously, we commented upon the fact that apparently most of them are facing the sunset of life. But that does not seem to be any reason for gloom. The men walk briskly, and the women keep step with them. A few men and women use a cane when walking—but the way they handle the canes one would think they were being "sporty" rather than depending upon them for support. The women paint their cheeks and touch up their lips with that youthful substance which makes them appear young. They seem to ignore the calendar and the record of their first birthday. Why not? Much in life depends upon the attitude one takes about any given situation. The effect of age is often measured, whether softened or magnified, by which way one looks. People who look to the future, and expect a future, do not have so many worries about age. It is all a mistake for Christians to take the position that life all ends in the cemetery. It almost ends for many people before they arrive at that stopping place. A few weeks' stay in Florida will take the sting out of mounting birthdays, for those dear people who bemoan gray hairs and added years. Don't pity yourself by wishing you could always be young. Take life as it comes, and thank God for every day and every year. If you cannot do that at home, come to St. Petersburg, sit on the green benches and watch the happy old people go by.

We have attended four churches here. Each differed from the other. The pastors were different. The sermons indicated variety. All churches seemed too small for the congregations, for over 2,000 people went early to get a seat. The music is very fine. Large choirs rendered some difficult anthems. Soloists were above the average. But the thing that im-

pressed us was the main emphasis seemed to be upon the sermon. Preaching is the central, dynamic feature of the worship services we have attended here. A pulpit in the center—rather than on the side—seems to be in favor in these churches. There are exceptions, of course, but it is evident that good sermons can still be preached regardless of the position of the pulpit or the altar. There are different types of people, and each can be satisfied by looking around. One need not be narrow or dogmatic about the type or the position of church furnishings. Take the kind that best serves your purpose and give the other minister, and congregations the privilege you exercise for yourself.

Virginia can learn something from Florida about going to church. North Carolina may need some of the same kind of leadership. Most ministers who are called to a church, in these days are worthy of the undivided support of the churches—and that includes attending worship services. As goes the worship service, so goes the church ultimately; and the sooner churches realize this, and bestir themselves to regular church attendance, the earlier will come the great advance movement in the modern church. Great buildings, educated ministers and much wealth cannot induce success without the united support of the laymen.

I. W. JOHNSON.

THE COUNTY SEAT PASTOR.

[Abstract of address by Rev. Edward H. Jones, pastor of Bethel (Ohio) Methodist Church, delivered to the Pastors' Section of the International Council of Religious Education at Columbus, Ohio, on February 14.]

To the average American the county seat is the most important governmental unit with which he will ever have close contact, and yet it is so close to our everyday life that we fail to see its importance.

I believe that there are certain characteristics which are common to the county seat town, and its size does not alter these characteristics—it only aggravates them.

One characteristic is that every county seat town displays marked contrasts. It invariably has a line of class distinction as real as though it

were marked with signs. On this side of the "line" the respectable people live—on that side the other people live. This "line" exists only in the minds of the people of both sides, but there it does its damage. Unless your denomination, because of the size of the town, supports a church on both sides of the "line" the county seat pastor must meet the challenge of ministering to both sides of the "line" equally well.

The typical county seat church a few members of outstanding wealth, many on a modest plane and several who are actually poor. In each case the economic condition of the parishoner poses a challenge to the pastor.

The county seat usually furnishes the nearest hospital for the surrounding countryside. This poses a challenge to the pastor to study the field of hospital visitation and to be more than just the pastor to his own people when they chance to go to the hospital. Many lonely persons are to be found in our county seat hospitals, who are literally starving for a visit from a Christian minister.

Many young couples come in from the surrounding country to secure marriage licenses, then seek out the nearest pastor of their faith or denomination. The county seat pastor will do well to gain a reputation of marriages that last rather than "quickies" that often fail.

While the church and politics should rightfully be kept separate the county seat pastor has a responsibility to the entire county to see that the elected officials perform their duties. While he maintains a friendly relationship with the judges, county commissioners, sheriff and other elected officials he should at all times let them know that his church will not hesitate to criticize them openly and publicly if after private consultation they fail to perform their sworn duties. A knowledge that a pastor understands their problems yet expects the best from them will cause them to think twice before they neglect their duties.

The average county seat pastor is underpaid. While he holds a position of esteem and honor within the community equal to that of the judge, lawyer, doctor, or superintendent of education, his salary is often a fraction of that received by those persons. It takes a great man of God not to feel an inferiority complex and neglect his duty under such circumstances.

In view of these and other facts I would like to see further study of the problems of the county seat pastor."

News of Elon College

By PRESIDENT L. E. SMITH

MISS ANNA IRENE HELFENSTEIN.

News reached the college on the morning of February 2 of the death of Miss Anna Irene Helfenstein.

Miss Helfenstein was the daughter of the late D. M. Helfenstein who was an influential minister in our church, and was the sister of Dr. R. C. Helfenstein of our First Church in Richmond, Virginia. Dr. Helfenstein has been a very active and influential minister in our church for years.

Miss Helfenstein was a member of Elon College's faculty during my student days, 1906-1908. She was head of the Department of Speech and gave instruction in this field. She returned to Elon College as Dean of Women and instructor in Latin and Greek and served the college from 1923-25. She was a very brilliant woman and well prepared for her work. While at Elon College she rendered most acceptable services in the different fields for which she was employed.

In 1942 I had a letter from Miss Helfenstein inquiring about the condition of the college. The correspondence at that time resulted in the establishment of the David M. Helfenstein Ministerial Loan Fund. She wanted to establish this fund as a memorial to her father and for the assistance of young men preparing for the ministry. She planned to build this fund up to a minimum of \$1,000.00. At her death five \$100 bonds (U. S. Saving Bonds) had been forwarded to the college. As yet, no provision has been discovered for additions to the \$500 fund. The college is most grateful for this benevolent desire and for this contribution. Her father, Dr. Helfenstein, in all probability would appreciate greatly the thought of his daughter in perpetuating his memory and in encouraging young men in the ministry. The ministry was dear to his heart.

At the request of Miss Helfenstein this benevolent act of hers was not announced during her life time. The establishment of this fund will be reported to the Board of Trustees at its annual meeting in May.

SPRING QUARTER BEGINS.

The Spring Quarter at Elon College is beginning today, Monday, March 13. The student enrollment

for the fall and winter quarters totaled 807. There will be between 35 and 40 new students to register for the Spring Quarter which will run our total for the year beyond 840. The total enrollment for last year was 865. This is a very encouraging report and Elon College is proud to be able to make this announcement to all who are interested. We had prepared ourselves for a reduction in enrollment this year of at least 10 per cent. It is gratifying to find this was a miscalculation. While we are delighted that our enrollment at Elon College is holding up so well, we are still anxious to have the young people of our own church enroll in our own college. By enrolling at Elon College they will not miss anything in an educational program but they will gain tremendously in contacts with the young people of our church. If the young people of your congregation are not planning to enter Elon College, will you please speak to them and tell them of the advantages to be had at their own church college? We are sparing neither time nor money to make the college and its curriculum of studies what they should be for the best advantages of our students.

APPORTIONMENT GIVING.

Contributions from the College Period — January and February — continue to come in slowly. We have a few churches in the Convention who pay their entire apportionment early in the year. This is desirable for the church itself. By paying the college apportionments early, the church gets that part of the year's program completed and the second benefit is that it helps the college greatly. Operating expenses in institutions of higher learning have increased so greatly in recent years that it is indeed difficult to find sufficient funds with which to meet current bills. If our Sunday schools and churches could realize the real situation at their college, they would, I am sure, put forth special efforts to see that their apportionments are paid on time and in advance if possible. The college is greatly encouraged by the sympathetic cooperation of such a large number of our churches in the Convention. We are now in the last month of the first quarter of the year.

Our contributions on apportionments from the churches total less than \$2,000.00. By the end of March, the total should be \$3,750.00. Will your church help to bring the total up to what it should be?

Previously reported	\$1,431.17
Eastern Va. Conference:	
Bethlehem (Nans.)	49.10
Newport News	400.00
Oak Grove S. S.	11.50
Union (So.) S. S.	30.00
N. C. & Va. Conference:	
Happy Home	9.41
Western N. C. Conference:	
Pleasant Union	5.00
	\$ 505.01
Grand Total	
	\$1,936.18

CHURCHES DEDICATE SERVICES TO HARTFORD SEMINARY FOUNDATION.

In a convincing display of interdenominational unity, 65 churches in Southern New England, representing the Baptist, Congregational, Lutheran, Methodist, and Presbyterian denominations, on February 19 dedicated their morning services to the work and needs of the Hartford Seminary Foundation. This graduate "university of religion" located in the Connecticut capital has from its founding in 1834 furnished to all Protestant denominations men and women prepared for leadership in the three main fields of church work. The theme of most of the sermons given on Hartford Seminary Foundation Day was "Strong Leadership — Strong Church."

Six members of the Foundation's board of trustees and thirteen members of the faculty spoke in Connecticut churches. In other instances, ministers in their own pulpits spoke to the day's subject.

The Hartford Seminary Foundation is interdenominational in its trustees (4 denominations), faculty (12), and student body (48), and receives the support of no single denomination. Hartford Seminary Foundation Day was to direct the Foundation's needs and extent of service to lay members. The Foundation is currently raising \$1,100,000 as a means of maintaining its service unimpaired. Most of the Reenforcement Fund is designated for balancing the annual budget and adjusting faculty salaries.

Culture is the passion for sweetness and light, and what is more, the passion for making them prevail.

—Matthew Arnold.

Christian Missions

At Home and Abroad

CHINESE STUDENT CONFRONTS AMERICA.

"The thing we have in common is that we are Christians," is the simple way in which Miss Janet Chen of China, newly arrived student Schauffler College, Cleveland, Ohio, summed up her joys and sorrows as she struggles with a strange language among still stranger customs and a bewildering tangle of American gadgets.

Miss Chen has given a vivid picture of what it is like for a guest from abroad to try to cope with rapidly speaking Americans, drop the right size of strange looking money, called nickles and dimes, into phone boxes; face an irate car conductor when you have dropped 25c instead of 13c into the money box, and try to reach hooks, lights and shelves built to the measurements of the more Amazonian American lass.

The things that get the foreign student down very quickly, Miss Chen reminds us, could often be avoided by a little thoughtfulness. Primarily there is always the problem of understanding the American version of the English language. Then there is the difficulty of adjusting to American food and also that of understanding geographical directions.

"I found difficulty in learning ways of using electric machines such as stoves, dish washers, washing machines and hair driers. Some of these things I do not yet know the names of," says Miss Chen who has been only six months in the U. S. A. "It is a bit difficult, too," she admitted, "to really understand the nature of Americans. They are very individualistic and independent."

No one knows better than the average American city dweller that our system of push, pull and shove when traveling on street cars, subways and elevated trains is one that rests on the foundation of "every man for himself." To a bewildered and apprehensive newcomer from the typically courteous Orient this must be a horrifying experience at times.

On her way to the U. S. A., Miss Chen began making friends. Her cabin mates were an American and a Canadian. They cared for her when she was sick, cheered her up with music and stories and have continued to remember her at Schauffler through

correspondence. "I am sure our friendship in Christ will last as long as I live," said Miss Chen fervently.

When her boat docked at Houston, Texas, she was met by representatives of the American Board of Foreign Missions, the Congregational Christian service arm, and by three Schauffler College girls. Arriving in Cleveland two Chinese-speaking Americans greeted her at the railroad terminal.

Miss Chen has been in America only six months. She has been receiving cards and gifts from Christian American friends whom she has never even met and some have sent greetings to her family overseas. This friendliness reminds her of Jesus' words: "For I was hungry and you gave Me meat, thirsty and you gave Me drink, a stranger and you took Me in."

BRUNNER DEFENDS CHRISTIAN DEMOCRACY.

Challenged by a militant Brahman lawyer who asserted that India can accept the Christ of the Bible but not the Christianity of the West, Prof. Emil Brunner replied that Christianity must not be blamed "for the sins I commit which are contrary to Christ's teaching."

Lecturing in Madura, India, during his tour of the Far East, the Swiss theologian had said that "Christianity proclaims all people as the common children of a Christlike God. From this equality preached by Christ has grown democracy."

"India is launching splendidly in a democratic government. But can India continue as a true democracy without the foundation of Christian faith which the West has found essential?" asked Prof. Brunner. "I hope India will become a Christian nation and preserve its democracy."

"We want Christ, the Christ who preached the non-violence, the Christ who observed no caste, the Christ who went about doing good," replied the Brahman lawyer from the audience. "Our great Tamil poet Appar taught somewhat the same in the Madura Temple."

"I have read the Bible," said the lawyer, as reported in *The Guardian*, Indian Christian weekly. I love my Christ as a great Avathar of God. In-

dia accepts Him, but not the Christianity you preach. You have said some good things. Come back again after you have found more of what India has to offer. . . ."

Continuing the interchange, another listener demanded: "Did not poison gas, atom bombing, most of the horrors of war come from the Christian West?"

"Yes," replied Prof. Brunner. "But democracy is inherent in the Christian faith while these sins you have mentioned are contrary to Christ. We Westerners are a bad lot. But the badness is not inherent in our religion, Christian democracy."

STUDY CENTERS TO PLAN GERMAN MISSION POLICY.

The German Evangelical Missionary Council will open a series of study centers to develop a completely new policy for German and world missions. The action was taken after the Council heard a declaration on the position of German missions in Africa on racial segregation.

The study centers, to be located in Barmen, Berlin, Hermannsburg, Neuenhettelsau and Tunbingen, will work in close cooperation with universities and church colleges.

Meeting in Bethel recently, the delegates from all the German missionary organizations also moved to create an emergency fund to aid the groups in Berlin, which are completely dependent on East German marks. War damage compensation was arranged between the societies in Berlin and those in the Western Zone.

DANISH MISSIONARIES EVACUATE MANCHURIA.

Believing that there is no possibility of continuing Christian work in Manchuria, the last ten of the fifteen Danish missionaries there are now on their way home with exit permits finally issued by the Communist authorities.

One of the group, manager of a large orphanage, may continue his work behind the Manchurian iron curtain. Another, Miss Ellen Nielsen, a Chinese citizen who has worked in a little country town, plans to remain in China.

There is one indubitable manifestation of the Divinity, and that is the laws of right which are made known to the world through revelation.

—Tolstoi

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

FAMILY LIFE INSTITUTE.

Last week while listening to a devotional program from a local radio station, I heard a prominent Catholic Priest say this: "The greatest need in our country today is stronger family ties and more family living. The American home has lost something vital . . . it has lost the family touch." This was a truth well spoken and it set me to thinking. Thinking of what *could* and what *should* be done about this breakdown in family living. . . . A problem that is today facing all Christians—Catholic, Protestant and Jewish. We are all asking for a true diagnosis and a prescription which will help rebuild our homes and re-knit our family ties. Our nation has been a strong nation because our forefathers built a strong foundation through homes. Great and good men have been our leaders as a result of good homes; but when so much of the home foundation has been shaken we cannot expect it to be rebuilt by statesmen and government. But rather by each member of a home having a check-up and seeing if he is sound in his living and thinking.

The home has always been the greatest institution and next to it stands the Church. Therefore, our churches are realizing more and more the need of better homes, happier homes, homes where God is revered, because these homes are spiritual resources to the church and builders of a new world.

The Intercouncil Committee on Christian Family Life, representing the Federal Council of Churches, the International Council of Religious Education and the United Council of Church Women, has announced the theme: "Home Builders are World Builders," for national Family Week—May 1-8. Now is the time for our District Superintendents and local presidents to begin making plans for its observance. And to help you make your plans and program I know of no better way than for you to take advantage of the Family Institutes being made possible this spring in each Conference of the Southern Convention. Our leaders in the Family Life Department of the Convention are bringing to us an authority in this field of work. You have already read

of his work and seen his picture and been informed of the day's activities. Now it is my opportunity to tell you of a part that you can play in making these days successful. Only two words are needful: *be there*.

As chairman of the Family Life Department of Eastern Virginia, I would like to urge the members of our various societies to be at Oakland Christian Church, March 23 at 10:30 a. m. It will be a great day for all of us. Mothers of young children need not stay away because of their children. The host church is providing a nursery for their care. We are especially interested in having our young mothers present because their work in family development is just beginning and so often they stand in need of guidance. Parents of teenagers, I'm sure, will not want to miss an opportunity such as this.

Dr. Reynolds will have for sale books and pamphlets and the availability of these may provide the solution to some problem you have in your family. There will be a great deal of inspiration and help awaiting you on March 23, but you have to come to receive it.

I hope that each Society has already prepared a Family Life Poster. If you haven't yet begun, there is still time. Each president is asked to see that her Society has a Poster in the display room on that day. Let's get busy and have a Poster from each Society in Eastern Virginia.

One other request: Let's see if the Family Altar is really outmoded. Take a count in each Society and be able to report how many of your members have a family altar.

Remember—Family Institute Day.

Place—Oakland Christian Church.

Date—March 23, 1950.

Time—10:30 a. m.

Let's all be there.

MRS. LELYA P. NEESE.

AN OPEN LETTER.

Elon College, N. C.

DEAR WOMEN OF OUR CONFERENCE:

I wish to report to you that it has been a pleasure to work with the committee which has planned our Spring

Rally, because a new emphasis on Family Life is being made. The program is well planned and anticipates a gathering of two hundred of the most interested church women of our Conference. The basic subject will be presented in such a manner as to inspire and enlighten each of us, and to challenge us to a greater program in our local church.

Luncheon will be served in the College Dining Hall—price, \$1.00. Sessions will be held in the main auditorium. Be sure to work for a large delegation from your church.

Hope to see you March 28 at 10:30.

Sincerely,

MRS. JOHN G. TRUITT,
*Chairman of Family Life,
North Carolina Conference.*

SOME REPORTS FROM THE WORLD DAY OF PRAYER.

PORTSMOUTH.

A fine observance of the World Day of Prayer is reported by the Portsmouth women, Mrs. Shafer being president of the Congregational Christian women there.

Four services were held at Trinity Episcopal Church—10:00, 2:00, 4:00 and 8:00. The 4:00 service was for teenagers and conducted by them. The 8:00 service was by business women and for all who could not attend during the day. There were 400 at the 10:00 service alone.

At noon, an amplified two-minute prayer was rendered from the chancel of Trinity Episcopal Church by Bishop William A. Brown. Silence reigned and bowed heads were predominant.

The Bishop asked for a better world for today's children, Divine guidance for all in authority, end of all war and surer faith in God. His prayer was preceded only by the ringing of church bells at the customary time and the shrill Naval Shipyard whistle, signifying the noon hour, according to the *Norfolk Ledger-Dispatch*.

The newspaper also states that traffic lights in the downtown section were turned off 0 seconds before noon, and policemen manned the various intersections. Some of the motorists and bus passengers, who were unaware of the noonday plans were curious, but before the sudden surprise could wear off the prayer began.

A few motorists were caught as they were pulling out from parking places, but they switched off their motors and maintained complete silence until the amen sounded.

(Continued on page 13.)

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

EASTERN VIRGINIA P. F. RALLY.

Following is the program of the Eastern Virginia Pilgrim Fellowship Spring Rally to be held at Holland Christian Church, March 19 at 2:30:

Theme: "Co-Workers and Builders in Christ."

Call to Order—Jack Byrd, President. Song Service.

Invocation—Dr. Jesse A. Dollar.

Welcome—Holland.

Response—Damascus.

Worship Service—Holy Neck.

Business Session.

Hymn.

Address—Baxter Twiddy.

Solo: "Others"—Martha Brittle.

Offering—Rev. Duane Vore.

Plans—Young People's Activities—Miss Pattie Lee Coghill.

Dedication Service—Mrs. Duane Vore.

FRANKLIN OBSERVES NATIONAL YOUTH WEEK.

Significant activities of the Young People marked the observance of National Youth Week, January 29-February 5, in the Franklin Congregational Christian Church.

On Sunday, January 28, the pastor, Rev. W. A. Grissom, held a special service for the young people at the 11:00 o'clock worship hour, carrying out the theme, "God Designs." He used the suggested topic, "Clay in the Hands of God."

As another event of Youth Week, on the evening of January 29, a Junior Young People's Society was organized, ages 9-12 inclusive. This is a wide-awake group and holds great promise.

On Wednesday evening, February 1, the pastor and his wife gave the Senior Young People's group a candy-making party in their home. The frolic consisted of games and stunts, record-playing, candy-making and corn-popping. It was an evening of fun for the 26 young people present.

The newly-organized Junior group had a party on Friday evening in the church basement. This, too, was plenty of fun.

On Sunday, February 5, the church observed College Day. Dr. D. J. Bowden, Dean of Elon College, was guest speaker at the morning service, and gave a most challenging message.

The Youth Week observance was

climaxed by a special service of worship given in the church by the young people on Sunday evening, February 5. Fifteen members had parts on the program. The topic, "We Would Be Building," was most effectively presented. This consisted of a radio skit, a solo, appropriate Scripture readings, and three talks, given by members of the group. The program ended with a most impressive candle-lighting dedication service, in which each of the young people dedicated himself anew to the task of building according to God's designs and purposes. As the church remained in total darkness except for the light of a master candle which burned on the altar, each lighted his individual candle and stood in formation out from the central light. In the stillness and beauty of this impressive setting, came the voices of the church choir from an adjoining room as they sang the appropriate anthem, "Send Out Thy Light." This service will long be remembered by the people of the Franklin Church.

A LAYMAN'S MESSAGE TO YOUTH.

By J. C. PENNY,

The Great Christian Merchant.

If I could get a message over to the youth of this country, it would be that success in life does not depend on genius. Any young man of ordinary intelligence, who is morally sound, above-board in his dealings and not afraid of work, should succeed in spite of obstacles and handicaps, if he plays the game fairly and squarely and keeps everlastingly at it. The possibilities before one are measured by the determination which is within one.

For many years I selected personally our store managers. After I had satisfied myself about a prospect's character and qualifications, I inquired about his home life. Was it happy and harmonious? Did his wife have his interests at heart? Would she stand at his side and help him to attain his ambitions? If I did not believe that his wife measured up, I did not employ the man. If I found that his wife was a true helpmate, I felt that he would succeed, other things being equal, for a good woman's power to encourage is well-nigh unlimited.

In 1910, the mother of my two oldest sons died after a brief illness. The shock was so sudden and severe that it nearly overwhelmed me. Although I never drank liquor even moderately, I had an intense desire to drink. This was the most critical time of my life, but the memory of my father's faith buoyed me up. This experience altered my viewpoint about things that matter and those which are non-essential.

But after that experience my interest was no longer one of dollars and cents. I realized that money—necessary as it is—should be a means to a worthy aim and not the end in itself. Up to this time I had been in poor health but along with my change of thought—the result of a spiritual awakening—I began to develop a stronger body.

WILHELMINA ACCLAIMS YOUTH MESSAGE.

The message of the World Council's Youth Department "contains a working program for youth all over the world, wherever they may work—a message in which the sense of belonging together is strengthened and mutual ties are tightened," said H. R. H. Princess Wilhelmina of the Netherlands.

Addressing the Ecumenical Youth Council of The Netherlands early this month, Princess Wilhelmina asserted that the Youth Department's message to youth delegates at the East Asian Christian Conference in Bangkok, Thailand, "has without doubt made a deep impression in wide circles all over the world, by its sense of realism, its practical Christianity and its vision of the opportunities of this moment in history."

Quoting from the message itself, "To carry the Gospel of Jesus Christ into the market-places, homes, fields and factories, into every part of human life," the Princess asks, "could it be said more clearly to permeate the whole of life with the spirit of Christ, which makes all relations Biblically sound?"

CYPRESS CHAPEL YOUNG PEOPLE.

The Young People of Cypress Chapel Christian Church presented a program Sunday night (Feb. 19) at the church in keeping with Youth Week. Jack Byrd presided and Philip Moran and Catherine Brinkley led the devotionals.

Rev. Earl Farrell was the speaker of the evening. His subject was "God Designs and Youth Builds." The benediction was given by Jack Byrd.

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

PROGRAM OF RELIGIOUS EDUCATION FORECAST.

Plans for increasing cooperation among the Protestant denominations of the nation in the moral and religious training of children and youth were announced recently by Dr. Roy G. Ross, general secretary of the International Council of Religious Education. His report to the Council's annual business session held in Columbus outlined the Council's program for extending religious teaching through homes, Sunday schools, vacation and week-day church school classes, and evangelistic missions.

New Youth Crusade.

Dr. Ross presented a movement to bring about united action among the young people of the various denominations, to be known as the "Mid-Century Call to Youth."

The goal would be the enrolling of a million youth to back cooperative religious teaching and action on local, national and world levels. Such a crusade, Dr. Ross declared, "has the greatest potential for effective youth action of any program of this century."

50 Missions in 1950.

At the same time the International Council and the Federal Council of Churches will continue their National Christian Teaching Missions, which were held in 25 cities throughout the country last year.

Under this plan specialists go into a community to work with local church leaders in mapping ways of reaching unchurched families in the area.

As a result of canvasses made in the 25 cities, Dr. Ross revealed, 186,749 persons not related to any church were visited. Some 50 missions are scheduled for 1950.

Junior Camps Popular.

In the field of religious education of children, Dr. Ross emphasized "the growing interest of our church educational agencies in boys' and girls' camps. More than 60 per cent of America's camping is under church sponsorship."

Following up its conference of church camp leaders in 1949, the Council has set a series of training

centers for junior-age camp personnel for 1950.

50th Anniversary Observance.

As another use of summertime for religious instruction, Dr. Ross urged vacation Bible classes.

He announced a nation-wide observance of the 50th anniversary of the vacation church school movement to be held in 1951.

Launched in 1901 as an effort to keep underprivileged city children off the streets, vacation Bible schools now enroll annually 5,000,000 boys and girls from all racial and economic groups.

Parent Education Conference.

To assist parents in the religious training of their children, the Council is calling a conference of 140 national leaders next July, Dr. Ross stated.

He reported further that the Council's department of adult work and family education is extending its service to prisons. First to experiment with a "Learning for Life" program are men in San Quentin (Calif.) Prison, where more than 700 certificates already have been issued for courses completed.

Week-day Classes Continue.

Record enrollment in week-day church school classes is reported by many American communities, Dr. Ross said. Ninety per cent of the nation's week-day programs of religious instruction have been able to continue their activity in keeping with the Supreme Court's ruling on the Campaign case.

Modern Techniques Used.

Dr. Ross indicated that the Council's efforts to promote such modern teaching techniques as radio, films and drama will make Bible lessons more attractive and meaningful to the nation's Sunday school pupils.

A workshop for church leaders interested in drama will be held at Green Lake, Wis., August 7-18. The Council also sponsors conferences in which denominational workers plan production of audio-visual materials.

Sunday School Teachers Study.

Council statistics show that 55,704 Sunday school workers were enrolled in 707 interdenominational leadership

schools held between September 1, 1948 and August 31, 1949. Of these, Dr. Ross revealed, 35,478 received credit.

Further statistics show that 80 denominations with church membership of 33,000,000 use the Council's uniform and graded lesson outlines.

More Laymen Active.

In noting the increased participation of laymen in the work of the Council, Dr. Ross called attention to a new by-law which provides for a minimum lay representation of 25 per cent on the organization's governing body. Laymen contribute a significant percentage of the Council's budget.

Service Overseas.

The Council's influence is extending outside this continent, according to the general secretary's report. News has been received that week-day church schools have been set up in Turkey and Hungary on the basis of advice from the Council's department of week-day religious education.

Printed materials to help church school teachers in India and Germany were sent abroad by the Council during the last year.

Uniform lesson outlines, prepared by committees of the Council, are now being used on every continent, adapted to various national, racial and cultural needs.

A project launched last year by the International Council and the World Council of Christian Education has resulted in the sending of \$20,000 worth of Bible teaching pictures to churches around the world.

World Convention in Toronto.

These two agencies also are co-operating in a World Convention on Christian Education, to be held in Toronto, Canada, August 10-16, 1950.

In preparation Canada is compiling a "welcome book" of loose-leaf pages containing the signatures of Sunday school teachers and officers throughout the provinces. Contributions that accompany the signatures will enable delegates from financially distressed countries to attend the convention.

Cites Spiritual Need.

In concluding his report, Dr. Ross said: "As we look ahead, we see challenging opportunities and great responsibilities—responsibility borne out of the ever-urgent need for spiritual growth among all men everywhere if the kingdom of God is to become a reality; responsibility for developing a program which will keep pace with needs and with the ever-expanding vision of our constituent agencies."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE CHURCH IN ROME.

LESSON XIII—MARCH 26, 1950.

MEMORY SELECTION: *I am not ashamed of the gospel; it is the power of God for salvation to every one who has faith, to the Jew first, and also to the Greek.*—Romans 1:16.

LESSON: Romans 1:1, 7-12; Acts 28:14b-15, 30-31.

DEVOTIONAL READING: Isaiah 2:2-4.

Rome.

Proud mistress of the world was Rome. She ruled with an iron hand. She had magnificent buildings, material wealth, military might, and political supremacy. But she did not have any spiritual vitality at the heart of things. Her religion had not kept pace with her outward progress. "Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay."

Unashamed of the Gospel.

"I am not ashamed of the gospel," wrote Paul. Some folks might have been ashamed of it. It was a small sect, with only a few scattered adherents in that great city, it had no wealth or social prestige or military might or political organization or outstanding leadership there. Furthermore its central Figure was a humble Carpenter who had allowed himself to be crucified. He emphasized the virtue of humility and kindness and compassion. Paul himself was presumably of small stature and of not too attractive appearance. And here he was daring to take the gospel to Rome—of all places proud, powerful Rome. Rome was a synonym for power.

But Paul was not ashamed of the gospel of Christ. He was not ashamed of Christ, not ashamed to take Him anywhere. He never had to make any apology for Christ. Put Him among the world's greatest philosophers or thinkers or characters and He stood above them head and shoulders. And Paul was not ashamed of the gospel either. For it was power, too. Paul knew that there were several kinds of power, the power of money, political power, military power, etc. But the gospel was power, too—the power of God unto salvation. More than anything else Rome and Romans needed the power of the gospel. All too many

of us are ashamed of the gospel. We almost apologize for the fact that we are Christians and members of the Church. Shame on us for being ashamed.

*A Servant? A Bond Servant,
But of All Men Free.*

"Paul, a servant of Jesus Christ." That is what he called himself, a servant and a bond-servant at that. He wanted to bring his whole life—he even includes every thought—into obedience to Jesus Christ. He wanted to be Christ's slave. But by a strange paradox in bondage to Christ he found freedom and liberty. The service of Christ was the highest form of freedom. And still is.

And an Apostle.

"Called to be an apostle, separated unto the gospel of God." He was conscious that he had been sent from God or by God as a preacher of the good news. And for Paul the gospel was "good news." God had made himself known in Jesus Christ. God was in Christ reconciling the world unto himself. Christ died for our sins and thus offers salvation from sin.

Called to be Saints.

"Unto all that are in Rome, beloved of God, called to be saints." That is the New Testament name for believers, for ordinary members of the church. Upon being asked by his Sunday school teacher what a saint was, a boy who had seen a stained glass window that portrayed a saint replied, "A saint is somebody who lets the light shine through." Not a bad definition. We are called to be saints, holy ones. Let us walk worthy of our high calling.

A Church With a Good Reputation.

"I thank my God through Jesus Christ for you all—that sounds like a Southerner talking, you all—that your faith is proclaimed throughout the world." Far and wide had the reputation of that church gone. It was known as a church that had faith, living faith, transforming faith. What kind of reputation does your church have? There are many churches which have the reputation of being generous churches, friendly churches, evangelistic churches, missionary churches. Alas, there are other churches that have the reputation of being cantank-

erous, quarrelsome, narrow, unfriendly churches. What kind of reputation does your church have? Are you the kind of member who would help to give your church a good reputation?

Unknown Friends.

Paul had never been to Rome, he had never seen the people to whom he was waiting, he did not even know them or their names. But they were his friends in Christ. And he thanked God for them and prayed regularly in their behalf. In Christ we are bound together with golden chains of Christian friendship.

Mutual Help and Strength.

"To the end that ye may be established, that is, that I with you may be comforted (the word means strengthened) in you, each of us by the other's faith, both yours and mine." This gifted, spiritual giant had something to give to these "run of mine" Christians. But he readily acknowledged that they had something to give to him. Even as fire kindles upon faith. The individual Christian, no matter how talented, needs to fellowship with other Christians.

Answered Prayer.

"In my prayers making request if by any means now at length I may be prospered by the will of God to come unto you" (Rom. 1:10). "And so we came to Rome" (Acts 28:14b). He prayed that he might come to Rome, and to Rome he came. God answered his prayer. But not in the way he had expected or prayed. He came to Rome, yes, but he came as a prisoner. It is a parable of how often we get an answer to our prayer, but in ways different from what we expected.

Curtain!

The curtain falls at the end of Acts with Paul a prisoner living in his own hired house, receiving all who came to him, preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness. Anything else that we know about this dynamic apostle is tradition. But the theme as the curtain falls is the same as the theme when the curtain opens—Jesus Christ and the Kingdom of God.

Acts Twenty-Nine.

The Acts of the Apostles in the New Testament has twenty-eight chapters in it. But the many more chapters have been added to this thrilling story by the heroic deeds of thousands of modern apostles. It is given to every one of us to help to write glorious chapters in that unfinished book.

(Based on lesson copyrighted by International Council of Religious Education.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Shoppers who were emerging from stores and banks paused on the steps or in the entranceways. Other pedestrians stopped in their tracks. Construction work came to a standstill and office workers paused for the two minutes.

School officials cooperated with the observance by postponing lunch hour fifteen minutes, enabling police who ordinarily are stationed at school corners at 12:00 noon to man the various intersections.

Those in eating places paused for the two minutes, and the courts recessed.

* * *

GREENSBORO.

The Greensboro Council of Church Women, representing 50 individual churches, observed the World Day of Prayer on February 24 with a deeply impressive service at Greensboro's First Presbyterian Church.

For two hours 700 of Greensboro's church women joined with millions around the world in sincere and solemn petitions to God for spiritual power and strength to match mankind's advance and achievement in science and materialism. Women representing several races and practically all creeds participated in a dignified service built around the theme: "Faith for Our Time."

Dr. Hornell Hart, professor of Sociology at Duke University, gave the inspirational message. Dr. Hart, a member of the Friends Church and a widely known preacher, lecturer and author, emphasized that Christians could, by surrender, have divine inspiration and power in their lives. In a demonstration given at the close of his address, he urged his audience to "let go, let God" and to relax in silent prayer in the presence of God.

* * *

The Winston-Salem Council of Church Women felt that this year's World Day of Prayer service was the best one of its kind.

About 300 women, ministers, and others attended at the First Christian Church, 11:00-12:00 a. m. About fifteen different denominations were represented. The printed program was used, with both Negro and white women taking part. The offering was about three times as much as the previous year.

Other services were held in various parts of the city at night for those who could not attend during the day.

A CALL.

A call to give our utmost for the highest by attending and participating in the Family Life Institute in our Conference. Our families need a vital Christian faith, spiritual ideals, family worship and provision for family play. We need to strengthen the ties of family life within our churches. Will you answer the call?

The following is the program for the Family Life Institute in the Eastern Virginia Woman's Missionary Conference to be held at Oakland Christian Church, Chuckatuck, Va., Thursday, March 23, 1950:

MORNING SESSION—10:30-12:30.

Mrs. William T. Harrel, presiding.
Prelude.

Call to Worship.

Hymn: "Love Divine."

Worship Service: "Christian Family Life in India"—Mrs. Joseph Moulton.

Solo—Mrs. L. W. Vaughan.

"Christian Family Life Today"
(Presentation—Discussion—Questions)—Dr. Paul Reynolds.

Announcements.

Offering.

Doxology: "Praise God from Whom All Blessings Flow."

Presentation of the Family Life Exhibit—Dr. Paul Reynolds.

* * *

AFTERNOON SESSION—1:15-3:30.

Mrs. Garland Spratley, presiding.
District Business Meetings (in rooms designated).

Call to Order.

Hymn: "For the Beauty of the Earth."

Prayer led by Rev. Millard Stevens.

"Home and Church Together" (Presentation—Discussions—Questions—Plans for the Future)—Dr. Paul Reynolds.

Meditation and Consecration: "Dedicated Homes"—Mrs. R. T. Bradford.

Benediction—Dr. H. S. Harcastle.

MRS. WM. T. HARRELL, *Pres.*,
E. Va. Woman's Conference.

WOMAN'S BOARD MEETS.

The Executive Board of the Woman's Missionary Convention of the Southern Convention met in semi-annual session at the Vance Hotel, in Henderson, N. C., on Tuesday, March 14, at 10:15 a. m. Many important matters were discussed at that time. Miss Bettie McGuffie, National Associate Secretary of Woman's Work, was present.

BURLINGTON DISTRICT OFFICERS MEET.

On Sunday afternoon, February 5, Mrs. Harold Ingle, Superintendent of the Burlington District, invited the president and one other representative from each of the sixteen societies in the district to meet at the Burlington Church for a business meeting and social hour.

There were 23 presidents and representatives present, along with Miss Pattie Lee Coghill.

After a very inspiring devotional, a few moments were spent in getting acquainted, after which each president gave a brief report of the work of her society. Some criticism was made on the Achievement Goals listed for the societies and suggestions were made for changes.

Mrs. John G. Truitt announced that our Spring Rally this year would be in the form of a Family Life Institute and would be held on Tuesday, March 28, at Elon College Community Church. She also urged that each president begin now making plans for the School of Missions at Elon College on June 13-14-15. Important announcements and helpful suggestions were made by Miss Pattie Lee Coghill.

Rev. and Mrs. H. E. Robinson (new pastor and wife at the Burlington Church) came in for the social hour.

Delicious refreshments were served by Mrs. Ingle, assisted by Mr. John Graves and other members of the Burlington Church.

RUTH MAHAN.

UNDERScore THESE DATES.

March 21—Bethlehem Church—Valley of Virginia Women.

March 23—Oakland Church—Eastern Virginia Women.

March 28—Elon College—North Carolina Women.

These are the Family Life Institutes, with Dr. Paul Reynolds as guest speaker. The hours are 10:30 to 3:30. The local society will serve lunch.

June 13-14-15—School of Missions at Elon College, Mrs. John G. Truitt, chairman.

"How did you keep from crying?" was asked a little girl who had fallen down and hurt her knee. "Oh," she answered, "I just said to myself, 'Stop that,' and made myself mind me." The greatest of all lessons to "make myself mind me."

The Orphanage

DEAR FRIENDS:

Please visit us. Hear Jesus saying: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Yes, these little strangers. How shy and timid when they come here, in need of food, in need of clothing, in need of milk to drink, sick and been given sorrow by the turn of the wheel of fate. "And ye came unto me." "Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This morning a dear friend of these little ones called over the telephone to talk about her plans to help us here. She had visited us, saw the children, saw what we are doing, and saw the need. She told me to tell the people throughout the Convention to visit the orphanage. She was anxious that we all do something in order that we might repair the place and open its doors to more needy children. This morning another lady called me over long-distance telephone to beg me to take her six fatherless little children. She gave the name of a Christian Church pastor who will sign their affidavits. The mother has only been through the fifth grade in school, poor and without resource or recourse. They are strangers, but they are on my heart.

While talking with two superintendents of large Baptist and Methodist orphanages this week I asked them how much did they in their experience consider it took to clothe one of their children for a year. They answered that they allowed \$100.00 for those less than twelve and \$150.00 for those over twelve. Considering those figures I think we do exceedingly well. I am studying every child and the clothing thereof to see how we compare with that figure. At that figure it would take \$8,850.00 to purchase clothes for the boys and girls here.

How satisfied these little people seem! How anxious most of them are to make us all proud of them! From the record we can safely say the nearly 600 boys and girls who have gone out from here have become real assets rather than debits in the communities to which they have gone.

Thanks to every church and Sunday school for monthly offerings, all of which are being properly accredited on your conference apportionments. Thanks for all gifts of clothing or other commodities whether sent directly to the children or the orphanage. And thanks to all for your interest and prayers.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

First Congregational Christian Church,
Greensboro, N. C.: clothing.

REPORT FOR MARCH 16, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$2,508.16
Eastern N. C. Conference:	
Beulah	6.89
Eastern Va. Conference:	
Oak Grove S. S.	\$ 5.00
Union (So.) S. S.	23.00
	28.00
N. C. & Va. Conference:	
Durham S. S.	\$65.10
Happy Home	16.36
	81.46
Western N. C. Conference:	
Ramseur S. S.	22.00
Va. Valley Conference:	
Leaksville	\$50.00
New Hope S. S.	2.17
	52.17
Total this week from churches	\$ 190.52
Total this year from churches	\$2,698.68
Special Offerings.	
Amount brought forward	\$2,652.28
Mr. C. H. Darden—Memo-	
rial	\$ 25.00
Mr. & Mrs. C. M. Fields	
(Easter)	5.00
Cash	9.00
Special gifts	98.28
	137.28
Total this year from	
Special Offerings	\$2,789.56
Grand total for the week ...	\$ 327.80
Grand total for the year ...	\$5,488.24

OUR FATHER.

It was a new, and must have been, a very startling command when Jesus in teaching His disciples to pray said, "When ye pray, say our Father." Something novel, unique indeed, in the thought of Israel was that idea, "Our Father." New to the world in fact. New to most of the world yet. A very small percentage of the

world's population can or will pray saying "Our Father."

The pagan religions of the world do not have as god or gods those whom, in their worship, they think of or pray to as "Father." Most of the gods that people bow down to are anything else than a father, cruel, cunning, stealthy, threatening, far-off, unapproachable. Jesus' conception of God is wholly different. For Him, God is Father, kind, compassionate, forgiving, tender, inviting, loving. Not only so, but He is "our Father," yours and mine; Father of the widow and the fatherless, the strong and the weak, the saved and the sinning, the Christian and the pagan, our Father. The implication is dynamic and tremendous.

Something happens in a person's life, something in the world's life, when one can truly say and pray, "Our Father." When General Booth went into the dens and dives of sin, shame and squalor of London, and made that sin his sin, that shame his shame, though in himself he was guiltless, and there with those erring and fallen ones prayed, "Our Father," something began to happen in London and in the world. When David Livingstone went into Africa, the "open sore" of the world, making the disease and death of that continent his disease and death, and began there to pray, "Our Father," something began to happen in Africa and in the world. "Thy kingdom come." Yea, verily, God's kingdom does begin to come into this world when one who has attained identifies himself with one who has not attained and begins to pray "Our Father." When the strong identify themselves, in heart, in sympathy, in love, with the weak, and say "Our Father," the virtue goes out from the strong, and the weak are lifted and made whole.

When Christians everywhere realize that the paganism and idolatry of the world is their paganism and idolatry and can say when they pray, "Our Father," the kingdom of heaven will be very near indeed to the kingdoms of this earth.

1934

J. O. A.

PREACHERS NEED LAYMEN.

(Continued from page 2.)

Council of Churches, has the backbone to oppose gambling and back it up, we get somewhere. We need the spirit backing through the teaching and preaching of our ministers. We need the business man's organizational and promotional ability to achieve the results."

In Memoriam

HATCH.

Whereas the God of love and wisdom has seen fit to call from his earthly labors to his heavenly reward one of our faithful and beloved members, Deacon Henry E. Hatch and in his going we keenly sense our loss, but not without hope knowing our loss is God's gain in glory; therefore,

BE IT RESOLVED:

1. That we, the Board of Deacons of the First Congregational Christian Church of Burlington, N. C., humbly bow in a true spirit of resignation "not our will but Thine be done."

2. That our church has lost a devout member, our city a loyal upright citizen always supporting the best for our community, and his family has lost a loving thoughtful husband and father and we herein extend to them our deepest sympathy.

3. That we honor his precious memory and consecrated life by carrying on the work so dear to him until that day when we shall know even as we are known.

EGBERT TRUITT,
R. W. BRANNOCK,
ALLEN MILES,
Committee.

BARNETTE.

William Lacy Barnette was born in Alamance County, N. C., January 15, 1866, died at his home, Route 1, Mebane, N. C., March 9, 1950, having spent his entire life in the same county. He professed faith in Christ in early manhood and united with the Presbyterian Church. After moving into Long's Chapel community, he transferred his membership here where he remained faithful and loyal to the end. When his church doors were opened for service he was present, or had a reason for not being present. He never "made excuse."

Mr. Barnette married Miss Rosana McCauley in 1892, who preceded him in death about ten years ago. To this union were born two sons, Roy W. and W. Edgar who are still living on the home farm where they have been for a number of years.

Funeral services were held from Long's Chapel Congregational Christian Church on March 11, with his pastor in charge, assisted by a former pastor, Rev. E. N. Clark. Burial was in adjacent cemetery by the side of his wife. He is survived by two sons, a great number of nieces and nephews, and his friends are numbered by his acquaintance.

"Surely there is a prince and a great man fallen this day in Israel."

GUY H. VEAZEY.

LET'S QUIT GUESSING.

*(Continued from page 3.)

with a church of 300 or 400 members no minister can add to his already sufficient burdens the care of an equal number of souls scattered at a number of widely divergent points.

"It would indeed take a human dynamo to do such a task well, and I haven't met many who generate that much energy. I am one who looks upon the duties of the minister as

something more than the conducting of services of worship and the administration of the many functions and organizations of the church. The pastor is primarily a shepherd of the souls of his flock, and he must never labor under the illusion that as such he can be supplanted by an efficient machine."

Mr. McLain laid on the line a three-point program to meet the problem of rural Congregationalism as follows:

1. The enlargement and reorganization of the larger parish plan. "I do not refer to the larger parish as we so often have it now, with a city church as the hub, and several rural churches as the spokes of the wheel. Rather, there ought to be a reorganization of the rural parishes on a statewide, and often on a national, basis; for it may be necessary to cut wide swathes across state boundaries (and I might venture to say denominational lines) for best efficiency and results. Several rural churches should be grouped strategically, according to their geographic location and the size of their congregations.

Not only should they share a minister by a plan adopted by an inter-church council, but much of their equipment can be commonly owned. Wherever possible a Religious Education administrator should be provided. Wherever it is impossible to secure a minister, a parish should never be left even temporarily leaderless. A Religious Education graduate might serve very capably in his stead. This plan would no doubt call for the training of local lay leaders, not to take the place of a regular minister, or supplant him, but to assist him in many ways.

2. "The training of the minister himself should consist of working into seminary curriculums more specialized courses for the larger parish minister. Training the student for life-long calling in that field should be a major point of emphasis. It should recognize the need for a high degree of specialization in the sciences or rural sociology, economics and psychology. It requires a different type of administrative knowledge and a wider application of the art of recreation. For here we have the unique opportunity for the church to serve as the center and core of community life in a way in which it can never serve in the city. If the minister has adequate preparation in these spheres of knowledge, in addition to the usual seminary training, we can truly stop guessing about what to do with our rural churches, for he will do his own

church planning thoroughly and well."

3. The minister must never forget that the primary function of the church is one of evangelism. "While action along the lines of cooperatives, legislation and the general betterment of rural life are significant and important, the minister and the church must be ever aware that they are only a secondary function of the church and must remain so. Evangelism is our very reason for existence, our driving and impelling motive.

"What the rural church wants and calls for with an urgent voice of need are pastors who are just that—men who are equipped with hearts as well as minds, men who are interested in them as individuals with inner problems and fundamental longings of the soul. What we need for a re-vitalized rural church is not a social philosophy but a more aggressive, virile evangelism, presented in a more definitely and positively outlined program. Every effort should be expended to provide a place of worship which will elevate and inspire the soul, and to open eyes to horizons beyond limited confines and to enrich lives with a love of God and an understanding of their fellowmen."

WE CAN LEARN FROM THE COMMUNISTS.

American Christians need the enthusiasm of the communists, declared Dr. Jesse H. Ziegler, professor of psychology and mental hygiene, Bethany Biblical Seminary, Chicago, at the 28th annual meeting of the International Council of Religious Education, February 12-18, Columbus, Ohio.

"Slowly we are being maneuvered toward a holy war to protect Christianity (and free enterprise) against materialistic atheism," said Dr. Ziegler. "There is no prophetic lead being given by Christian education forces as to how communism can be stopped without war. The biographies of Lenin and Stalin demonstrate that the movement which is genuinely competing with Christianity today became a dynamic movement because to its leaders communism was important enough to sacrifice everything for. If and when Christian educators believe that their goals are more important than anything else in the world, then we will begin to see these goals met in increasing numbers of people."

Trouble and perplexity drive us to prayer; and prayer driveth away trouble and perplexity.—*Melancthon.*

Statement and Recommendation
OF
Conference of Religious Leaders of America
CONCERNING THE
Hydrogen and Atomic Bomb Policy

One thought is paramount in the minds of men everywhere: What does the hydrogen bomb portend for the destiny of mankind?

We, in this annual meeting of the International Council of Religious Education, have a sense of quickened conscience and of gratitude that the President of the Council appealed to men and women of all religious faiths in America to join in a conference where the resources of God through prayer, faith and thought can be brought to bear upon the problem of finding the right answers to the question: What ought America's policy to be with respect to atomic and hydrogen bombs?

In this year of Our Lord 1950, the Christian Churches cannot accept in silence the prospect of mass slaughter. The Christian Churches cannot be callous to the claims of the Gospel Message they preach—a message of compassion and the oneness of humanity under God. Above all, Christians must not stand before the world paralyzed in an hour of crisis, submissive to the seeming probability of widespread or even universal annihilation.

Secular wisdom or preoccupation with political method are not enough to give us the answers we desperately need. Let the church speak that men may regain confidence and renew hope and find a way to life rather than continue to stumble on the way to death. Men of religious faith must assemble and seek wisdom from Almighty God.

NOW THEREFORE, BE IT RESOLVED:

That this Council send immediately a communication to other national interdenominational agencies with which this Council is to unite in November, 1950, forming the new National Council of Churches of Christ in the U. S. A., proposing, that together we take steps whereby Protestants, Catholics and Jews can unitedly bring the religious mind and faith of America to bear upon the formulation of policy with regard to the hydrogen bomb, an issue of life and death for the nation, for civilization, and for all mankind.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

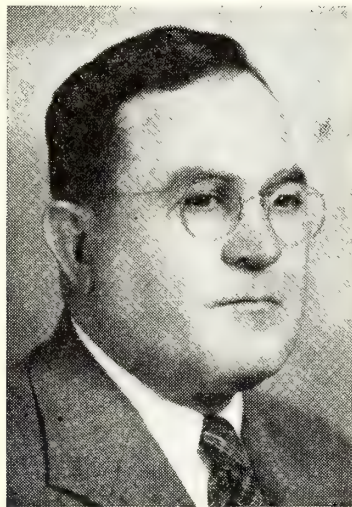
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, MARCH 23, 1950

NUMBER 12

Pastor Concludes Greensboro Ministry



REV. J. L. NEESE

Rev. J. L. Neese, pastor of Palm Street Congregational Christian Church of Greensboro, North Carolina, will preach his farewell message Sunday morning, March 26, at 11:00 a. m. A musical program will be given at the 7:30 service.

The members of the church and friends regret very much that Mr. Neese's health has failed and caused him to offer his resignation. We feel that we have lost a good minister and pastor.

Mr. Neese started his ministry at Palm Street Church, preaching his first sermon on November 19, 1928. He served this church six years, going from here to First Christian Church, Reidsville, North Carolina, then to Second Congregational Christian Church, Norfolk, Virginia, Apple's Chapel and Bethlehem Christian Churches near Elon College, North Carolina. He was in evangelistic work for one year.

Mr. Neese returned to Palm Street Church a little over two years ago, and fifty members have been added to the church roll. There has been an increase in the various activities.

Upon the advice of his physician, he and Mrs. Neese plan to leave March 27 for Bradenton, Florida.

MRS. LENA HALL, *Secretary.*

News Flashes

Dr. Paul Reynolds will hold a Family Life Institute at our Burlington Church Monday evening, March 27.

The Pilgrim Fellowship of First Church, Burlington, are planning a visit to the synagogue in Greensboro in the immediate future.

Dr. Elbert Conover, Church building adviser, visited Southern Pines Wednesday to confer with the building committee and trustees. Mr. Phil Weaver is chairman of the building committee.

Dr. L. E. Smith will preach Sunday evening, March 26, at 7:30 o'clock, at the Christian Temple in Norfolk. Dr. Smith returns to his former pulpit in observance of the twenty-sixth anniversary of the Temple.

Since retiring from the active ministry, Rev. J. Frank Morgan has been living at 135 East Berkley Avenue, Norfolk 6, Va. Doubtless Mr. and Mrs. Morgan would be glad to hear from their many friends throughout the Convention.

The Executive Committee of the Western North Carolina Conference Youth Fellowship had a meeting in Liberty, N. C., on Sunday afternoon, February 19, 1950. The committee made plans for the next rally which will be held at Hank's Chapel, near Pittsboro, N. C., April 30. Be sure to look for the program in *THE SUN* at a later date.

The Deering Summer School for Ministers will be held from July 5 to August 2. Dr. Truman Douglass will serve as dean, and faculty members are James F. Muilenburg, Nels F. S. Ferre, Everett C. Parker, Harry T. Stocks, Ervine Inglis, Robert Putsch, Philip M. Widenhouse and Fred Hoskins.

Our church at Richmond (Va.) had the rare good fortune Sunday, March 12, to have Miss E. Frances Thompson of the American Board address a joint session of the Sunday School Departments. Miss Thompson's story has an unusually thrilling account of her missionary effort and accomplishment among the Filipino young people in connection with her work at Silliman University.

A Missionary Institute is scheduled at the Church of Wide Fellowship, Southern Pines. Dr. Ralph Shrader will preach Sunday morning. Junichi Nakamura, Dr. and Mrs. Richard Moulton on Thursday and Friday evenings of the following week. The church reports an offering of \$51.60 for the One Great Hour of Sharing.

SPOON'S CHAPEL (W. N. C.) DEDICATES OIL PAINTING.

Spoon's Chapel Christian Church was the recipient of a very lovely oil painting on March 5, 1950. In a special service at the Church, Miss Sara



DR. L. E. SMITH.

Foster, student at Elon College and granddaughter of Mrs. C. T. Stout of near Spoon's Chapel, presented the church with a beautiful reproduction of Warner Sallman's *Head of Christ*. The pastor, Rev. Clyde L. Fields, received the painting on behalf of the church.

Miss Foster attended Spoon's Chapel as a child and had longed to do something to show the church her appreciation. After her family moved to Greensboro and after high school graduation, Sara entered Elon as a Religious Education Major. It was here while taking some art courses that Sara found the way to show her love for her childhood church. Her gift of love, a copy of *The Head of Christ*, required hours of loving labor as she fashioned the lovely painting from the oils and paints. The church will be eternally grateful for the gift.

EVANGELISTIC RALLIES IN THE WESTERN CONFERENCE.

In cooperation with the United Evangelistic Advance, the Committee on Evangelism of the W. N. C. together with the Ministerial Association, arranged and conducted Conference-wide Evangelistic Rallies from March 6-8, 1950.

The conference was divided into three areas with Mr. Ralph Riddle of Pittsboro as chairman of Area No. 1, Mrs. I. L. McDowell of Asheboro as chairwoman of Area No. 2, and with Mr. J. C. Phillips of Seagrove and Mr. Roy Harper of Albemarle as chairman and vice-chairman, respectively, of area No. 3. Rev. Clyde L. Fields served as general chairman.

The Rally in Area No. 1 met at the Pleasant Ridge Church with eight churches and 67 delegates represented. Six churches failed to be represented.

The Rally in Area No. 2 met at the Sophia Church with six churches and 27 delegates represented. Only one church failed to be represented.

The Rally in Area No. 3 met at the Seagrove Church with six churches and 63 delegates represented. Ten churches failed to be represented.

At all three Rallies, Rev. Fields discussed Mass Evangelism; Rev. Weldon Madren discussed Visitation Evangelism and showed a film strip in connection with his discussion; Rev. Walter Hall preached an inspirational sermon on Evangelism, and Mr. Walter Lanier furnished his projector and demonstrated Evangelism in Action with some very good 45-minute films: "The Salt of the Earth," "Ambassador for Christ," and "Like a Mighty Army." Each service closed with a dedication service to the cause of Evangelism.

CENTENNIAL MISSIONARY DIES.

The American Board has just received by cable news of the sudden death in Istanbul, Turkey, of Rev. James Kerr Lyman, veteran Congregational Christian missionary in the Near East.

Mr. Lyman has served in Turkey for 29 years from 1913 to the present with the exception of a period of five years during the war when he was detained in the U. S. A.

During his years of service, Mr. Lyman witnessed the Armenian deportation in 1915; was in Turkey when the Nationalists began operations in 1920; passed through the Siege of Marash and during all these periods

(Continued on page 15.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SOUTHERN CONVENTION SESSION.

OAKLAND CHRISTIAN CHURCH,
CHUCKATUCK, VIRGINIA,

MAY 2-4, 1950.

* * *

TIME: Tuesday, May 2, at 2:00 p. m.
until noon Thursday, May 4.

MEMBERS:

1. *All ordained ministers who are members of any of the five Conferences of the Convention.*
2. *All members of boards (Executive, Missions, Christian Education, Superannuation and Publications).*
3. *All members of standing committees (Finance, Evangelism and Spiritual Life, Social Action, Memoirs, Stewardship, Rural Church Ministry).*
4. *The President and Secretary of each Conference.*
5. *President of Elon College and Superintendent of Christian Orphanage.*
6. *Lay Delegates from the church, nominated for the local church and elected by the constituent conferences as follows: "Churches within the Convention are requested to nominate lay delegates to the Convention. These delegates shall be elected by the conferences. Each church is entitled to one delegate. Churches which have more than two hundred members are entitled to one additional delegate for each additional two hundred members, or major fraction thereof, provided that no church shall have more than four delegates. Members of the Convention shall serve for the biennium for which they are elected, or until their successors are elected."*

It is earnestly hoped that all members and delegates to the Convention will make their plans to attend this important session which will be the 39th regular session of the Convention. It would be a great help to Dr. Hardcastle, pastor of the entertaining church, if those desiring overnight accommodations would notify him as early as possible.

WILLIAM T. SCOTT,
Superintendent.

FUNDS NEEDED TO BEAUTIFY JAMES O'KELLY CEMETERY.

The sum of approximately \$500.00 is needed immediately to repair the rock wall and beautify the O'Kelly cemetery. Send your contributions to Mr. S. H. Basnight, Chapel Hill, N. C.

A deed has been obtained for the plot of land in Chatam County on which is located the grave of James O'Kelly, founder of the Christian Church. The Executive Board of the Convention by vote established the "O'Kelly Memorial Foundation" for the purpose of preserving and caring for the O'Kelly cemetery. Cemetery trustees were elected as follows: Dr. C. E. Newman, secretary, for a term of three years; Dr. Stanley C. Harrell, three years; Miss Margaret Hall and S. H. Basnight, two year each; Miss Lillie D. Fowler and Kenneth Register, one year each.

We believe that individuals and churches within the Convention will respond to this urgent appeal for necessary funds that we may preserve the memory of James O'Kelly.

WILLIAM T. SCOTT,
Superintendent.

RITES HELD FOR BENJ. FOWLER.

Funeral services for Benjamin F. Fowler, who died Sunday, March 12, at his home near Holland, were held on Wednesday following.

The Rev. D. N. Vore, pastor of the Suffolk Christian Church, and Dr. Luther B. Grice, pastor of the Holy Neck Christian Church, were the officiating ministers.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Thursday preceding date of publication.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

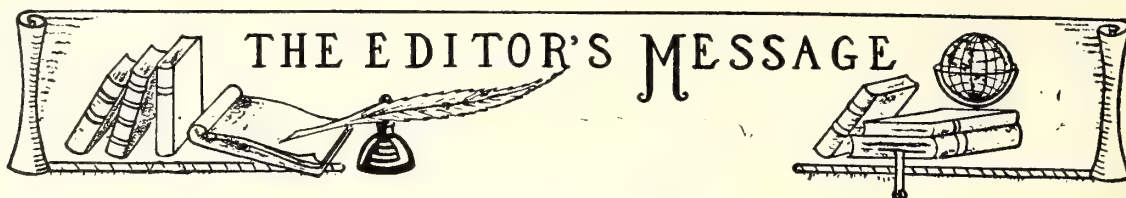
Enclosed find \$..... for which please send The Christian Sun for one year to:

Name

Address

Name of Church

[] New [] Renewal



PULPIT OVERTURES

They tell us that the difference between good and mediocre singing is the presence or absence of overtones. That subtle, elusive element is the determining factor in good tone, vocal or instrumental.

The same thing seems to be true of preaching. We preachers strive to exhaust a subject. We try to develop all the implications and make all conceivable applications. We leave nothing to the imagination. Dr. Thomas Alfred Tripp speaks of a minister having "a firm grip on the obvious."

Good preaching does not undertake to say everything on a subject. It primes the mental and emotional pump. Like a choice picture it stimulates the imagination and sends it forth on many delightful journeys. Its very suggestiveness creates unmistakable overtones.

Is that not true of the Bible? One reads the Bible, not to get factual data or the last word on a subject, but to catch its eternal, haunting overtures. If we read hurriedly or carelessly and miss the overtones, we fail to get the full benefit of the Scriptures.

A CONSTRUCTIVE MINISTRY

The writer remembers the session of Conference when Rev. M. T. Sorrell presented Rev. J. L. Neese for membership. During those intervening years Mr. Neese has exercised a constructive ministry wherever he has served. His ministry has been characterized by a warm evangelistic emphasis, devotional messages, and loyalty to the institutions of the denomination. He has been active in conference and convention activities. An enlarging program has been initiated wherever he has served. We are grateful for his faithful ministry. The prayers and good wishes of many friends follow Mr. and Mrs. Neese as they go to Florida. Having given a son to the ministry, the Neese family will not be without its witness in the Convention.

Junior Editorial:

POCKETS

That little fellow certainly had his pockets filled with all kinds of things: strings, nails, peanuts, chewing gum, and a few dozen additional items. He was prepared for any emergency.

Three cheers for the fellow who invented pockets! How could we get along without them?

What do you put into your pockets? Some people put tobacco in their pockets, and their clothes always smell of tobacco. There are many other things with no objectionable odor.

One young chap carries keys—to the post office box, to his trunk, to his den. A scout carries a cord with which he may make a tourniquet to save a limb or a life. Another carries pencils to write, make records and nota-

tions. Here is a young chap who carries coins—money which he has earned and saved; money for emergencies; a contribution for every cause.

A minister has his "church pocket," into which go all donations for religious and benevolent causes. It is reported that a selfish or a stingy husband avoided giving money to his wife with the excuse: "I haven't a cent in the world." You see, he had named a particular pocket "the world."

One man carries his tithe in one pocket. No needy cause is presented to him in vain. Another carries a cross in his pocket. That sanctifies every coin, every purchase. He prefers the cross to the rabbit's foot!

What goes into your pocket is a revelation of character. Pockets may be redemptive. Are yours?

THE PREDICAMENT OF WEEK-DAY RELIGIOUS EDUCATION.

"The Protestant predicament in the current struggle over the place of religion in education" was expressed as a "major concern" of the Committee on Week-day Religious Education in its report to the Commission on Educational Program of the International Council of Religious Education.

"On the one hand, we stand ready and eager to support the principle of public education as we have in the past," the committee declared. "On the other hand, we are greatly disturbed over certain trends in public education which seem to be moving away from a theistic concept of religion and in the direction of humanism, if not secularism."

Other concerns were listed:

1. The apathy of Protestants and their leaders toward the need for Christian education today.

The committee seeks recognition for Christian education as more than "a mere appendage to the work of the local church."

2. The "antagonistic attitude" of certain public school leaders toward released-time religious classes.

Although this attitude is not reflected in the average American school teacher and officer, "we feel that this attitude is grossly unfair and that in the long run it will militate against the best interests of the public school system itself," the committee said.

3. "The drift toward a complete monopoly of the child's time by the public or state-controlled school system."

"A number of specific proposals have already been made by leaders in the public school system looking toward the extension of the school day, the school week, and the school year," the report indicated.

4. The lack of publicity channels "for interpreting the values and the need for week-day religious education."

The Stewardship of the Gospel

By DR. DAVID McKEITH, JR.,

Executive Vice-President of the American Board.

"This is one of the greatest hours the world has ever known. Now is the time of supreme opportunity for the Christian Church! Our civilization is being tested and the future decided. To be sure, as we view the world tonight, it appears to be chaos, but in this world of chaos, there is already leaven at work—that leaven is the Gospel of Jesus Christ. That leaven has changed the hearts and lives of a few at least of the millions of people who dwell on this earth today.

"As Christians we are stewards of the Gospel of Jesus Christ, stewards of this leaven of life.

"Every true Christian is a steward of this Gospel—this Gospel which is a leaven unto life—warm, compassionate, loving, growing—this Gospel which is also power—changing the life of an individual suddenly—changing the life of society dramatically.

"As stewards of the Gospel, then, we recognize that there is the quiet, yea exceedingly effective, work of the Kingdom which is being done day by day in our churches, schools, hospitals, rural Christian centers in lands around the world.

"A strong parish ministry is vital to a strong Christian Church. Other Christian activities may appear more dramatic, but they are not more essential.

"On the foreign field likewise the village church, the Christian school, the health center and the hospital with Christian doctors and nurses are most important. These are the centers where the leaven of the Christian life is at work, usually quietly, but always effectively.

"But there also come times when, with a great upsurge of power, the Gospel is presented and the work of the evangelization of the world goes forward at a greatly accelerated rate. We are in such a time."

Dr. McKeith then spoke of the opportunity that faced Christians at the end of the First World War and of how youth plunged into a jazz age and lost its bearings while elders went into an economic boom with Utopia around the corner before the bubble broke. Spiritually, too, we went to extremes running from the fever and fervor of the emotional religion to the devastation of our basic spiritual life by cold, so-called intelligent humanism.

"Wherein lay our difficulty? We were almost completely selfish—interested in our own souls, if interested in souls at all; interested in personal freedom, in our own security, our own welfare and in the freedom, security and welfare of our own little group. We forgot that 'He that saveth his life shall lose it.' Are we to walk this same way again?"

A Paradox.

"And now again to our generation has come the opportunity to save the world; to bring the Gospel of Jesus Christ to the people of all nations. . . . Are you aware that there are more open doors for Christianity today—



DR. McKEITH.

more real opportunities for the spread of the Christian Gospel than ever before in the history of the world; and at the same time there are more powerful aversaries with which Christianity must contend than have been faced since the first few centuries of the Christian era? There are great areas of spiritual vacuum in the world at the present moment and into these areas of spiritual vacuum many conflicting forces are rushing. Here is the Christian opportunity and the note of urgency cannot be overstressed.

"Various contending groups are pouring their ideas into the open minds of millions. All our economic recovery program, all our military might cannot compete with ideas. Only nobler, more acceptable ideas—the ideals of Jesus Christ—can compete in this new struggle. We must

make this fact plain to our Christian people. This is urgent!

"What was lacking in the 1920's when a similar opportunity was before us? Christians lacked personal commitment to the Gospel of Jesus Christ as the power of salvation. Then, too, as now, we thought the world could be saved by other means. Some put their trust in education, some in science, others in economic prosperity and others in international political organizations; and some trusted in ecclesiastical schemes and programs.

"What is necessary that we may meet this opportunity, that we may bring the Gospel both as leaven and as great power to bear upon the problems and needs of the world?"

Dr. McKeith then stated that a person's talents and treasures belong to God: we are but stewards. How we use these talents is up to us. To youth he gave the challenge of the need for healing, teaching and friendship across the seas presenting the call from China, Japan, The Philippines, India, the Isles of the Pacific and the Near East and Africa.

Convinced But Not Converted.

"The difficulty with our modern religious approach is that we also are likely to be convinced but not converted. What is conversion? It is to be regretted that unfortunate incidents have been linked with conversion. Unsound emotional ecstasy, unwholesome public performances, as well as personal fears and inhibitions, have turned men away from even the thought of conversion, until today the word is seldom used; in fact, it is shunned. Conversion is 'the change from an unorganized life to an organized life around a central unifying spiritual ideal.' For Christians that central unifying spiritual ideal is Jesus Christ.

Works Both Ways.

"We recognize the truth of the oft-quoted statement: 'Christianity begins with you or it doesn't begin,' but the corollary is equally true, 'If it ends with you, it ends.' If we are stewards of the Gospel of Jesus Christ we are the ones who must do something about it. There is placed upon us the necessity of giving to the world this Gospel. This is no simple task, but fortunately there have been those in the Christian Way who have gone before us preparing the ground.

"For some of you life has already been set in its pattern and to the best of your ability you are using your time and your talents in what you be-

(Continued on page 13.)

STATEMENT BY CHAIRMAN OF EXECUTIVE COMMITTEE OF THE GENERAL COUNCIL.

At a special meeting of the Executive Committee of the General Council on March 1, 1950, the enclosed report of the lawyer's committee was adopted on recommendation of the Procedures Committee, and appeal was voted from the decision of the court in the Cadman case. A copy of the court's judgment is also enclosed.

A prepared statement was read by the chairman of the board of deacons of the Cadman Church, who is a member of the General Council Executive Committee. Questions as to alternatives to further legal action were raised. It was pointed out that although the position taken by the General Council, that no act of the General Council can control any church in any manner, was sustained by the court, the final order exceeds this position.

1. To reduce further litigation.

It is believed that an appeal will clarify the decision of the court concerning which various interpretation have already developed. These would in all probability lead to further court action in many parts of the land.

2. To continue to express the purpose of the General Council represented in the 1,000-15 vote approving the Basis of Union at Oberlin and the sober vote of Cleveland declaring, 757-172, that "we . . . are ready to inform the Evangelical and Reformed Church that we are ready to unite. . . ."

3. To find grounds for a restored fellowship.

Deeply desirous of full brotherhood with all of the churches of the fellowship and ready to adapt itself to minority opinion in every reasonable way, the General Council cannot act freely to this end under the menace of an injunction.

4. To give issues as important as those represented in this case the consideration and interpretation of a higher court.

Determination of this case will have effect on all Protestant movements for unity. As the decree now stands, it appears to contradict the will to unity which is inherent in the life of the Christian Church. The committee feels that it cannot in good conscience keep from the courts of review the question as to the extent to which a secular court may interpose its jurisdiction in such ecclesiastical matters.

5. To free the General Council to deal with its own constitutional development.

As the decree now stands, the Council "has no power or authority to unite itself with any other body or organization whatsoever and cannot by its own action vest itself with such power or authority."

6. To clarify the relations of the missionary societies which are by charter independent, and to determine their freedom to enter into joint programs with other denominations.

The present judgment substitutes its own interpretation for the purposes expressed in the basic documents of the boards.

The Executive Committee voted: "It is the purpose of this committee to seek a fund to finance the appeal . . . outside the regular funds of the General Council." Dr. Ronald Bridges was elected the representative of the committee to form a separate group to secure this fund.

PHILIP GORDON SCOTT,
Chairman of Exec. Com.

* * *

The text of the vote referred to in the first paragraph of the statement above is as follows:

VOTED that an appeal be taken by the Defendant to the Appellate Division of the Second Department of the Supreme Court of New York from the judgment entered by the Supreme Court in the action entitled "Cadman Memorial Congregational Society of Brooklyn, etc., against Helen Kenyon as Moderator of the General Council of the Congregational Christian Churches, etc.," and that such appeal be taken on all grounds that counsel for the Defendant may deem advisable, and that Loren N. Wood, Esq., as counsel for the Defendant and such other counsel as he may associate with himself in such appeal pursuant to prior vote passed at this meeting be and hereby are authorized to take any and all such action on behalf of the Defendant as may be desirable or proper to prosecute the appeal to a successful conclusion.

REPORT OF LAWYERS COMMITTEE OF THE OPINION AND JUDGMENT IN THE CASE OF CADMAN CHURCH VS. THE GENERAL COUNCIL.

The Committee of Lawyers appointed to make a recommendation with reference to appealing the case of Cadman Memorial Church against the General Council, has reached the following conclusions with respect to the Judgment:

1. The import of the decision goes far beyond the particular plan contained in the Basis of Union and its

interpretations and prohibits a Union even free from the objections raised as to this particular Basis of Union. The General Council is prohibited from amending its Constitution to authorize it to enter into this Basis of Union or any other even though such amendment may be accomplished through the method provided in the Constitution of the General Council. It is enjoined for all time from uniting itself on any basis whatsoever with the E & R Church or General Synod "or any other body thereof or with any body or organization whatsoever."

2. The polity of the Congregational Christian Churches is defined and frozen for all time by a judgment of a secular court.

3. The Missionary, Sunday School, Church Building, Ministerial Relief, Pension and Publishing Boards and Societies, although they were not made parties defendant nor represented by counsel, have been ordered for all time to hold their funds in trust "for the benefit, work, interest and activities of the Congregational Christian Churches and for the purposes of carrying out or aiding the Christian way of life through the basic principles, usages and polity of the Congregational Christian Churches and may not be alienated or diverted from these purposes." This is in direct conflict with the nature of the work that has been done and is being done by both the American Board and the Board of Home Missions and by most of the other Boards, and restricts the powers granted in most of their charters.

4. The effect of this decision is to hold that even though there were a future union with another denomination, if one church dissented, the administration of the funds would continue with that one dissenting church, provided that church, according to the view of the Judge sitting in the Civil Court, was the one church that continued to represent the Christian way of life "through the basic principles, usages and polity of the Congregation Christian Churches."

5. By implication, all other denominations of a polity similar to ours are frozen in their present status if so much as one church dissents from a plan of uniting with any other denomination, the penalty being the loss of the control of the denominational temporalities and Missionary funds to the dissenting church.

6. In our opinion this is the first time in the history of the United

(Continued on page 14.)

News of Elon College

By PRESIDENT L. E. SMITH

STILL SEARCHING.

When a college begins to expand its responsibilities expand accordingly. Every expansion whether it be material or physical requires money. It has been said "that Elon College is the best college and operated the most efficiently of any college in the country without money." This is not entirely true. Of course, the college could not operate without money but it is operated efficiently and on an economic basis. All money contributed to Elon College since 1931, other than conference apportionments, has been applied either to debts, improvements or endowments. Not one dollar given outright to Elon College has been applied or required for current operations. The church, alumni and friends of Elon College within the Southern Convention have been considerate and generous to the college. More money is required with the growth of the college. It seemed essential that the circle of friends of the college be widened.

During the last days of February and the first of March, I took a trip South. On the way, I stopped by to see Mr. and Mrs. Horace Phillips at Hardeville, South Carolina. Mr. and Mrs. Phillips are from Suffolk, Virginia. Mrs. Phillips is the daughter of the late Mr. Will Jones who during his life time was president of the Farmers Bank of Nansemond.

I continued on to Florida. At West Palm Beach, I saw the Brown family who used to live at Elon College and with whom I roomed and boarded for three years while a student at Elon College. I also saw Mr. Walter Wilkins and family of Norfolk, Virginia, who are good friends of the college. Lake Worth lies between West Palm Beach and Palm Beach. I crossed the lake and had a nice visit with Mr. Will May who was living at the Breakers Hotel. Mr. May is an alumnus of the college and a very warm friend.

I also had the privilege of visiting and stopping for two days at the Palm Beach Biltmore Hotel which is on the shore of picturesque Lake Worth. The Biltmore is the largest resort hotel in Florida. It has 537 rooms filled to capacity. This hotel was purchased February 1949 by the four famous Taylor Brothers, form-

erly of Sea Level, N. C. They immediately had the hotel renovated and redecorated. This is a beautiful hotel adapted for tourists and guests who desire the best in accommodations while on vacation. The hotel is in excellent taste with not only beautiful but gorgeous surroundings. Every convenience and accommodation that could be desired are available. I found that I knew the Taylor Brothers. I knew them while I was pastor of the Christian Temple in Norfolk, Va. They are Daniel E., William R., Leslie M., and Alfred P. William R. (Bill) married Miss Geraldine Belsham who at the time of their marriage was my secretary at the Christian Temple and a member of the church. Bill was then a very likeable and most capable youngster. At that time, the Taylor Brothers were engaged in the wholesale salt, sugar and fruit business. During these years they have displayed unusual ability and exercised the best of judgment in business opportunities and undertakings. They have acquired large holdings in different sections of the country and are engaged in various kinds of business. They are quiet, unassuming, efficient, trustworthy and business-like in all dealings. It was a privilege to renew acquaintances and observe something of their character and achievements. They expressed an interest in Elon College and gave helpful assistance.

Should the readers of this article find themselves in Florida, it would be worth their while to visit Palm Beach and stop at the Biltmore Hotel.

APPORTIONMENT GIVING.

Elon College lives and serves today as a monument to the heroic faith and sacrificial efforts of our forefathers. Scarcely, if ever, in history did a group of Christian people so few in number and so lacking in wealth undertake such a great program in the interest of Christian education. We, the members of the Congregational Christian Church in the South, are the beneficiaries of the unusual legacy bequeathed to us by generous hands and great souls. The college that they founded, that we have in our hands today, is facing obligations and responsibilities that are great and if they are not met and assumed courageously, the legacy of the past may

be lost to the Christian education program of the future. The churches in the Southern Convention do have other opportunities and responsibilities—opportunities and responsibilities that cannot be ignored and shirked, but not one is of equal importance to the intelligent ongoing of the church as is their institution of training and higher learning. We face these historical facts and stern realities but have a tendency to pass them by and attempt to do nothing really worthwhile. We put the emphasis on other institutions and interests of the church all of which are manifestly dependent upon the leadership that comes from our college. We contribute to our college. Of course, we do. The college could not give this assistance without these contributions, but from some source and in some way the financial support of Elon College must be increased. The constituency of our church needs to keep this fact before their minds and on their hearts constantly and continuously.

Previously reported	\$1,936.18
Eastern Va. Conference:	
Bethlehem (Nans.)	.50*
Damascus S. S.	25.00
Franklin	245.00
Suffolk	176.10
N. C. & Va. Conference:	
Greensboro, First	32.83
Ingram S. S.	15.14
Total	\$ 494.57
Grand Total	\$2,430.75

*Should have been reported last week as \$49.60.

V. F. W. ANTI-COMMUNIST FILM AWARD.

An official "Award of Merit" has been announced by the Veterans of Foreign Wars of the United States, for the film production, "Guilty of Treason," the story of the "trial behind the trial" of Cardinal Mindzenty. The award reads:

"In commendation of 'Guilty of Treason,' whose poignant portrayal of the trial of Cardinal Mindzenty, testifies to the high price which free peoples of the world must be prepared to pay to uphold the rights they cherish and emphasizes the supreme value of those fundamental principles of life, liberty and pursuit of happiness which the men of America's armed forces fought to preserve, rights of human freedom which the New World Order of Communism cannot understand but which are the unalienable birth-right of the American people."

The Veterans of Foreign Wars made the award jointly to Eagle Lion Films and Jack Wrather and Robert Golden, the producers of the pictures.

Christian Missions

At Home and Abroad

ATTENTION SUNDAY SCHOOLS.

Four mission programs for Sunday schools to use during our special Mission Period—March, April, May and June.

* * * *

GENERAL THEME: "Our World for Christ."

THEME HYMN: "This Is My Father's World."

LEADER: The spirit of Christ knows no geographical boundaries, may we of the Sunday schools share the responsibility in the cultivation of the spirit of Christ in every area of human life.

These four months, March, April, May and June, are designated as our special Mission Period. May each of us cultivate the spirit of Christ, beginning within our own lives and reaching out into our homes, communities and all parts of the earth.

WORSHIP SERVICE: Use a globe (a lighted one would be effective), and

place in front of it an open Bible with a lighted candle beside it.

(Printed here is the first of the four programs which have been prepared for this period, by the end of March your Sunday School will be sent copies of the four programs, which are being prepared by Mrs. John G. Truitt and Mrs. O. H. Paris, members of the promotion committee of the Mission Board.)

THEME: "Our World Needs Christian Builders."

PRELUDE: The pianist may play a familiar hymn, such as "In Christ There Is No East or West," "The Church's One Foundation," or "We Would Be Building."

CALL TO WORSHIP: God loved this world. Christ lived and died for it. We have received it as a trust.

INVOCATION: Our Father, in the quiet of this hour, we give Thee thanks for all that Thou hast given us. For homes blessed by love, for faith renewed each day, and for Thy spirit

ever near, we are truly grateful. Teach us to love Thy truth, to think Thy thoughts, and to walk in Thy way. Thus may we be Christian Builders, helping Thy kingdom to come on earth. In Christ's name we pray. Amen.

HYMN: (Sing the hymn which you used as the prelude.)

SCRIPTURE: Psalm 117.

TALK: "Christian Builders"—

Among Tommy's toys he found a little saving-bank in the form of a globe. He liked it very much, and it came to be his favorite toy. He insisted on taking it to his little bed with him. His mother fearing lest he might turn on it in his sleep and be uncomfortable or awaken, went over and slipped it from his hands, whereupon Tommy awakened with a start, exclaiming, "Oh! Mommy, what are you doing with my world?"

God has made our world. How pretty and rich a storehouse of his blessings it is! It is filled with far more treasures than the little boy's bank with its fertile lands, its immense forests, its great reservoirs of water, and its untold wealth within. God has made it good, blessed it as ours. Not only has God in loving kindness created it but He has so loved the families of people who live on it, as to send Jesus to die for it. Jesus lived amongst the people, healed their sicknesses and forgave their sins, and gave them new life and new love for doing good to others. He taught them the ways of righteousness. But even so, unbelievers crucified Him. God gave power and newness of life to all who believed in Him, and down across the years many have walked in His way of love and friendship and goodness.

The world is now entrusted to us who live on it. What will we do with it. Tommy's question: "What are you doing to my world?" is very appropriate for us. God would have us make it more and more like heaven on earth. Jesus taught us to pray . . . "Thy Kingdom come . . ." In loving gratitude to Him for His salvation we should all be builders of a world with a better understanding among neighbors right at home, and a better understanding amongst the nations of the earth. We build bridges and highways in material things. Let us build them in intellectual and spiritual things, crossing all boundaries with understanding and friendship. Thus we would be making Tommy's world a much safer and better place in which to live.

AN INVESTMENT TOWARD A CHRISTIAN AMERICA

*****Your gift to Home Missions is Your Investment toward a Christian America.

*****Your Mission Board through its income for Home Missions helps to bear the Christian witness, beginning right here in North Carolina and Virginia. Through these gifts 29 churches with 3,519 members, in communities of more than 200,000 people, are your ambassadors for Christ. Without your gift these churches could not have full-time pastors. Your gift helps make possible the growth of these 29 churches to full-time, self-supporting churches.

*****Your gift to Home Missions helps make possible the erection of new and adequate church buildings, greatly needed.

*****Your gift to Home Missions helps make possible new churches where our witness is needed.

*****Your gift to Home Missions helps your Mission Board take a share in the support of Home Missions outside the Convention, where our denomination helps maintain work in every state of this nation.

*****Support the work of the Mission Board of the Southern Convention, and invest for a Christian America.

*****Your Mission Board must raise the sum of \$31,693.00 this year if it fulfills its commitments as your Church's agency.

WM. T. SCOTT, *Executive Sec'y,*
The Mission Board,
Elon College, N. C.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

DON'T FORGET.

Family Life Institutes:

March 21—Bethlehem Church—Valley of Virginia Women.

March 23—Oakland Church—Eastern Virginia Women.

March 28—Elon College—North Carolina Women.

Dr. Paul Reynolds will be guest speaker. The hours are 10:30 to 3:30. The local society will serve lunch.

Everyone who can should attend one of these institutes. It is most important to us all to know about family life.

In each Conference, the meeting is being planned by the Family Life Chairman. These Family Life Chairmen are:

Valley of Virginia—Mrs. E. J. Rohart.

Eastern Virginia—Mrs. Lelya P. Neese.

North Carolina—Mrs. John G. Truitt.

DISTRICT LEADERS' MEETINGS HELD IN EASTERN VIRGINIA.

Excellent meetings were held in Waverly, Norfolk and Suffolk Districts, February 14, 16 and 17. Burton's Grove entertained in the Waverly District with Mrs. J. F. Brown as superintendent. In the Norfolk District, the South Norfolk Church served as host, with Mrs. L. W. Vaughan as superintendent. In the Suffolk District, the Suffolk Church entertained, with Mrs. A. C. Moore as superintendent. The theme of the meetings was "Sharing Together in the Spirit of Christ." All three meetings began at 10:30 and ended at 3:30.

The morning worship service was conducted in Waverly District by Mrs. Roy C. Helfenstein, in Norfolk District by Mrs. Herbert Council and in Suffolk District by Mrs. Russell Bradford. Mrs. Duane Vore led the closing Meditation in Suffolk District.

Echoes of the Cleveland Assembly were presented in an excellent manner by Mrs. W. T. Harrell, Eastern Virginia president, and Mrs. W. B. Williams.

A splendid panel on Interdenominational Cooperation was led by Mrs. Garland Spratley.

Program planning on the local level was led by Pattie Lee Coghill.

Friendly Service projects were discussed by Mrs. W. B. Williams, and Spiritual Life suggestions were made by Mrs. J. H. Duling. Explanation of the local treasurer's report blank was made by Mrs. W. B. Williams, followed by general suggestions by the District Superintendent.

The film, "And Now I See," was shown, followed by the closing meditation.

Very fine meetings were held in each District. In the Norfolk District there is no church without a woman's organization and in the Suffolk District ditto. In the Waverly District only two have no woman's organization.

STALEY SOCIETY STAGES JAPANESE PLAY.

Mrs. E. H. Stephenson directed the Japanese play, "Beauty from Ashes," at the March meeting of W. W. Staley Missionary Society, held in the Junior Philathea classroom of the Suffolk Christian Church.

The room was decorated as if it were a Japanese garden with screens, cherry blossoms and lighted Japanese lanterns. Those taking part in the play were Ann Wilkins, Shirley Richardson, Elizabeth Rountree and Ada Brinkley, all in Japanese costume.

Mrs. J. S. Rollings, Sr., presided and conducted the devotionals. The group sang the hymn, "In Christ There Is No East or West." Miss Anne Bradshaw accompanied the group at the piano.

SUFFOLK SOCIETY REPORT.

Members of the Missionary Society of the Suffolk Christian Church heard Miss Audrey Newman present a program on "What It Means to Be a Church Woman" at their monthly meeting with Mrs. M. F. Hall presiding.

In her remarks Miss Newman brought out the fact that a Christian's duty begins at home, then to church and community. She said being a good church member was not enough. One must show fellowship and service to those less fortunate, she concluded.

Mrs. Hall led a meditation on "Thoughts for Lent" and Mrs. J. W. Dailey in giving the devotional service read from the book *The Newness of Life*.

It was decided that the organization would donate \$10 to the Youth Council of the Southern Convention for the Overseas Worker Project.

Under the direction of Mrs. J. C. Ramsey, Jr., gifts for the migrants of the United States were presented. Miss Virginia Rebeck dedicated the gifts in an impressive ceremony.

Reports were heard from the chairmen of the 10 circles. There were about 60 attending.

NEWS FROM WOMEN'S GROUPS.

Ingram (Va.) reports a fine year, meeting in homes each month. A large box of gifts has been made ready to send to Miss Angie Crew in Japan. They are planning an Easter pageant on Friday before Easter.

Union (Va.) had year books prepared for the first time this year by Mrs. Wm. M. Tuck and Mrs. Mark W. Andes. The World Community Day program was held at a regular meeting and the bundles were packed for displaced persons in Europe. The Japan book review was held jointly with Hebron. In December the group sent baskets filled with Christmas cheer to contributing members who were not able to attend meetings.

During February and March, Mrs. C. E. Newman is teaching *The Gospel and Letters of John* by Purdy. The World Day of Prayer was held in Virgilina with community churches participating. In addition to the printed service, the film strip, "Thy Kingdom Come," was shown. Rev. Mark W. Andes was the speaker of the evening.

In Burlington Miss Mildred Kichline, Bible teacher in the public schools, presented an inspiring message, using the regular suggested program in the packet, "We Explore the Word of God." Her message was reported excellent and very well received.

U. S. CHURCH WOMEN PLAN WORLD STUDIES.

Three leading U. S. church women have joined with women from eight other countries in the first meeting of the World Council's Commission on the Life and Work of Women in the Church, held at the Ecumenical Institute. (Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor*

DEAR BOYS AND GIRLS:

Honors go to the girls this month as they celebrate two birthdays—Campfire Girls and Girl Scouts. Both of these groups are very worthy and have done much to help girls as well as others.

Julliette Low, the founder of the Girl Scouts, was honored some time ago with a commemorative stamp bearing her picture. From Brownies on there are things to be done and learned. For many girls it is their only contact with others in such chores as cooking, nursing and citizenship.

The Brownies (who correspond to Cubs in the Boy Scouts) are a particularly active group. Brownies learn many useful things and look happy and gay while learning and doing.

Girls have so many wonderful opportunities. Today they can look forward to a career as well as a home. This wasn't true some time back. Girls can go more places and do more things—perhaps an organization like Scouts or Campfire Girls helped make it possible.

There are many fascinating stories about girls, their families and friends in the Bible. What of the little captive maid who helped save her captain master's life? Or the young girl who became Ruth or Mary? You can find their stories and read them.

Happy work and happy leisure to Girl Scouts and Campfire Girls!

SECURITY.

(FOR AMERICANS.)

By FLORENCE JANE OVENS.

Issued by the National Kindergarten Association.

Billions of dollars are being spent on efforts to ensure the security of our people—to safeguard American ideals, life and property. To make every dollar accomplish its purpose it will be necessary that all of our people appreciate the security this money aims to provide. In other words, we need security within security. A citizenry practicing unswerving loyalty to the principles underlying the American way of life and giving wholehearted allegiance to the Stars and Stripes—

which symbolizes a conscientious effort to demonstrate these principles—is security of the highest order.

The achievement of this inner security is brought about by the right kind of education, and the *right kind* means, in all cases, the best possible for the mental age and capability level of the student. Education at its best does not follow along the lines of mass production; it is definite—personal. It begins in the home with the mother and father as teachers; and while this home guidance must soon be supplemented, it should be always available—suitably adjusted to the child's development.

When a little one is three or four years old it is beneficial to send him to a nursery school; when he is five he *ought* to go to kindergarten. Remember we are speaking of security. If a child lives where there are no schools, this does not change the fact that he *ought* to go school. So, if he lives where there is no kindergarten, it still is true that he *ought* to go to kindergarten.

The kindergarten year is a preparation for all the years that follow—even those of adult life. It is a positive step in providing security for the individual and through him, for his country. The explanation? Kindergarten procedure gives the child experience in living happily with other boys and girls. Class consciousness has seldom at that age been developed, and differences arouse no disdain but rather interest which often culminates in appreciation. Under a well-trained kindergarten teacher true worth is early recognized by her pupils—especially ability and good sportsmanship. It is quite trying to a couple of boys who want to use the big building-blocks together to find that these are all out and then to have to content themselves with two boxes of plasticine—but usually there is no outcry, for who wants to be a “poor sport”? Also, these boys are learning one of the most valuable lessons in economics—to adjust readily to circumstances over which one has no control. How many of our unemployed would find work to do if they could accept the changes that available positions would require of them. Then those un-American ideas—which enemies of democracy are always sending out to unsettled men during a period of so-

called *enforced idleness*—never could find lodgment.

In the kindergarten the true American way of life is really lived. Boys and girls are encouraged to think—to listen to both sides of a discussion, weigh evidence, and, for their own guidance, to judge according to certain fixed standards. This mental process usually develops into a lifelong habit and becomes for them, and for the rest of us, a safeguard.

Another way in which the kindergarten contributes to security is by making the child ready for the work of the grades. This is the outcome of the regular kindergarten routine. During the daily activities the children's movements are purposeful, and every project broadens their outlook and adds worthwhile experiences. No normal lessons are given, but the facts absorbed by contact and the ability of the pupils to express themselves are constantly increasing each child's preparedness for later school work.

Despite the absence of reading lessons in the kindergarten, the children quickly learn to know and to appreciate the printed page, and the boys and girls are constantly meeting up with objects and conditions about which their first-grade readers will, next year, have much to say. They learn to differentiate between the beautiful bird book, the one about flowers, and the one that talks to them of everyday things in the home and generalities of the out-of-doors. “Books tell you what you want to know,” the kindergarten boy will inform you.

Ease in reading is fundamental to the success of the child's school career. Where kindergarten advantages are unattainable, lack of readiness for the primer and first reader becomes a handicap that hinders a large percentage of the class throughout their scholastic education. History, geography, lessons in language, and problems in arithmetic are only partly understood because of poor reading proficiency. Instead of growing in confidence as they advance, most of these students become apprehensive and repeatedly suffer a sense of frustration. Is it any wonder that many come to dislike school, and, as soon as the law will allow them to do so, they leave and go to work? But, alas, their misfortune follows them. A curtailed education means limited opportunity in the business world, little confidence in one's ability to succeed, and consequently, for themselves and their country, little security.

(Continued on page 15.)

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates.

SPRING RALLY.

North Carolina and Virginia young people will have their Spring Rally on Sunday afternoon, April 16, in Burlington. Keep this date in mind. You will be hearing more about this Rally!

YOUNG ADULT CONFERENCE.

The young adults of North Carolina will meet in Winston-Salem on March 24 and 25 for a planning conference. This is the first one of these meetings and we want all that can to attend it.

Miss Pattie Lee Coghill and Mr. Paul Reynolds will be the leaders for this conference.

Everyone will have places provided for them to spend the night in. You will have two meals. The meeting will begin at 4:00 Saturday afternoon and will end Sunday afternoon.

We are proud to welcome you into our church for the conference.

BOBBIE JEAN KIMBALL,
Secretary, Young Adults.

FORSYTHE COUNTY YOUNG PEOPLE.

The Forsythe County young people will have their Spring Meeting March 25, at 4:00 p. m., at the Winston Salem Church.

We have a great store in view for all. We will have as our guests Miss Pattie Lee Coghill and Dr. Paul Reynolds. I am sure we will all receive a great blessing from having them here and seeing them.

Everyone is to bring sandwiches and the drink will be furnished.

Please! everyone try to attend this meeting and enjoy the Christian fellowshipship.

BOBBIE JEAN KIMBALL,
President.

FUND FOR WORK CAMPER.

Amount brought forward	\$ 272.37
Mt. Lebanon (VVA)	3.00
Southern Pines (ENC)	5.00
Spoon's Chapel (WNC)	5.00
Gibsonville (NCVA)	5.00
Hank's Chapel (WNC)	5.00
Reidsville (NCVA)	5.00
Little Creek (EVA)	5.00
Mt. Olivet (VVA)	2.50
Elon College (NCVA)	5.00
Virgilina (NCVA)	10.00

New Hope (VVA)	15.00
Sophia (WNC)	5.00
Bethel (VVA)	5.00
Antioch (VVA)	10.00
Bay View (EVA)	5.00
Damascus (ENC)	5.00
Mt. Zion (NCVA)	5.00
Apple's Chapel (NCVA)	5.00
Burlington (NCVA)	5.00
Holy Neck (EVA)	5.00
Isle of Wight (EVA)	5.00
Newport News (EVA)	15.00
Suffolk (EVA)	10.00
Berea (Great Bridge) (EVA) ..	5.00

Total \$ 422.37

Send contributions to: John G. Truitt Jr., Box 157, Elon College, North Carolina.

VISSER 'T HOOFT COMMENTS ON VATICAN DECREE.

The recent Vatican decree on Roman Catholic participation in reunion discussion "is a clear indication that the ecumenical movement has begun to make its influence felt" among Catholics, according to Dr. W. A. Visser 't Hooft, general secretary of the World Council.

The decree issued from Rome on February 28 stated that Bishops could authorize qualified priests and laymen to join with Protestant and Orthodox believers in local theological discussions, as well as in conferences on social questions. Entitled "Instructions to the Episcopate on the Ecumenical Movement," it was sent by the Sacred Congregation of the Holy Office to Roman Catholic Bishops throughout the world.

The decree stipulated, however, that such Roman Catholic representatives should be specially trained for doctrinal discussions, and could only participate when the talks were likely to "yield good results." The decree made it apparent that "good results" would mean the return of "dissidents" to Roman Catholic authority.

The text of Dr. Visser 't Hooft's comments, which he issued from Geneva on March 2 in a "personal and unofficial capacity," follow:

"I have been asked to comment on Instructions concerning doctrinal conversations between Catholics and Protestants which have been issued by the Congregation of the Holy Office of the Vatican. My comments

can only be of a personal and unofficial character since the Central or Executive Committees of the World Council have not yet considered this document.

"I can summarize my remarks in the following points:

"1. The very fact that such a document is issued at all is a clear indication that the ecumenical movement has begun to make its influence felt among the clergy and laity of the Roman Catholic Church. We can only rejoice that such is the case.

"2. As the document itself points out, meetings between Roman Catholics and representatives of other confessions are regularly held in many places. These meetings are generally of an informal character and are intended to lead to better mutual understanding and to frank discussion of points of friction.

"3. According to the new instructions, all such meetings will henceforth have to be directed and supervised by the hierarchy. Thus they will lose that informal and spontaneous character on which much of their value depended. There will be less room for the pioneers.

"4. Moreover, these ecumenical contacts will be supervised from the viewpoint expressed in the document, namely that the only purpose of ecumenical contacts can be the return of all Christians to the Church of Rome. At this point the document remains below the level reached by certain members of the Roman Catholic hierarchy who have declared that union cannot take place in the form of a victory of one body over another as happens in the secular realm. The churches in the World Council have a different conception of true unity, namely that (in the words of the Amsterdam Assembly) they are to be bound closer to one another.

"5. Unless I am mistaken, this document is the first in which the Holy See permits explicitly, though with certain restrictions, that Roman Catholics and Christians of other confessions pray together. This is a step forward.

"6. It is also important that inter-confessional meetings on social questions are allowed. This should facilitate effective common action wherever Roman Catholics and Christians of other confessions are ready to make a common stand for social justice.

"7. Christians outside the Roman Communion should continue to pray that the Roman Catholic Church may be led to a wider and deeper conception of Christian unity."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE CHURCH SUFFERING AND TRIUMPHANT.

LESSON I—APRIL 2, 1950.

MEMORY SELECTION: *If we endure, we shall also reign with him.*—II Timothy 2:12.

LESSON: I Peter 4:12-13; Revelation 7:9-17.

DEVOTIONAL READING: Romans 8:16-18.

The Man That Was, and the Man That Was to Be.

The letter from which a part of today's lesson is taken begins as follows: "Peter, an apostle of Jesus Christ . . ." Can this be that fellow Simon Peter, the "Big Fisherman" as Dr. Lloyd Douglas calls him? Is it possible that this supposedly unlearned and unlettered fisherman wrote one of the finest books in the New Testament? Scholars are pretty well agreed that it is one and the same man. How can such a thing be? It is simply one of thousands of cases in which Jesus Christ has transformed a life which has been given in obedience to Him. When He first saw Peter He said, "Thou art Simon, thou shalt be called Peter." Christ evidently saw unsuspected possibilities in that fisherman which others, and even Peter himself did not see. Christ saw not only the man that was, but the man that was to be. That is the way He sees you and me. If we follow Him He will help us to become what we ought to be, and what in our best moments we want to be.

A Letter of Encouragement.

Have you ever been discouraged and "feeling blue" and then received a letter from a friend, a friendly letter, a letter that breathed confidence and hope and courage? What a lift it gave you! You thanked God and took new courage. Well, what we call First Peter in the New Testament was just such a letter. Here were people, Christian people, trying to live good and godly lives, and trying to do good to all men, being hunted and hounded and harassed, being persecuted and even done to death. And their friend and fellow Christian heard about it. He forthwith sat down and wrote them a letter, a letter of confidence and cheer and courage. He told them that they must not think it "strange concerning the fiery trial among you, which cometh upon you to prove you,

as though a strange thing happened to you." They were to expect that Christ himself had bluntly said so. This suffering was not a punishment for wrongdoing, however and nothing to be ashamed of. As a matter of fact they were partakers of Christ's sufferings, and they were to rejoice that they had been accounted worthy to suffer for His Name. Let them be faithful for at the revelation of His glory they would rejoice with exceeding great joy. Reproach for the name of Christ was a beatitude. Did not Jesus say, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad." Let no man suffer as a murderer or thief or malefactor or meddler. But punishment for refusing to disown Christ was not a thing for which to blush, but a badge of honor and a way of glorifying God. It was not "eye-wash" either. This man Peter was writing out of a deep personal experience. He had suffered imprisonment and beating for the name and for the sake of his Lord. What new courage and confidence it must have given these Christians when they read this letter from this veteran of the Cross who like Paul bore in his body the marks of the Lord Jesus Christ.

The Church Triumphant.

Today's lesson contains part of another letter that was written to Christians who were suffering persecution and martyrdom. It is a strange bit of literature, being filled with fanciful and even fantastic symbols and visions. It is mysterious and mystifying and purposely so. For John who wrote it had to conceal his message from the authorities who were persecuting the Christians lest worse things should happen to them. But the language which was "Greek" to the pagan powers, was understandable to his friends, especially through those who were the leaders.

In today's lesson John paints with inspired brush and writes with inspired pen. He pictures a great multitude, of all kinds of people, speaking all kinds of languages, standing before the throne of God on which there was seated the Living Lord, the Lamb, which had been slain by the powers of evil while in the flesh on

earth. There was a great symphony of voices, a celestial choir, singing praises to God and Christ, and offering them adoration and worship. The visitor was impressed by the whiteness of the robes of those who stood before the throne and who bowed before those on the throne. "Who are these that are arrayed in the white robes, and from whence came they?" he asks. "Who are they? These are they who have come out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb." They had come "out of great tribulation," tribulation like unto that which the readers of the letter were facing. But they had become conquerors, and more than conquerors. Therefore, they were before the throne, they served God day and night, they dwelt under the shadow of His wings, they would hunger and thirst and suffer no more, for the Lamb was their Shepherd, and He would guide them unto fountains of waters of life. And there would be no more sorrow or suffering for God would wipe away every tear from their eyes." Weeping might endure for a night, but joy would come with the morning. Those who were suffering must look not simply at the things that were seen, but at the things that were not seen. Behind the shadow stood God keeping watch above His own.

Again what comfort and courage and confidence these tried and troubled and tempted Christians must have found in reading this message of the Church Triumphant! And all the more so, because the man who wrote it, like Peter, wrote out of the abundance of a similar experience through which he himself was passing. For he was an exile, doomed to die a martyr for his faith in Christ and for his unswerving loyalty to Christ and his unwillingness to deny his Christ. This letter brought comfort, too, to thousands of Christians in many lands during the war who were persecuted for their faith. This book came alive to thousands of men and women who remained loyal to Christ and His Church in the face of opposition and persecution.

At Ease in Zion.

One suspects that there are all too many of us who are taking our religion too easily or too lightly. There are evils that need to be denounced and wrongs that need to be righted. And if we did our duty we would have to pay the price of loyalty to Christ.

(Based on lesson copyrighted by International Council of Religious Education.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

tute, Celigny, Switzerland (near Geneva), March 6-10.

American participants included Mrs. Frank G. Brooks of Mt. Vernon, Iowa, president of the Women's Division of Christian Service, Methodist Church; Mrs. Theodore O. Wedel of Washington, D. C., wife of Canon Wedel of Washington National Cathedral and a member of the national executive board of the Women's Auxiliary, Protestant Episcopal Church; and Dr. Gloria Wysner of New York City, a secretary of the International Missionary Council.

Appoint by the Council's Central Committee in July, 1949, the Commission has undertaken responsibility for publishing a volume on differing customs regarding women, nation by nation, church by church. This study, to be written by Mrs. Kathleen Bliss of England for publication in 1951, was started prior to the Amsterdam Assembly in 1948 with surveys of women's life in the church contributed by interdenominational committees in 60 countries.

The Commission will also take charge of a study of "man-woman" relationships, referring not only to existing custom but to Biblical teaching on the issue as presented by theologians of various nationalities and communions. Results of this survey will be reported to the Second World Assembly in 1953.

Miss Sarah Chakko, president of Isabella Thoburn College, Lucknow, India, who had been appointed secretary of the Commission, took up her post at the March meeting, stating that she would be on leave of absence from the Indian women's college until June of 1951. Miss Chakko plans a trip to Germany in April to visit women's groups there, and hopes to be able to visit other countries where women have hitherto been cut off from the world or where church women's work is still in early stages of development.

SCHEDULE OF EVENTS AT THE CHURCH OF WIDE FELLOWSHIP, SOUTHERN PINES, NORTH CAROLINA.

- I. *The Mother's Club*—Second Tuesdays.
February—"Train Up a Child"—Mrs. Robert Lee House.
March—"Growing Parents and Growing Children"—Mrs. A. C. Dawson.
April—"Building Spiritual

Foundations for the Home"—Mrs. J. W. Stoltz.

May—"Using Money for Family Happiness and Well Being"—Mrs. Will Wiggs.

II. *The Book of the Centuries Club*—Fourth Tuesdays.

February—"Women of the Bible"—Mrs. M. L. Thomas.

March—"Literature of the Old Testament"—Mrs. J. W. McMillan.

April—"The Dramatic Literature of the Bible"—Dr. Frank Lombard.

May—"Let's Read the Bible"—Rev. R. L. House.

III. *The School of Prayer*—Third Tuesdays.

February—"Learning to Pray"—Mrs. O. D. Griffin.

March—"Mental Prayer"—Miss Birdilia Bair.

April—"Vocal Prayer"—Mrs. John Lovejoy.

May—"The Practice of Private and Public Prayer"—Mr. House.

IV. *The Pilgrim Book Club*—Fourth Mondays.

February—"The Individual and His Religion" (G. W. Allport)—Mrs. T. N. Owen.

March—"Paul" (Edgar J. Goodspeed)—Mrs. Willis Hawley.

April—"Prince Moses" (Dorothy Clarke Wilson)—Miss Maietta C. Vanderveer.

May—"A Call to What Is Vital" (Rufus Jones)—Mrs. R. L. House.

WOMEN IN INDIA.

"Today is a time of great opportunity for India's women and girls. As never before they are pushing forward into new lines of activity," says Miss Katie Wilcox of Chester, Conn., Congregational Christian educator in Mathurai, South India, on the eve of sailing back to her post as Bursar of Lady Doak College after furlough in the U. S. A.

During her more than 30 years of Christian educational work in India, where she serves under the American Board, Miss Wilcox has seen a spectacular growth in education for women and girls. "There is a steadily growing demand for the type of teachers that our Christian institutions produce," she states.

Connecticut born and bred, Miss Wilcox was educated at Wesleyan University and Mount Holyoke (Class of 1911). She first went to India in 1915 and taught in Capron Hall

Training School for Girls, an American Board institution founded over 115 years ago with six pupils and now divided into two schools with over 2,000 girls enrolled. In 1947 Miss Wilcox received the Kaiser-I-Hind Medal for distinguished service to the people of India from the Indian Government.

For years Miss Wilcox, and the former Helen Gaylord, dreamed of establishing a Christian college like Lady Doak which was opened in 1948. Because of the generous aid of Miss Gaylord, now Lady James Doak, and Sir James, the school was named Lady Doak College.

GOSPEL STEWARDSHIP.

(Continued from page 5.)

lieve to be the wisest way. Then what of your treasure? As a steward of the Gospel how will you use your money? This is the acid test. Will you give one-tenth or more of your income to the propagation of the Gospel? If you have one dollar, it is not too hard to give ten cents to God. If you have ten dollars, you could give one of them.

"To give ten dollars out of one hundred brings some doubts; you could be induced to give five. Out of a thousand dollars, you say, really one hundred is quite a sum, wouldn't twenty five be enough. And if you have ten thousand dollars a year, now to give away one thousand with all the expenses which press in upon us, that is quite a lot; three hundred dollars to the church would be a generous gift. A steward of the Gospel of Jesus Christ will not raise such barriers to his full service.

"In our more conservative religious groups this practice is gladly, in fact enthusiastically, followed. If we are committed to the task of saving the world, the members of our Congregational Christian Churches must be equally good stewards of their treasure; must sense the urgency of the need and give generously.

"You can almost tell a person who tithes. There is about him a calmness, a spiritual depth, a serenity of spirit; and from his life you take, somehow all unconsciously, the leaven of the Gospel. He knows that, to the zest of his ability in this time of urgency, he is carrying his part of the cost of giving to the people of other lands more than economic recovery, more than military might. These are furnished, through his taxes, by the government. He is bringing the Gospel of Jesus Christ which alone can meet the challenge of this new day."

The Orphanage

DEAR FRIENDS:

Easter dresses, yes, but how about spring suits for growing teenage boys. There is a real problem. With ten teenagers, one of them six feet tall, there is a possible outlay of a sizeable sum. These boys like to go to Sunday school and church, especially if they are not "looked at" in a way that makes them feel wrongly attired. Teenage covers a lot of its inside thinking with laughter and chatter, but "the thoughts of youth are long, long thoughts." Tomorrow has quite a stake in the 76 boys and girls being trained and cared for here.

One church in Virginia says: "If he needs any clothes or shoes or anything, let us know; we will furnish it." One kindly woman writes: "Most of us women like the little girls, their pretty dresses and the bows and ribbons—so I am writing to ask you to fit a pair of Sunday shoes on one of your biggest boys and have the store charge same to me." One friend sent \$25.00 to one of our oldest girls for Easter clothes. She took her matron and went to one of the very best local stores and got a lovely light blue suit, and accessories, and had a dollar or two left. The store knew the matron and the girl and gave her quite a discount.

We have a good report for you this week. There are some large contributions. We greatly appreciate them. There are others not so large, but they are just as sincerely appreciated. There were good clothes, too, and other articles. These are needed and appreciated. There is indicated in the report \$333.00 for the sale of some of our surplus oats. Oats, wheat and corn are ground into feed for cows, hogs and chickens. Wheat is ground for flour, and also exchanged for bread. Corn is ground for bread, too. By the way, we purchased 400 baby chicks this week.

Sixteen boys and girls are preparing a program for presentation to churches or Sunday schools this spring. Mrs. Truitt is helping with this play, and the boys and girls are very cooperative in taking parts in it. You can count on these fine children. One of the most interesting things about this work is to see some child who has had so little and who is so backward join this group and grow into a very charming boy or girl. They catch the spirit and the

spirit catches them. Any child who is unfortunate enough to need such a home as this is fortunate to be accepted here. A lot of love and concern and anxiety go into the development of these children. Arranging for medical and dental care for these children, watching over them when they are sick, and answering their unending questions—"May I do this?" "May I have that?" "May I go there?" So often so many of those questions come right up to me.

All of which is to say: Please help us do a big job well. Do not wait for somebody else to give the help you would get a joy out of giving. God will bless him who blesses "the least of these, my brethren." God will give you the heart of a child, and the joy of really unselfish service. You cheer us in so many ways and we thank you for all your kindness.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Burlington Church, Woman's Auxiliary: Easter clothing.
Ladies of Bethlehem Church, Elon College, N. C.: made shirts for boys.
Junior Class, Bethlehem Church, Elon College, N. C.: towels, soap, bath cloths.
Mrs. Floyd A. Turner, Suffolk, Va.: clothing.
Miss Shirley Richardson, Suffolk, Va.: clothing.

* * * *

REPORT FOR MARCH 23, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$2,698.68
Eastern N. C. Conference:	
Amelia S. S.	\$ 8.32
Martha's Chapel	7.50
	15.82
Eastern Va. Conference:	
Franklin	\$ 100.00
Norfolk: Bay View	5.93
	105.93
N. C. & Va. Conference:	
Bethel S. S.	\$ 2.03
Burlington S. S.	66.10
Greensboro, First	273.23
Hopedale	9.00
	350.36
Western N. C. Conference:	
Asheboro S. S.	\$ 13.79
Pleasant Cross S. S.	3.53
Union Grove S. S.	3.00
	20.32
Va. Valley Conference:	
Linville	\$ 15.10
Timber Ridge S. S.	15.00
	30.10
Total this week from churches	\$ 522.53
Total this year from churches	\$3,221.21

Special Offerings.

Amount brought forward	\$2,789.56
Woman's Guild - Shelton	,
Memorial for Dolly Hutchens' shoes	\$ 5.00
Friendship Bible Class of Christian Temple	25.00
Sale of oats	333.00

Special gifts	126.01
Cash	5.00
	494.01
Total this year from Special Offerings	
	\$3,283.57
Grand total for the week ..	\$1,016.54
Grand total for the year ..	\$6,504.78

CADMAN CHURCH vs. GENERAL COUNCIL.

(Continued from page 6.)

States that a civil court has, by injunction at the instance of a small minority, attempted to enjoin permanently, steps to unite two Protestant denominations.

7. It likewise is the first time that an attempt has been made to impose upon present and future property held by independent boards, not parties before the court, a trust for a purpose laid down by the Court in disregard of the long established provisions of the State Charters of the Boards.

8. It is also the first time that a court has laid down the penalty, that if a denomination attempts such a union involving departures significant only to a small minority, the denomination and its associated Boards and Societies would surrender the benefit of the property which has been received by them for the purposes set forth in their charters.

9. The import of the decision is that the Congregational Christian denomination and any other denomination similarly organized, is to have as many different masters as there are local churches. The denominational officers, members and its associated boards must work under the hazard of fine and jail sentences if they use funds for purposes which do not accord with the court's interpretation of "the basic principles, usages and polity" of their denomination.

10. It is clear that the shadow of civil restraint, has, by this decision been cast over the whole movement for unity among Protestant denominations.

11. It is equally clear that the power of a denominational fellowship to adapt itself to changing conditions and to effect the growth essential to the Christian religion will be seriously and gravely restricted if this decision stands.

12. This decision is that of a lower court. The issues in this case are so important that they require a review and consideration by a higher court.

(Continued on page 15.)

In Memoriam

STEWART.

We, the members of Mt. Bethel Church, wish to pay our loving tribute to Dr. J. T. Stewart who died January 23, 1950. He was a faithful member as long as his health permitted.

1. That while we miss him in the fellowship of our Sunday school and church, we will always cherish the memory of his faithful service.

2. That we extend our love and sympathy to his family and pray God's blessings upon them.

MILDRED HAYNES,
Secretary.

COUNCILL.

Funeral services for Mrs. Annie Harrell Councill, 71, of Holland, mother of Redwood Council of Suffolk and Holland were held Monday afternoon at 4:00 o'clock at the Baker Funeral Home with Dr. William B. O'Neill officiating.

She was the daughter of the late Joseph Henry and Mattie William Harrell of Isle of Wight County.

Besides her husband, B. W. Councill, of Holland, and her son, she is survived by a brother, Yyman C. Harrell of Emporia; several nieces and nephews.

She was a member of the Holland Christian Church where she was active in the church work and the choir.

LESTER.

On February 11, 1950, our Heavenly Father called from our midst our co-laborer in Christ, Mrs. Elizabeth Jane Lester. We, the members of Mt. Bethel Church, offer the following resolutions of respect to her memory:

1. That in her death we have lost a faithful member.

2. That we bow in humble submission to God our Heavenly Father who doeth all things well, and give thanks for the worthy Christian life that has been taken from us. We extend our sympathy to the members of her family.

MILDRED HAYNES,
Secretary.

CABINESS.

Whereas, on the 28th day of December, 1949, Bethlehem Congregational Christian Church was saddened by the loss of a friend and brother member, Henry Walter Cabiness; therefore,

BE IT RESOLVED:

1. That we recommend his example of faith and love for Christ's kingdom to all.

2. That we cherish the memory of his unselfish, patient, cheerful service to his love ones.

3. That we extend to the bereaved family our heartfelt sympathy and love in their loss. May the Father comfort them.

Mrs. J. E. HARRIS,
Mrs. ANNIE R. SMITH,
Mrs. T. A. POOLE,
Committee.

SAUNDERS.

Funeral services for Mrs. Alice Chapman Saunders, 70, who died Sunday morning at 11:00 o'clock at the Medical College Hos-

pital, Richmond, Va., were held Tuesday afternoon at 2:00 o'clock at the Oakland Christian Church.

Dr. H. S. Harcastle conducted the services and interment followed in the Wesley Chapel Methodist Church Cemetery.

She was the daughter of the late George D. and Winifred Edwards Chapman of Isle of Wight County and the widow of William G. Saunders, Sr., of Chuckatuck.

She is survived by a son, William G. Saunders, Jr., of Chuckatuck; a daughter, Mrs. Frank W. Sheffield, Jr., of Richmond; seven grandchildren; a brother, Richard B. Chapman of Smithfield; two sisters, Mrs. F. W. Randolph of Richmond and Mrs. R. D. Linthicum of Louisville, Ky.

WHITEHEAD.

WHEREAS God in His infinite love and wisdom, took from Bethlehem Christian Church one of our loyal and beloved members, Mr. L. E. Whitehead; and,

WHEREAS he loved his church, was a charter member of the Taylor Progressive Bible Class and an honorary member of the Woman's Missionary Society; therefore,

BE IT RESOLVED:

1. That the Bethlehem Christian Church, Nansemond County, of which he was a member, has lost a faithful and devout member.

2. That we extend to his family our deepest sympathy and pray God's richest blessing upon them in their sorrow.

Mrs. J. E. HARRIS,
Mrs. ANNIE R. SMITH,
Mrs. T. A. POOLE,
Committee.

BRAY.

It is with deep sorrow that we, the members of Liberty Congregational Christian Church, record the passing of our loved charter member, Mr. Charlie L. Bray.

He died at his home on December 17, 1949, at the age of 76, after declining health and a few days of serious illness. Funeral services were conducted at the Liberty Congregational Church on Monday at 2:30 p. m. with burial in the Pleasant Ridge Cemetery near Ramseur. Services were conducted by Rev. M. A. Pollard and Rev. Lacy Presnell.

He leaves a daughter, Mrs. Earl R. Stout of Liberty; a brother, J. E. Bray of Burlington; a sister, Mrs. J. C. Aldridge of Asheboro; two grandchildren and two great-grandchildren.

Mr. Bray was always interested in his church and expressed that interest through both material and spiritual support of the church. He served as superintendent, Sunday school teacher and president of the Adult Class for a number of years.

We, the members, extend our deepest sympathy to the family and commend them to God for his comfort and care.

Mrs. WINIFRED BUTLER.

STOUT, SR.

On December 21, 1949, the members of Liberty Christian Church were saddened by the loss of their friend and brother, Earl R. Stout, Sr.

His sudden death was attributed to a heart attack.

The funeral service was conducted Friday, December 23, at 2:30 p. m. at the Liberty Christian Church. Services were conducted by Rev. M. A. Pollard, Rev. Lacy Presnell and Rev. Harold Loman. Burial was in the Fairview Cemetery at Liberty.

Mr. Stout had been associated with the A. & E. C. Railroad at New Bern for the past eight years. He was also a member of Lodge No. 741, Railroad Trainmen.

He is survived by his wife, the former Miss Omata Bray; one son, Earl, Jr., of Chicago; one daughter, Mrs. Ed Smith, Jr., of Liberty; two brothers, Arnie Stout of Greensboro and Wade Stout of Asheboro; one sister, Mrs. Claude E. Cox of Asheboro; and two grandchildren.

We extend to the bereaved family our heartfelt sympathy and love in their loss and commend them to our Heavenly Father for comfort and peace.

Mrs. WINIFRED BUTLER.

MISSIONARY DIES.

(Continued from page 2.)

of strain did relief work among the distressed.

Mr. Lyman was one of the five young men ordained to the Congregational ministry in historic Tabernacle Church, Salem, Mass., February 1912 when the Centennial of the ordination of the first missionaries from the U. S. A. was observed. These first young missionaries back in 1812 also were ordained in the Tabernacle Church.

FOR THE CHILDREN.

(Continued from page 10.)

You have heard Poor Richard's saying:

*For the want of a nail
The shoe was lost
For the want of a shoe
The horse was lost
For the want of a horse
The rider was lost.*

One loss led to another, you will remember, until the country was lost. And a nail—or a kindergarten—costs so little.

CADMAN CHURCH vs. GENERAL COUNCIL.

(Continued from page 14.)

Recommendation.

(a) Accordingly, we unanimously recommend that an appeal be taken on all grounds to the Appellate Division of the Second Department and, if necessary, to the Court of Appeals.

(b) In the event that such an appeal is taken, we recommend, for legal reasons, that neither the Executive Committee nor the General Council, take any action which will alter or affect the status quo.

Dated: February 23, 1950.

LOREN N. WOOD,
(Wood, Molloy, France and
Tully, New York, N. Y.)
GURNEY EDWARDS,
(Edwards and Angell,
Providence, R. I.)
DAVID K. FORD.
(Reece, Baskin and Jones,
Cleveland, Ohio.)

TO OWN IS TO OWE

By WALTER H. JUDD, M. D.

Americans are sons of Pilgrims who crossed oceans and settled a new continent in order that they might freely worship God.

Because they believed every person to be a son of God, and therefore a part of God, they sought first the dignity and freedom of individual man as a spiritual being. Because they put that first, not second, the society which they built was one characterized by political liberty and economic opportunity. In such a society the creative capacities that are in ordinary men everywhere were released as had never been done before.

As a result Americans today own more homes, more automobiles, more refrigerators—more of everything than any other people on earth.

It is not because we are smarter or have greater natural resources or are ourselves more deserving, that we have all these gifts of government, goods and gospel. It is primarily because our forefathers believed in and acted according to the Christian faith.

The only sensible attitude for us to take toward what we own as the inheritors of this great spiritual tradition and its bountiful material results, is the Christian attitude—the Apostle Paul's answer—"I am debtor." To own is to owe.

We own so much of the world, we have great obligations to the world. Let me suggest three such obligations.

First—We owe to all the same opportunity we ourselves have received. We need to include all people in the circle of those whom we treat as brothers. Think of the contributions men like Einstein, George Washington Carver and Thomas Mann have made to our nation. Refugees, sons of slaves, exiles, free thinkers, and even revolutionaries

Removal from our immigration and naturalization laws of all discriminations based on race is long over-due.

We own a great deal because we have received so much from every land; as a minimum, we owe to the peoples of every land a respect based on the Christian recognition of the equality of all men.

A second area of obligation is in the field of medical care.—Taking basic discoveries most of which were made by Europeans, Americans during this century have far surpassed most other lands in the prevention and cure of disease. Tremendous resources of scientific knowledge are now available to relieve the suffering of mankind.

What is our Christian obligation as Americans who have this vast store of medical knowledge because of receiving so much from others and then going beyond them? Clearly, to own is to owe. We today, like the Good Samaritan, are under an inner, Christian obligation to share our wine, our oil, our beast of burden, our money, and most of all, our compassion with a humanity bleeding and dying on the roadside.

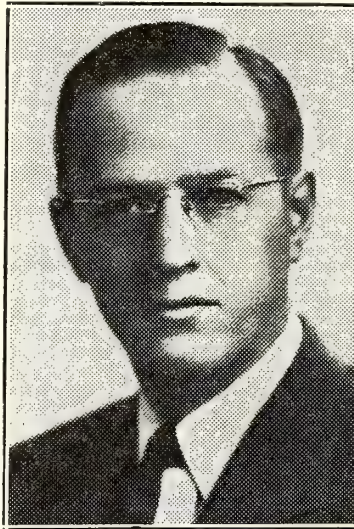
A third area of obligation is the Christian Gospel itself.—It would be pre-

sumptuous to speak of "owning" the Gospel. Yet there is a sense in which that is true. Jesus spoke of the Gospel as the Pearl of Great Price for which a man would sell all. The Gospel of Christ is now in our hands. We can try to keep it for ourselves to enjoy briefly while it shrivels in the blight of self-concern; or we can share it with others while it flowers and blooms in the very process of being given away.

The greatest need of men today is to know and love the God of love who gave Himself in Jesus Christ. God's love in the hearts of men is the solvent of the problems which beset our world. All else will fail without it.

Freely we have received from others—our people — our knowledge — our gospel.

Let us now, therefore, thankfully, **give.**



DR. JUDD.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, MARCH 30, 1950

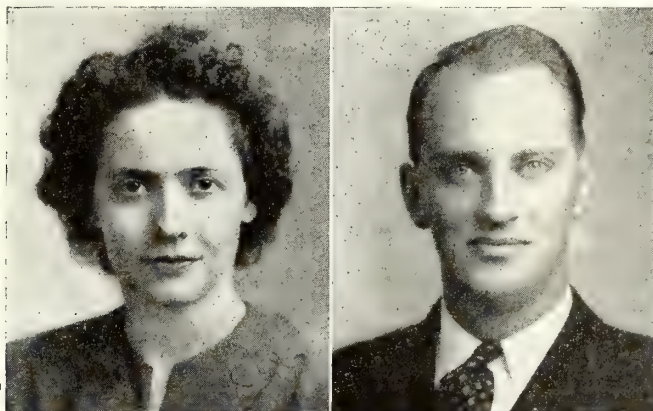
NUMBER 13

Our Great Hope in China--New Workers

By RICHARD L. JACKSON

The one real hope in the situation is the number of young men who have felt the call to serve the cause of Christ and who are now in training or beginning work.

I have great hopes that within five years these young men will all be at work in North Fukien. They will bring with them new ideas and new ways of doing things which is our greatest need.



DOROTHY POTTER JACKSON

RICHARD L. JACKSON

MR. CHANG WAN WEI—is a man of about 40 years of age who has worked with me as a teacher secretary during the past two years. He has now gone to a mountain community (Ershihtu) where he is opening new religious work. Mr. Chang does not have a seminary education although he took a correspondence course from Nanking Seminary, but is an earnest and enthusiastic Christian. He has a passion for helping others to know the good news of the gospel. He is loved by children and has the knack of leading them whether in song, story telling or in literacy work.

CH'U SHAN PAO—is a son of the oldest local preacher now at work in North Fukien. He is an FCU graduate in agriculture and has a very capable and consecrated wife. He went to Nanking Seminary in 1948 but left when the Communist troops arrived. He is now serving the Yangkou church where he is reported to be doing excellent work. Mr. Ch'iu is being supported by Hank's Chapel.

LIAO TAO CHUNG—is in his second year of a five-year course at Union Seminary, Foochow. Dean Paton says that he is an outstanding student and consecrated Christian.

CHANG HSIEN KUANG (Timothy Chang)—is a second-year student at Duke Seminary. He is being aided by the Southern Convention to prepare for work in North Fukien. I have a great many hopes pinned on this young man.

LIN CHANG LIANG—graduated last year from Union Seminary, Foochow. He is an untiring energetic worker. During the past year he has not worked for the Synod but has been on a year's leave of absence. It is our hope he will return to church work next year.

YUANG HENG—is now a student in a Teacher's College in Washington State. Mr. Yuan attended the Western Seminary, Pittsburg, for two years. Originally he planned to return to China this fall, but the recent political situation has complicated his return. He will probably do educational work.

CHANG HSIEN TA (Silas Chang)—another thoroughly capable and thoroughly Christian young man is now in Michigan State University studying agriculture. He will fit well into a teaching or agricultural post in North Fukien when he returns, probably in 1951. He served one year as principal of Han Mei School.

Missionettes...

Home and foreign missions are alternate beats of the same heart.—*E. Stanley Jones.*

* * *

If missions fail, the rest of us will have to shut up shop.—*David Lloyd George.*

* * *

We want Jesus Christ to take out his first and second naturalization papers in Japan.—*Toyohiko Kagawa.*

* * *

We have no surplus of Christianity in America, but unless we try to bring others to Christ our own Christianity will die on our hands.—*E. Stanley Jones.*

* * *

Our task is a world task. It cannot longer be divided into the artificial and geographical compartments of home and foreign.—*John W. Decker.*

* * *

It is the pagan heart that needs the redeeming message of Christ whether the person who has the heart lives in Shanghai or New York.—*John W. Decker.*

* * *

Missionaries brought modern medicine into nearly every country of Asia, Africa and the islands of the sea; the same is true with literacy campaigns, modern education, and the improvement of economic and social conditions. Along with these went the transforming power of Jesus Christ to overcome sin and human frailties.—*Ralph Diffendorfer.*

EASTERN VIRGINIA LAYMEN'S RALLY.

The Laymen's Fellowship of Eastern Virginia will hold a Rally at the Suffolk Christian Church on Saturday, April 15. The meeting is scheduled to open with registrations beginning at 2:00 o'clock. Mr. Walter Graham of Pembroke, Kentucky, will be the principal speaker.

The ladies of the Suffolk Church will serve a banquet for the group at 6:00 o'clock.

All laymen of Eastern Virginia are urged to mark this date, April 15, on their calendar and make plans now to attend this meeting.

W. B. WILLIAMS, V.-Chair.,
Southern Convention
Laymen's Fellowship.

MISSIONS ARE PEOPLE.

By MRS. O. H. PARIS, President,
Woman's Convention.

In our women's groups we like to think of Missions, not as Home and Foreign, but just Missions. In fact, we like to think of missions as people, for wherever God's people live and move and have their being, they need that strength and inspiration and spirit that embodies the missionary interprise.

As an organization of church women our purpose is to "cultivate the spirit of Christ in every area of human life, beginning within our own lives and reaching out into home and community and the uttermost parts of the earth."

We believe it is "Missions at the grass roots" when world problems be-



MISS ANGIE CREW.
Missionary to Japan.

gin to be solved in the home and community; that we are working toward world peace when we cultivate good relations with our neighbors and live at peace with our townfolk of every race and creed; that the world church can become a force for righteousness only as we serve loyally and wisely in our local churches.

The spirit of Christ knows no geographical boundaries. The church woman who really wants to promote Missions works within her church, her state and with other Christians across the nation and around the world to build the Christian world community.

The business of interesting men in missions is only secondarily a matter of methods; it is primarily a matter of a conviction as to the imperative-ness of the building of the kingdom of Christ on earth.—*R. W. Cushman.*

EVANGELISM IN JAPAN.

From Kyoto, William McKnight tells the story of a young Japanese and his baptism last Christmas Day—

On Christmas day Jiro Takahara was baptized at the *Light of the World Church* in South Kyoto. He was a quiet high school boy with eyes that twinkled, sometimes glistened when emotions were high. His clothing was well worn, but clean. An outsider would say, "Just another nice young fellow joining the church."

Those of us who knew Jiro were aware of a greater victory and therefore a greater joy at Christmastime than indicated by such a casual observation. For in Jiro's decision a threefold triumph for the Christ Child and a great spiritual struggle working in the heart of this quiet young man came to its climax.

Jiro lived in the humble home of a caretaker at the great Nogi shrine on Momoyama. He was the only son of a widow whose services had been retained at the shrine after the death of the father. Those familiar with Japanese history will remember that General Nogi was the hero of the victory of Port Arthur at the end of 1904 in the Russo-Japanese War. General Nogi served the Emperor Meiji faithfully in life and in death followed his ruler by the traditional suicide. The Japanese people gave him the honor of burial at the foot of the mausoleum of Emperor Meiji on Momoyama. Jiro was aware of the traditions of national Shinto. Had he chose to follow the occupation of his father and mother he might have had the honor of becoming the custodian of this memorable shrine. But something in Christianity attracted him, and he resolved to find out more about it.

One thing worried Jiro. After becoming a Christian enquirer he found it difficult to follow his mother in the daily Shinto worship at the shrine. Jiro's mother noticed her son's indifference toward the enshrined spirit of General Nogi and rebuked him for it. Indeed, she requested that he stop going to church. Thus the religious struggle in Jiro's soul began.

To break with the Shinto religion is not unusual these days. School children are no longer led to the shrines on festive days. After the Emperor himself renounced the traditional deity the younger generations have begun to speak freely of him and one might even hear a primary school boy speaking to his companion say, "The Emperor is not ac-

(Continued on page 11.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

THE GREAT COMMISSION AND YOUR GIFT.

Jesus Christ commissioned his disciples to go into all the world and preach the Gospel. Most of us will be limited in our opportunity to go physically. Yet we can *go*! We can go through the personality of another whom we can send with our gifts. Your Cent-A-Meal offering and your Easter offering for Missions may well be your chance to fulfill your part in Christ's commission to you to *go*. Do not neglect this opportunity. Make your offerings generous that you and your Mission Board may go into all the world with the message of our Lord.

One of the last letters from the Jacksons had this to say, which ought to challenge us: "We shall be remembering you in the Southern Convention, especially at Eastertime, as you make your offerings to the Missionary Cause. We hope that you will continue to hold up our hands by your prayers and by your generous support."

We can *go* through the Jacksons and their more than 400 missionary colleagues who in His name proclaim Salvation to a troubled world. Christ is the answer. Take Him to the ends of the world by your consecrated gifts in His name.

WHAT ABOUT SHAOWU?

At the Mid-Winter Meeting in Cleveland in February, I had the privilege of meeting with the Subcommittee on China of the American Board. I have the following communication from Rev. Robert Chandler of the American Board:

"I do not know just what besides needs to be told you for the keeping things clear with the Southern Convention. We certainly want to let them know the full situation fairly and the prospects, whether good or bad. I think, as I said, that Dick Jackson and Ed Riggs both did splendidly in the careful reports which they sent us. And they will surely continue to write about the whole situation. We hope the letters come through promptly.

"It became perfectly clear to all of us that the withdrawal from Shaowu last October was decidedly, and at

the end unexpectedly, under compulsion. They could do no other at that point even had they desired. And the reports that have come since of very disorderly conditions, both in Shaowu City and the whole region, have certainly justified the move that was made.

"Please emphasize that we in the American Board cannot think of this thing as a permanent withdrawal. It is temporary only. The missionaries are and will be in constant con-



DR. AND MRS. ED RIGGS.
Missionaries to China.

tion with some Shaowu Christian leaders. The chance for missionaries to go back, either for brief trips or for longer residence, may come at any time."

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott
Elon College, N. C.

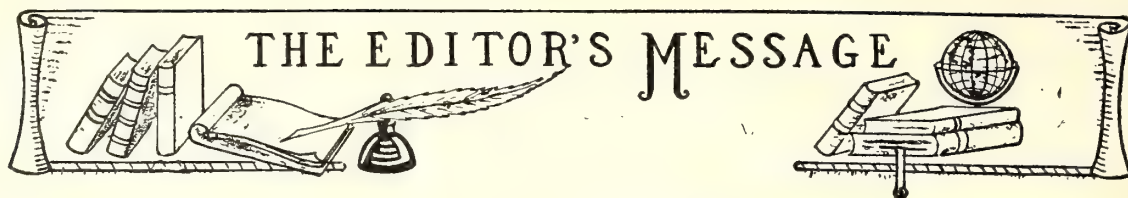
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[] New [] Renewal



THE EASTER OFFERING

The oft-repeated charge against Christianity is that it has become costless, Christless and Crossless. Our Easter offering for missions, a generous and sacrificial one, should help refute this charge.

We thank God for creature comforts which are ours to enjoy, but we would not be a slave to them. It is our faith that the strong should bear the burdens of the weak. We rejoice that we are able to exercise the grace of giving, that our gifts are carried so swiftly and efficiently to those whom we would serve. We are free moral agents, capable of loving, caring, sacrificing and redeeming.

Missionaries have acquired new skills and multiplied their services. We who work through The American Board are ably represented on the mission field. Through our giving we are able to touch life at many points and render services which few, if any of us, could render individually.

Why missions? Prof. Frank Lombard says: "Christianity is a religion of fellowship; and, to remain Christian, must be a missionary religion, not in the spirit of condescension but of patience, of understanding, and of cooperation with all who seek to know the truth and practice goodness." He concludes: "The day of American Missions has not ended. Rather, it has only just begun—in that a practicing fellowship of love is needed today and tomorrow, in the Orient and no less in the West."

THE CHRISTIAN LEAVEN

Phyllis Bottome writes in her "Search for a Soul": "My reason for writing these memoirs only up to the age of eighteen is that after adolescence we enter a new region of living where we cease to be an object with whom life is still a play, and become subjects playing upon life."

However interesting and profitable the study of life "up to the age of eighteen" may be, let us now go beyond and study that engrossing span when we "become subjects playing upon life." That is our mature privilege.

Said Christ, "Ye are the salt of the earth . . . the light of the world"—active agents!

Every individual has an influence to exert, a testimony to bear, a mission to perform. The Christian cannot be neutral. All of us help form public opinion. All of us influence other people and help formulate their decisions. This process could be intensified and multiplied. Prayer, forethought, a sense of responsibility—these give us the incentive for purposeful living.

The Church accomplishes its purpose only as its influence is felt. Today there are counter influences, but Christianity touches life at many points. Even Communism cannot escape the example and influence of

the Christian Church. Through many voices and languages, through the spoken and written word, through multiple services and sacrifices the Christian Gospel is making its impact throughout the world. The leavening influence of the gospel is continuous and unceasing.

The Christian is a subject of Christ, playing upon life. Never before were there so many instruments and such a vast audience upon which to play. Life's superstitions, immaturities, prejudices, injustices will ultimately yield to the transforming and redeeming influence of Christianity. Our prayers, our gifts and our every influence should speed the day. The moral power of the early church was irresistible. We must claim the power of God and use it for His glory. "Let your light so shine before men that they may see your good works and glorify your father in heaven."

ATTITUDE TOWARD THE DEAD

Grief and death go hand in hand in any state. But somehow in New Orleans it's different. New Orleanians grieve for their dead as much as do people anywhere, but when the first shock of loss is past, they don't feel that their dead are gone from them. They have merely moved to their second homes and are to be visited as often and loved as much as they were in life. There is no reason for crying. Those who loved the dead can go on bringing their gifts and their attention and their love.

"Cheerful Cemeteries," by Robert Tallant in the March issue of Liberty Magazine tells of the cemeteries of New Orleans, and the strange gaiety that lingers there among the dead.

The people who visit New Orleans cemeteries give them the same attention they do their homes, states Liberty. "They bring a bucket, a mop and broom, old rags and soap, whitewash and paint. They bring their lunch and the kids. Their spirits are as high as if they were on a picnic, and while mama and grandma scrub and paint, the kids play cops and robbers around the tombs.

All Saints' Day is the most special of all cemetery days in New Orleans. There is a definite stigma attached to anyone who fails to have his family tomb decorated that day. After midnight there is a constant stream of people and flowers. Vendors line the curbs selling hot dogs and popcorn and toys for children, including toy skeletons. Cemetery tombstones are freshly painted and weeds have been removed. Every tomb seems to be overflowing with flowers; and the deeper one goes into the cemetery, the thicker becomes the crowd and the louder the gossiping. After lunch come the priest and his altar boys, and towards dusk the people reluctantly begin to leave.

"They go home happy," says Mr. Tallant. "They've enjoyed their day, for they have been very close to their dead."

Why the Christian Church Must be a Missionary Church

By REV. JOHN A. MACKAY, D. D.*
Princeton Theological Seminary

The Christian Church, to be truly the Church, must be a missionary as well as a worshipping Church.—When does the Church worship? The Church worships when, by an inner compulsion born of the Holy Spirit, it moves upwards towards God in joyous adoration and self-dedication to Him. When is the Church missionary? The Church is missionary when, under the compulsion of the same Holy Spirit, it moves onwards with God to places and spheres where Jesus Christ was not known before, there to proclaim the Gospel and establish His sway. In the expressive language of Isaiah, when the Church worships it strengthens the stakes, when it becomes missionary it lengthens the cords, of the tabernacle of God which God has designed to become the House of Prayer for all nations.

It is unhappily true, however, that in the life of the Christian Church the devout worship of God has not always been accompanied by the missionary service of God. The worshipping community has often been a localized, self-centered and static community. No cloud by day, no pillar of fire by night, has summoned it from its accustomed sanctuaries to erect new sanctuaries in the regions beyond. This inertia has been due at times to a lack of vision and of zeal on the part of the Church itself, and at times to restrictions imposed by governments. There are powers, both secular and religious, in the world of today which confine the Christian Church, or certain branches of the Church, to the exercise of strictly localized worship. By doing so they raise afresh the crucial issue of the meaning and right of religious freedom. The International Missionary Council has maintained, and I trust that the World Council of Churches will also maintain, that missionary activity is both a native right of all Christians and a permanent obligation of the whole Christian Church.

There are two basic reasons why the Christian Church should be a missionary Church. First, the Church's health requires that the

Church be missionary. Secondly, the lordship of Jesus Christ demands that the Church be missionary.

The Churches health requires that the Church be missionary.—The Christian Church was designed by God to be a pilgrim Church. It is truest to its nature when it is a fellowship of Christians who live upon the Road, who move ever onward towards new frontiers, who seek a City beyond the horizons of present achievement. God did not intend His Church to lose its mobility and quench its missionary concern by an over-emphasis upon institutional life. Even Christian unity dare not be made an end in itself, for the harmonious functioning of the Body of Christ is for strenuous activity on behalf of Christ. Action is the very essence of the Church's life as combustion is the essence of flame. A great part of that action must consist in holy obedience to the will of Christ, moving outward and onward along the highways of the world to bring all peoples and every phase of their life and relations under the benign and sovereign sway of Jesus Christ.

Any failure on the Church's part to engage in missionary activity through an absorption in its own interests, through fear for its own safety, through a low hankering after ease and prestige and power, betrays Jesus Christ and leads inexorably to the disease and decrepitude of His Body. When the Christian community fails to be supremely a comradeship upon the missionary road, seeking to bring the world and all that it contains to the feet of Jesus Christ, it loses a sense of values and of common purpose. Dissension and party strife become rampant. The Divine Community succumbs to the allurements and temptations of the secular environment. Presently its spiritual life becomes sterile because its missionary ardour has become extinct.

The lordship of Jesus Christ demands that the Church be missionary.—Jesus Christ, the world's Saviour, summons His whole Church to missionary action. He bids His Church to go in the spirit of His love to all men everywhere for their physical succor. He commands His Church to bring all men everywhere to His liv-

ing self for their spiritual redemption.

The chief need of mankind, whether in the hidden recesses of individual souls or over the whole range of human relationships, is redemptive love. That is the love which in the New Testament is called *agape* and which is marked by a passionate and tender concern for the needs, physical as well as spiritual, of other people. This love, which is the gift of Jesus Christ and the manifestation of His Spirit, invades human selfishness with a power that wins self-centered men and women, as persons and in groups, to find a new centre for their lives in the love and life of God. No other religion, save the Christian religion, has either magnified or practiced this love, and the Christian Church has practiced it all too little.

We cannot remind ourselves too often in an hour like this that the Head of the Church is the living Lord Jesus Christ. The Lord whom we adore, and who made us one in Himself, is Lord also of the cosmos and the sovereign ruler of history. The calm, joyous awareness that Jesus Christ is Lord should dominate and control our entire outlook as we face the human situation today.

Secular as well as religious writers begin to see in the lordship of Jesus Christ the one hope for mankind. One who has studied the history of civilization more exhaustively and with deeper insight than any other in our time, thus acclaims the only Figure known to the past who has redemptive relevancy for the present:

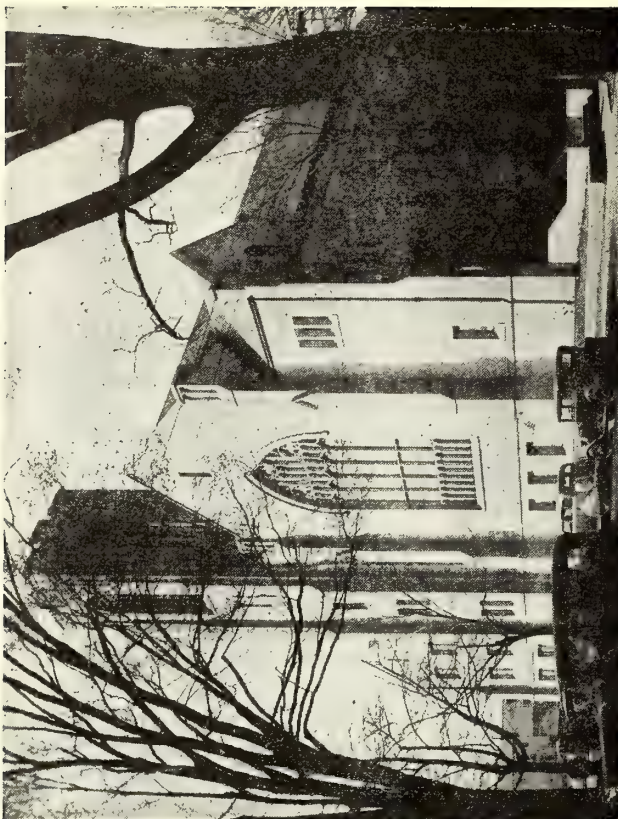
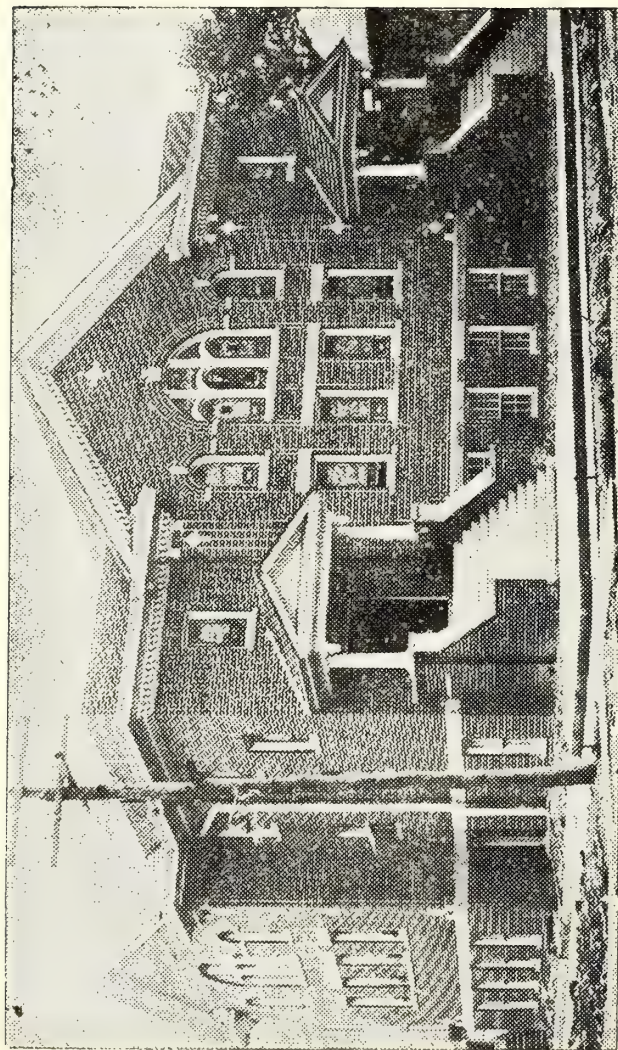
And now as we stand and gaze, with eyes fixed upon the further shore, a single figure rises from the flood and straightway fills the whole horizon. That is the Saviour, and "He shall see of the travail of his soul and shall be satisfied."

A present-day poet puts these words into the mouth of the shepherds of Bethlehem, when they find the child in the manger, "Oh here and now our endless journey starts."

My brethren in Christ, this is He to whom we have all come; this is He also from whom we must all go forth. Jesus Christ the world Redeemer summons us, the representatives of His Church, to commit ourselves in holy unity to His missionary service. Our living Lord rises afresh out of the past before the eyes of our generation. From behind us and above us and beyond us He calls upon His Church, penitent for its failures and eager for fresh unity, to prove to all people that

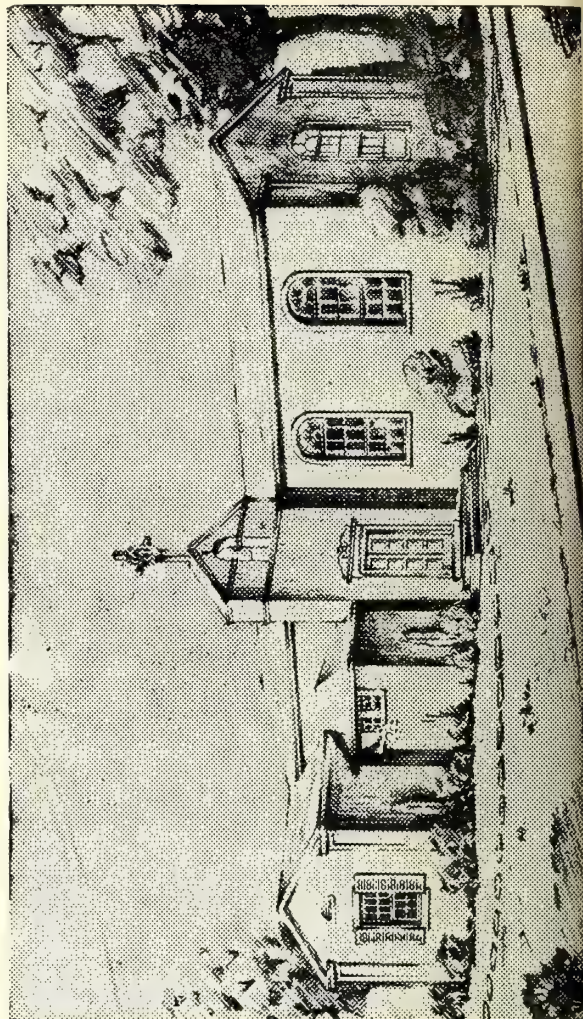
(Continued on page 14.)

*From an address, "The Missionary Legacy to the Church Universal," delivered to the Assembly of the World Council of Churches, Amsterdam.



A Group of Our Eastern Virginia City Churches Paying Dividends on Mission Board Investments

South Norfolk, Christian Temple, Richmond (First) and Bay View.



How the Mission Board Helps the Churches Do Their Job

I. AT PLEASANT RIDGE, SPOON'S CHAPEL AND UNION GROVE IN THE WESTERN N. C. CONFERENCE.

By REV. CLYDE L. FIELDS,
Ramseur, N. C.

The Mission Board makes it possible for me to serve as pastor of Pleasant Ridge, Spoon's Chapel and Union Grove Congregational Christian Churches of the Western North Carolina Conference.

The folks of the Pleasant Ridge Church cherished a dream for a number of years. They wanted to build a parsonage in which a minister might live and serve the community. This dream began to be realized in the early part of 1949. As the building of the parsonage progressed we began to ask if it would be possible for the church to offer full-time work, or would there be some other churches near enough to form a group pastorate.

In the meanwhile a Church Grouping Committee of the Western Conference had been at work trying to group churches around some other parsonages being built at the same time. In the summer of 1949, Mr. George T. Gunter, the president of the Western Conference, was appointed by the Mission Board to do a few weeks of concentrated work on the problem of church grouping. He was highly successful. Through his efforts in this direction, and through the graciously extended calls of the Union Grove and Spoon's Chapel to me to become their pastor for this year, a pastorate was arranged between these three churches with the parsonage at Pleasant Ridge to be used by the pastor of the three churches.

The three churches felt that they would be unable to offer a minister enough salary to make it possible for him to serve them. An appeal was made to the Mission Board for help. The Board answered our call and voted to supplement the salary paid by the churches to the point where the minister would be able to serve. We feel that in time our group will be able to be self-supporting and will not require Mission Board aid. However, we are eternally grateful for the confidence placed in our group by the Mission Board. We intend to be worthy of that trust.

In November of 1949 the parsonage was completed and the Fields family—Bertie, Clyde, Jr., and me—moved into the new home. We are enjoying our work with the Pleasant Ridge, Spoon's Chapel and Union Grove Churches. All the people have been generous and gracious to us. We want to merit the fine trust and co-operation we have received from all the people we try to serve.

Thank you, Mission Board, for your confidence and trust in our group. We shall be true to your aspirations for us.

* * *

II. AT SEAGROVE, SHADY GROVE AND ETHER IN THE WESTERN N. C. CONFERENCE.

By REV. THOMAS D. SUTTON.

Ether, Shady Grove and Seagrove Churches, and the pastor are greatly indebted to the Mission Board. These churches are receiving \$48.00 a month from the Mission Board. They are using this money to supplement their pastor's salary.

For the last four or five years the Seagrove Church had been planning to build a parsonage. With only about \$270.00 in the treasury last April, 1949, the church voted to go ahead with their plans for building the parsonage. By December 18, 1949, the parsonage was built and paid for. We dedicated it on January 8, 1950.

Seagrove Church grouped with Ether and Shady Grove Churches, and with the assistance of the Mission Board they secured Thomas D. Sutton as their pastor, with the understanding that they allow their pastor the time to finish his college work. The pastor moved into the new parsonage October 25, 1949; and he began his work in his new field November 1.

Seagrove is having four worship services a month, while Ether and Shady Grove are having only two each month. Each of these churches has organized a young people's group; and they are meeting twice a month.

We have received three members into the Ether Church and ten members into the Seagrove Church. Seagrove has already paid a little over half of its Conference Apportionments for 1950.

Ether, Shady Grove and Seagrove, and the pastor wish to express their appreciation and thanks to the Mission Board; also a word of thanks to

III. AT ANTIOCH, BEULAH, LINVILLE AND NEW HOPE OF THE VIRGINIA VALLEY CONFERENCE.

By REV. EMERSON J. ROHART,
Linville, Virginia.

After having been pastor for nine years of a Congregational Christian Church in Wilkes Barre, Pennsylvania, in a section of the city that was much over-churched, there being eight churches on the street where our church and parsonage were located, we felt there was not much opportunity for growth. We therefore had a desire to locate in a rural community where there was not that overlap. We took the matter to the Lord in prayer and believe it was His leading that we are now located in our present field.

We believe that thriving churches can still be erected and maintained in the country and that such fields offer a tremendous challenge. There is an opportunity in the country to make the social life of the young people church-centered and a means of winning them for Christ. Also there are other opportunities to serve the Lord in the rural community that are not to be found in the city.

America is faced with a tragic record of empty country churches—churches that have had to close their doors because they were unable to support full-time pastors. It is in such churches that home mission support is needed and as these churches thrive and make progress they will become self-supporting and because of help given to them in the past they will have a desire to help other home mission projects and establish new churches.

We are grateful for the help rendered by the Mission Board of the Southern Convention in our particular field of service. With this help we are able to render a more efficient service and it is our sincere prayer that as we minister here we might bring the light and life of the gospel into the churches that we serve so that they in turn can help others.

(Please turn to page 13.)

the churches and to individuals who have given to the Mission Board, knowing full well that the Mission Board can serve only as the churches support it.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NEWS FROM WOMEN'S GROUPS.

The Missionary Society of Liberty Church meets each Thursday evening after the first Sunday in each month.

We have been studying our material on Japan. At our last meeting we reviewed the book, *Which Way Japan?* In January, we joined with Pleasant Hill Church and Smithwood Church in a review of the booklet, *Today in Japan*, given by the pastor of Pleasant Hill, Rev. M. A. Pollard. Each member of our society feels that we have acquired many new and interesting facts about Japan. At our last meeting each women brought a gift for a box which we packed to be sent to Miss Angie Crew in Japan.

On February 24 at 7:30 we observed World Day of Prayer with the other five denominations in our town. Three ladies from our society had a part on the program.

We voted to send \$5.00 to the Youth Council of the Southern Convention for P.O.W. (Project Overseas Worker). We are so glad that we can help the youth in this small way.

We are also looking forward to packing a box of Easter gifts for the children at the Elon Orphanage at our next meeting.

We hope a good number of the ladies in our group will make a special effort to attend the Spring Conference at Elon.

MRS. WINIFRED BUTLER,
President.

* * *

The J. O. Atkinson Circle of the Woman's Missionary Society of Liberty (Vance) Church met Tuesday night, March 7, with Mrs. Roy Weldon at her home.

The president, Mrs. Henry Mitchell, presided. The program on literacy, "Teaching the Billions to Read," was presented.

A general discussion of ways and means by which the older men and women of the church can best help and encourage the younger members was held.

In the absence of the pastor, Rev. T. Fred Wright, Mrs. Florence E. Underhill gave a review of two chapters from our Bible Study Book, *The Gospel and Letters of John*.

We are asking all in the church to

follow last year's plan of contributing one cent per meal for three months to share with those less fortunate than ourselves. Those who joined in last year felt greatly blessed by this small sacrifice.

Plans were made for serving the Farmer's Supper on March 20 in the school gymnasium. It was also suggested that if our women wish to make some money the *Holland's* magazine had made us a good offer.

Delicious refreshments of cherry ice cream, salted peanuts and home-baked chocolate cake were served.

* * *

The Woman's Home and Foreign Missionary Society of Cypress Chapel met recently with Mrs. G. C. Mann at her home with the president, Mrs. J. W. Jones, presiding. Devotionals were conducted by Mrs. Earl Farrell. Mrs. Jones read a letter from our missionary, Miss Angie Crew, in Japan.

Mrs. Farrell gave an interesting report on the Leadership Institute at Suffolk on February 17.

Delegates to the Spring Missionary Rally at Oakland Christian Church on March 23, were appointed as follows: Mrs. Earl Farrell, Mrs. F. E. Harrell, Mrs. Paul Parker, Mrs. I. P. Byrd.

Dues were collected amounting to \$10.50.

The Bible Lesson was taught by Mrs. G. C. Mann from the Book of John.

A very interesting program was given by Mrs. F. C. Harrell, with Mrs. Grady Brown, Mrs. Paul Parker, Mrs. J. E. King and Mrs. J. P. Byrd taking part.

Refreshments were served by the hostess, Mrs. G. C. Mann, assisted by Miss Margaret Mann.

REPORTER.

CHURCH WOMEN SIGN FOR UNITY.

The United Council of Church Women has launched a campaign for an "Ecumenical Register of Church Women"—a nationwide program to put one million American Protestant women on record for Christian unity. The project, also called the "First Million," is planned as a demonstration of women's interest in the ecumenical church.

Mrs. Harper Sibley, president of the Council, explained that the project grew out of the conviction expressed by representatives of state and local councils at the national board meeting in Los Angeles last October that a national demonstration of the power and dedication of church women is greatly needed. Each woman who signs the register will contribute \$1.00 as a "token of thanksgiving for our Christian unity."

THIS WEEK—DR. PAUL REYNOLDS.

Dr. Paul Reynolds has given of his gracious and inspiring personality last week and this week in Women's Conferences. So far, only one report has come and that is from the valley. He was very enthusiastically received and inspired those present.

It was felt that if Paul Reynolds could visit in every home in our nation, we would have no more troubles, no war, and Christ would reign supreme.

PASSPORT TO FREEDOM—OUR RESPONSIBILITY.

Recently, a little booklet entitled *Passport to Freedom* was mailed out to key leaders in the Convention, along with a letter from our Woman's Committee on Displaced Persons and an application blank to be used in applying for resettlement of displaced persons.

Also in this envelope was the following telegram from some of our church leaders:

"To all Congregational Christians:

Our churches must provide minimum of 500 sponsors for displaced persons within next 60 to 90 days. Failing this will have to secure help of other Protestant denominations to resettle those covered by Congregational Christian blanket assurance. Records indicate relatively small number of our churches participating program. Our last chance to keep faith with Protestant DP's. Out of total of 126,000 displaced persons brought to United States as of January 1, only 8,000 were Protestants. Despite grave obstacles and slowness in getting started displaced persons are now being moved. Churches receiving them report genuine satisfaction on whole. Service Committee has excellent case histories and photographs of DP farmers, mechanics, professionals available within next six to eight weeks. For full information write Service Committee, 110 East 29th Street, New York 10, N. Y.

(Continued on page 9.)

News of Elon College

By PRESIDENT L. E. SMITH

MODERN MISSIONS.

By DR. L. E. SMITH.

The gospel is good news, good news to sinful man and the lost world. The Christian gospel is for the whole of life and all men who dwell on the face of the earth. The sin of the church is that we have presumed to break up the gospel and limit its powers so far as our missionary efforts are concerned. We have attempted to say what is missions and what is not. We have even attempted to localize missions—what we do for man in India or any other foreign country is missions but when we do the same thing for people in America at our own doors we contend that it is not missions. The whole program of the church is missionary whether at home or abroad. The world is still the "field." Any point of need that is of vital interest to the church is equally binding on those who feel its responsibility and direct its program. I question the rightness of the use of the terms "Home Missions" and "Foreign Missions," "Home Boards and Foreign Boards." These divisions have been made by man. They are not divine. With God there is no home or foreign mission. There is simply one field, one world, one Christ, one gospel, and one way. He sent His son into the world to save the world. Christ founded a church to facilitate and continue His efforts to save the world. It is our responsibility to continue these efforts—to carry the gospel to the ends of the earth that all may hear and have the opportunity of accepting Christ that they may live abundantly and eternally.

The program of the Christian gospel must be missionary and all inclusive. It seeks to find the lost and to save the lost. This is its primary function but included in this program is the complete ministry to man in his needs, his education, his training, his inspiration and his direction. It also provides that there shall be food for the hungry, clothing for the naked, shelter for the homeless, and protection for the weak. The gospel would administer to all of man's needs. These needs are universal. To meet them in the name of Christ is a missionary service wherever rendered.

The question that confronts the

church in these tragic and uncertain days is the meeting of these needs and how. The church does recognize its responsibilities as it faces adverse world situations but it cannot assume these responsibilities and meet them without our help, without the help of all who constitute the church. Fortunately, for us money is required. A great deal of money is required if the church is to fulfill its mission, enter into its opportunities and meet its obligations. I say fortunately for us. It is exceedingly dangerous for a Christian man or woman, or family, to be prospered financially beyond its grace and willingness to contribute as an expression of gratitude and faith for the coming of the Kingdom of God in the world. It is still hard for a wealthy man to live an exemplary life. Wealth affords him so many opportunities and presents him with so many temptations. Ease has proven to be the pitfall to thousands of would be good good men. What shall it profit a man if he shall gain the whole world and lose his own soul? By dividing our living in terms of the gospel we are enlarged mentally and spiritually and are not impoverished financially. It is still true that if we give in the true spirit, however generous, it shall be given back to us good measure, pressed down, heaping up, and running over.

Today, as members of the church and followers of Christ we should count our blessings, face our responsibilities and give out of what we have that the Kingdom of God may come and the needs of the world supplied.

APPORTIONMENT GIVING.

We are in the midst of the Missionary Period. We should lift up our eyes and look on the fields for they are white unto the harvest. Our contributions are needed that the Kingdom may come in its fulness. The world receives the gospel only through Christ who came to save us. He placed the gospel in the hearts of His apostles, taught them, prepared them, and sent them forth. It is the business of the church today to propagate the gospel. How can we do it save through men and women? How can men and women carry the gospel unless they are prepared? How can they be prepared unless they are taught,

schooled for their tasks? The church has opened the doors of Elon College, dedicated to the task of training young men and women for life and for the propagation of the gospel. It is our responsibility to support Elon College adequately that it may continue to prepare young men and women for the church of which we are a part and the coming of the Kingdom for which we pray daily.

Previously reported	\$2,430.75
Eastern N. C. Conference:	
Liberty (Vance)	108.00
Eastern Va. Conference:	
Holy Neck S. S.	140.00
Norfolk, Second	6.00
N. C. & Va. Conference:	
Concord S. S.	12.00
Western N. C. Conference:	
Albemarle	25.00
Mt. Pleasant	15.00
Total	\$ 306.00
Grand total	\$2,736.75

CHURCH WOMEN AT WORK.

(Continued from page 8.)

York City. Will send case histories upon application. Believe this effort merits support of every church member. Fully aware of difficulties but human lives still at stake."

Philip Scott	Ray Gibbons
Earle Ballou	David McKeith
Helen Kenyon	Douglas Horton
Howard Kester	Albert Stauffacher

* * *

The Convention Committee, Mrs. Alma B. Smith, Mrs. Garland Spratley, Mrs. W. W. Sellers, state:

"The Congregational Christian Churches have accepted as their quota 1,200 assurances. That agreement cannot be kept unless local organizations help in finding available opportunities for placement.

"Is there not a place in your community for at least one family, or even one single person? An individual, church, civic organization, or business must assume the following obligations:

"1. To furnish employment without displacing another person (sufficient to make a living).

"2. To find a suitable place for the DP to live.

"3. To pay transportation from port of entry to place where he will be employed. This cost of transportation may be taken from his wages at a later time."

The foreign missionary undertaking is the expression of the essential nature of the Christian faith.—Robert E. Speer.

FOR THE CHILDREN

Mrs. R. L. HOUSE, Editor

DEAR BOYS & GIRLS:

Next Sunday will be Palm Sunday. Do you recall the pictures showing Jesus as he rode into the city on the fat, contented-looking donkey? All the artists have shown the donkey as being very sleek and Jesus always is pictured as being calm and kind with a half smile on his face for his friends, especially the little ones, who went before him.

It is hard for us to remember, I think, that no one ever painted a portrait of Jesus or took his picture. We send off a quarter and a couple of box tops and soon the mail man brings a tiny camera and we go click, click at our friends and have their pictures. But it is good to look at the different scenes and portraits of Jesus and see which one or ones we like the best.

Great favorites with boys and girls that I have known are the Margaret Tarrant and Elsie Anna Wood paintings. They make Jesus look human and so friendly. The people around him look happy, too. Prints or copies of these paintings can be bought for a small amount of money and may be used in your home or classroom. Our Sunday school in Richmond has a good collection all being the same size. Mr. James A. Rawls who is clever at making things, made frames for them and they are used without glass and changed from time to time. You may be able to find a friend or father in your group to do the same for you.

The first Palm Sunday was a time of rejoicing and they carried the palm branches in their hands. Many churches only use green on that Sunday and have no flowers. Somehow I have always felt that if they had lovely greens, they had lovely flowers, too.

GIVE AND TAKE.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

Mrs. Madden, busy housewife and mother, sank gratefully into an easy chair for what Grandma Jones used to call "a nickel's worth of sit-down." Taking care of a large house and four active children didn't leave much time for rest.

Then she heard Stephanie's voice

from the next room. "That's mine! Don't touch it!"

"Can't I just hold the baby doll a minute, Stephanie?" came the pleading voice of little Karen. "I'll be very careful."

"No, you can't! It's mine!"

Mrs. Madden was troubled. What was she going to do about Stephanie? Where had the child learned that unlovely phrase, "That's mine"? Anyway, she had adopted it, and she was growing more possessive and selfish every day. There must be some way to check it. Suddenly another saying of Grandma Jones' came to her mind—"A taste of her own medicine." This gave her an idea; she would give Stephanie "a taste of her own medicine." She rose feeling rested—believing her new idea would work effectively. She would have to take the other children into her confidence to a certain extent, she reasoned.

She watched her chance to get the three alone and then told them they were going to play a game with Stephanie, only they were not to tell her about it. "Each time Stephanie starts to take anything of yours, say 'That's mine! Don't touch it!'" As soon as the game is over I will tell you, and then none of us will say it any more."

They thought that would be great fun, and Mrs. Madden felt fairly sure Stephanie would see the point. That evening Stephanie picked up a rubber ball with which to play with their cocker spaniel. But at that instant little Billy cried, "That's mine! Don't touch it!" Stephanie looked bewildered; he had never minded before.

That was only the beginning. Mrs. Madden was almost tempted to call the treatment off when she saw how really hurt Stephanie was, but she thought of Grandma Jones and held firm. The last straw for Stephanie was when the little girl came into the bedroom, at the time her mother was combing her hair, and she took up the mirror to look at the back of her own curly head. "That's mine! Don't touch it!" her mother said, and she caught the mirror before it fell from the child's hand.

"Oh, Mother, don't say that!" Stephanie wailed. "Please!"

Mrs. Madden drew her daughter close. "You don't like to hear those words, do you?" she asked, then con-

tinued as Stephanie shook her head vehemently, "You see, dear, *we* become tired of hearing *you* say them, too."

When Stephanie, of her own accord, placed her favorite baby doll in Karen's arms that evening, saying only, "Be careful," Mrs. Madden felt her stratagem had worked, and she told the other children the game was over—they were not to say those words any more. "And, of course, you must never take things that belong to someone else without asking permission," she added. "The owner alone can give permission, but I don't want any of you to be selfish and unwilling to share your things. If we ask favors we, in turn, must grant favors."

Mrs. Madden knew quite well that saying this just once wouldn't be enough; every mother knows that. Little children cannot be expected always to remember from one telling. But Mrs. Madden also knew that love and patience and persistence will accomplish much; and her eldest child, Stephanie, had definitely seen the light.

AUSTRALIAN COUNCIL URGES MISSIONS AT HOME.

Scoring both capitalism and communism for their belief in the self-sufficiency of man, the Australian Council for the World Council of Churches has urged that the mission work of the Church "keep pace with population and housing developments lest areas of paganism be multiplied in our midst."

Speaking to the Australian churches and people from its annual meeting in New South Wales during February, the Council declared that "both these systems are built on the belief that power through property is the basis of national life and that man is self-sufficient in his handling of it. The supreme fact is not property but man who is a child of God."

"We urge all Christians to press onward with greater urgency in the task of taking the Christian gospel to all people. Mission work is now as necessary in our own town and street as in lands overseas," concluded the Council's message.

If there is righteousness in the heart there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

THE IDEAL WORK CAMPER.

[A condensed statement by Patricia Dunham of the American Friends Service Committee.]

Happy person: What is a happy person? He is someone who is at peace with himself and knows that others are apt to like him. He is sure of himself in a quiet, unbragging sort of way. Yet he is not afraid to admit his mistakes. Confident of his own place in the sun, he can take a back seat, but when necessary he can take the lead as well.

This happy person, in good emotional health, is also in good physical health.

Flexible person: If a person is really happy, then he can also be flexible. By "flexible," I mean he has the ability to grow; to grow away from his previous way of doing things.

He gets a kick out of change, too, not just for the excitement but also for his own development. He admits it's tough getting up at 5:30, but he does it. Straw ticks are often uncomfortable. So what? And the food isn't like what mother used to make, but he is adaptable. He enjoys making new friends. New languages intrigue him. Disorganization doesn't throw him into a dither. In a storm he is calm as the great north woods.

Sensitive person: Right along with flexibility goes sensitivity. If you have sensitivity, you have one of the top-notch ingredients of a good work camper. It's a special kind of eye, maybe, or a special kind of feeling.

The sensitive person has his eyes open. He's aware of what is going on. He can add up the situation and then do something about it. He talks to the lonely fellow in the corner; he never complains about the food or compares it with mother's; he takes the smallest piece of cake; to camp he brings a few old clothes.

Sociable person: If our camper is a happy person, it is natural for him to like people. Feeling at home with them, he likes having people around. He is interested in his fellow man. For him, the brotherhood of man is a living experience. He accepts a person as he is. He respects his human dignity.

This camper of ours knows how to get along with people, for he has a tight handclasp, a ready smile, a pleasing way with him.

Linguistic person: Our ideal work camper must like people enough so that he wants very much to communicate with them. Before he comes to camp, he is willing to work hard on language. But he has courage, too, once he arrives, so he will try talking even though he gets laughed at.

Spiritually motivated person: What runs through all these other characteristics is the person's religious footing. If he had all these other attributes, almost in order to have these other attributes, he will also have a religious core, a belief in something greater than himself. First, he has faith in himself; that's why he

AN AFRICAN TEACHER PRAYS.

Parent of good, God of our fathers,
Bread of Life: We thank thee for the
gift of thy Son, Jesus Christ, himself
God, who came down to the world for our
salvation, showed us and taught us of
thee, and how we ought to live. We be-
seech thee to pardon us for our greed,
covetousness and selfish use of thy gifts
of daily bread. Lord, help us henceforth
to use all thy gifts for thy glory by shar-
ing them with others. . . .

We believe that thou art calling the
youth of the world to thy service. We be-
lieve that thou hast a task for each one
of us to do. Help us to know thee as our
father, and all our fellow men as our
brothers, through Jesus Christ our Lord.
Amen.

—Mina Soga, an African teacher.

is a happy person. Next he will have faith in his fellow man; that makes him like people. And the greatest of all, he must have faith in an over-all truth, a way of life, a pattern of which he is a part.

WORK CAMP FUND.

Amount brought forward	\$ 423.87
Cypress Chapel Y. P.	20.00
Eastern Va. Conference:	
Holland Y. P.	5.00
Bethlehem Y. P.	10.00
Windsor Y. P.	5.00
Franklin Y. P.	5.00
Christian Temple Y. P.	10.00
Eastern Virginia Rally	54.10
N. C. & Va. Conference:	
Graham—Montgomery Circle . . .	5.00
Pleasant Ridge Missionary Society	5.00
Grand Total	\$ 542.97

Some people are so afraid to die that they never begin to live.—*Van Dyke*.

EVANGELISM IN JAPAN.

(Continued from page 2.)

tually famous." Of course the older generation from force of habit or from lack of other object of worship sometimes visit the shrines at the time of festivals and make the customary hand clap and bow before the shrine.

However, the break with mother was more difficult for Jiro. The ethics of Confucius had been taught him by his parents. Loyalty to parents was a rule that bound Jiro by more than religious sentiment. Should not any child honor and love and respect his mother? Did not respect imply obedience? Yet, the spirit of Christ worked in the heart of Jiro. Quietly but firmly he pleaded with his mother. His Christian experience was too new for arguments. He could only gently beg his mother to permit him to go to church. She yielded.

Another danger confronted the Takahara family. If the over-keeper of the shrine should learn of the religious habits of Jiro what might happen? Would he demand the resignation of Jiro's mother as caretaker? Or might he even discharge her upon the rumor that her son was seeking the Christian way?

Jiro met this danger with the same quiet determination. His plan of action was faithfulness in his duties, one of which was lighting the fire for bath at the home of the keeper of the shrine. Each evening the bath fire was lighted at the regular hour. Jiro took care that the water was just the correct temperature when his master entered it. This pleased the master and he praised Jiro for this faithful work. But the religious crisis had to come. Jiro had resolved to request baptism on Christmas Day. This could not be kept a secret. He must face the keeper of the shrine. As his decision to be baptized was told to the old man, Jiro watched the face of his master intently. Solemn at first, when the firm decision was comprehended, a smile slowly came over the face of the official Shintoist. "Jiro, you're a good boy," he said quietly, then after a pause, "and you do know how to fire the bath."

Jiro's eyes glistened as I congratulated him after the baptismal service. Our hands grasped firmly. Then I felt that firm grip again on my hand as if the young man was recognizing a fellowship too deep for words. With joyful hearts we received the communion together, the doxology was sung, I pronounced the benediction. Jiro, the heir of the Shinto household had come to the manger of Bethlehem.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE POWER OF THE RESURRECTION.

(EASTER LESSON.)

MEMORY SELECTION: *Thanks be to God who gives us the victory through our Lord Jesus Christ.*—I Corinthians 15:57.

LESSON TEXT: I Corinthians 15:1-8, 20-21, 57-58.

DEVOTIONAL READING: John 20:19-23.

Extra!!! First Edition!!!

Paul's words to the Corinthians as recorded in I Corinthians, Chapter 15, are generally admitted by scholars to be the oldest account of the appearances of our Risen Lord. It was written before any of the Gospels, and a comparatively short time after the events had taken place, and while some of the hundreds of witnesses were still living. It is therefore a very valuable statement or piece of evidence concerning this vitally important event.

And it should be added that the Resurrection of Jesus Christ is a vitally important event. It is the cornerstone of Christian faith. If evidence could be produced that Jesus Christ did not come alive from the Tomb the whole Christian structure would come tumbling to the ground. To be sure there would still be the record of His life, the story of His great works, and the inspiration of His great words, but there would never have been any vital Christianity, and what is more there would never have been any Christian Church. We are considering today the most important event in the history of religion, and the foundation stone of Christianity.

If Christ Be Not Risen!!!

Granting that the story of the Birth of Christ and the record of His earthly ministry were true up to Easter, what would be the result if He had not risen from the dead? Suppose Easter were not true after all! Suppose Christ did not rise again from the dead! Would that make any difference? It would make all the difference in the world. Paul puts it in dramatic fashion. "If Christ be not risen. . . ." There is a catch in his breath as he asks the question. And in a few sentences he pictures the devastation and the desolation which would strike the Christian faith. All

his preaching would have been in vain, for the central theme of Paul's preaching (and of all vital preaching for that matter) was that Christ died for our sins according to the Scriptures, that He was buried, and that He arose again the third day, according to the Scriptures. Point No. 1—Christian preaching would be in vain. Point No. 2—Christian faith would also be in vain; the whole structure of Christian faith would tumble into ruins. Point No. 3—Paul and all other preachers would have been lying, they were false witnesses, because they testified again and again that Christ had risen from the dead. Point No. 4—We are still in our sins. Point No. 5—Those who have fallen asleep in the faith that through Christ they would live again, had perished and had been mocked in a ghastly way. Point No. 6—If Christ did not rise we can be sure that nobody else is going to rise from the dead. If the grave could hold the sinless Son of God it will hold us. If Christ be not risen from the dead, the Bible is ont to be trusted; our highest instinct is not to be trusted; Jesus Christ himself is not to be trusted. Get this straight, the story of Easter is an important, a critically important, story on which everything that is most precious in Christian faith and hope depends.

But Now Is Christ Risen from The Dead!!!

But Easter is true. Christ did rise again from the dead. Christ came alive again from the Tomb. That is one of the indisputable, indestructible facts of history. It is as well authenticated as any event in history. Let the cynic and the skeptic minimize the testimony borne by His disciples and His most intimate friends. How will he account for the confusion of the enemies of Jesus? How will he account for the history of the Christian Church itself? Be sure of this: if the friends of Jesus had stolen the body or hidden it, they would never have gone out to preach what they did, and certainly they would not have suffered and died as they did for this cornerstone of faith. And if the enemies of Jesus could have produced the body of Jesus they would have knocked Christianity into a cocked hat and killed it once and for

all. It is strange to what lengths some folks will go to explain away a thing which is a stubborn, solid fact. To be sure there are some difficulties involved in the story of the Resurrection. And of course there is a great deal of mystery. But to accept the Resurrection of Jesus as a fact explains far more than to deny it. It would have been a mystery indeed if the grave could have held the Sinless Son of God.

Therefore . . .

Paul always ends on a practical note. He insists that doctrine should find expression in deed. He says that if folks believe something they ought to live in a certain way and do something about the matter. Thus it is that as he comes to the conclusion of this thrilling chapter (I Cor. 15) he inserts one of his "therefores"—"Therefore my beloved brethern, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The universe does conserve values, not only personal values, but investments in good and great causes. The fact that a man goes on living strengthens and sustains him, and gives him an incentive to be strong and to be faithful and to be fruitful. The real world is the unseen world. The earthly house of this tabernacle may dissolve, but man has a building of God, a house not made with hands, eternal in the heavens. The life that is, gives meaning and dignity to the life that now is. God has put eternity into our hearts. Through Christ who is the Resurrection and the Life, even though a man were dead yet shall he live again, and whosoever liveth and believeth in Christ shall never die.

Easter a Historic Fact, Or Easter A Present Experience?

Is Easter for you simply a historic fact, or is it a present experience? Is it simply something that you read about, or is it something that you experience? Do you know that Jesus Christ arose from the dead and is alive because He lives in you? Does He quicken faith and hope and love in your heart? Does He give you the victory here and now? Is he a power in your life here and now?

A Closing Word.

We use words a bit loosely at times. For instance you often hear that they buried this person or that person. But is that true? Can you really bury a man, that is, the real man? As you stood beside the open grave of a loved

(Continued on page 14.)

HOW THE MISSION BOARD HELPS OUR CHURCHES DO THEIR JOB.

(Continued from page 7.)

IV. AT TIMBER RIDGE IN THE VIRGINIA VALLEY.

By REV. ROY D. COULTER.

It is through the Mission Board of the Southern Convention that a full-time pastor is kept on the job at Timber Ridge. Before this, this old church—over a hundred years old—was having preaching once and twice per month. No pastor lived closer than eighteen miles from the field.

Since the Mission Board offered their help here, the church people have built a modern brick parsonage, valued at \$13,000, and a full-time pastor lives on the field.

As a result of this, attendance has increased at all services, church membership has increased, a young people's society has been organized with 30 members, plans are under way for an activities building, and the whole church has taken on new life. Conference apportionments have been increased and always met in full. A sound movie projector was purchased by the young people, and a worthwhile picture is shown once a month.

* * *

V. AT BELEW CREEK AND SALEM CHAPEL IN THE N. C. & VA. CONFERENCE.

By REV. ALLEN L. HURDLE.

Salem Chapel and Belew Creek Churches are located sixteen miles from Winston-Salem. Like many of our rural churches, both of these have felt a heavy drain upon their future strength through the migration of young men and women to the surrounding towns. During the long history of the two churches only two or three pastors have lived on the field and those for just brief periods. This has been the case because neither church could support a full-time pastor. Since the majority of the pastors only came on the week-ends, the pastoral work was neglected. In the process of transition the new families moving into the communities were not assimilated into the church membership. As a result both churches suffered greatly.

Last spring the leaders of these churches realized the need of securing a pastor to live on the field. This was necessary if the churches were to make any notable progress. Therefore plans were made for the two churches to unite in building a parsonage. The actual construction began in June of 1949 and the pastor and his family were able to move into

it in August. The parsonage has all the modern conveniences and is presently valued at \$10,000. Then five representatives from each church were elected to form a pastoral council to coordinate the work of the field.

After completing the building program, the churches faced the problem of paying a full-time salary to its pastor. It was the general feeling that the churches could not increase the pastor's salary much above the approximately \$1,000 paid by both churches in the past. Thus an appeal was presented to the Mission Board for financial aid to make possible a full-time ministry in the area. The Board met in September 1949 and granted us \$66.66 per month supplement beginning with that month. Each of our churches raised its portion to \$60.50 per month, giving the pastor a yearly income of \$2,250.

Through the financial support from the Mission Board it is now possible for each church to have four services a month and a union service on fifth Sundays. The pastor is enabled to carry on a constructive pastoral program of visitation, hospital calling, shut-ins and calling on new families moving into the communities. In addition the young people's work, the church schools, and the Missionary Societies have been strengthened. We feel that this aid has definitely been of great benefit to our churches already and will contribute to their future progress.

* * *

VI. IN AND NEAR WINSTON- SALEM.

By REV. WM. J. ANDES.

Our Pfafftown and Winston-Salem Churches are serving the needs of our present age to the best of their ability. This ability is strengthened by our Mission Board of the Southern Convention.

Pfafftown, located about 10 miles west of Winston-Salem, is preparing for the future development of the city in that direction. New Sunday school building is in the program and a well-developed leadership is at work.

Winston-Salem Church receives members of our Congregational Christian faith from various states—Illinois, Washington, New York, etc. Families from our churches in the Southern Convention are moving here and are finding this church for their church home. The church here endeavors to serve those of our fellowship who come to the Baptist Hospital as patients and friends.

Both churches have recently been renovated; youth groups meet, young

adults are at work; choirs are trained; children find new religious knowledge; adults find friendship and growth in their faith. We in the Congregational Christian Churches have a great principle of religious freedom to share with our fellowmen. We have a place in the religious life of our world.

* * *

VII. AT LYNCHBURG VIRGINIA.

By REV. JAMES B. ALLAN.

The Mission Board of the Southern Convention is an organization whose responsibility embraces a wide area of Christian concern. From the rural church, with its problem of serving an extended parish, to the formation of new churches in areas where communities have grown up overnight, the Mission Board faces its task. Between these two extremes there are churches receiving financial assistance from the Board whose work is dependent upon such help as is given. The First Congregational Christian Church of Lynchburg is such a church.

The Lynchburg Church is not a young church in terms of years as it celebrated its twenty-fifth birthday on January 4 of this year. But in terms of extended service the Lynchburg Church has just begun to live! During the past six years the area in which the church is located has seen a rapid development of building and the establishing of new homes. There are approximately 1,500 new homes within a mile of the church constituting a community of some 3,000 people. Such an influx of population into a community constitutes a need for extended service.

In the two and a half year period which has just passed the assistance of the Mission Board has made possible added resources within the church. Without the assistance of the Mission Board the salary of the minister would be insufficient to meet the cost of living in a period of inflation. Further, if such aid were not given to the Lynchburg Church part of the program of the church would be curtailed. Indirectly the installation of a new organ in the church, the purchase of equipment for the kitchen, the many additions to the total program of the church can be attributed to Mission Board assistance. Plans for installation of a chancel in the sanctuary and a new church plant are being made through the assistance of the Mission Board.

Finally, but not least in importance, has been the inspiration and
(Continued on page 15.)

The Orphanage

DEAR FRIENDS:

This week I wish to feature a letter I have just received from one of our oldest and most faithful ministers, the Rev. G. D. Hunt of Roanoke, Alabama. He writes that he has been preaching in the Christian Church for sixty-four years and that during that time has kept himself "thoroughly identified with every enterprise of the Christian Church." He writes on to say "especially the Christian Orphanage, and am watching every effort being put forth to add to its prosperity." He enclosed \$5.00 from his tithe fund to help support the orphanage work. He writes that he is eighty years old, and that he is still busy preaching and working for the church. It was a joy to read his letter, to have his best wishes and prayers for the orphanage. Brother Hunt helps to keep alive the interest which Alabama and Georgia have in our work here. We thank him and pray God's continued blessings upon him.

This week thirteen churches sent us \$233.40. Last Sunday we had visitors, a goodly number of them, as we do every Sunday. One very thoughtful lady handed me a check for \$50.00 to buy boys' shoes. Several churches and Sunday schools are sending to the children whom they sponsor Easter dresses and some Easter suits for boys. Little girls certainly wear their Easter dresses prettily, but boys are just as proud and are as handsome as they can be in nice, new Easter suits. A number of people are sending money designated for the boy or girl whom they are sponsoring because they know we can fit them better, and perhaps get a better discount.

The noise of hammer, saw and trowel is being heard here on our campus as the new milk building takes shape. The old one had to be rebuilt. Next there must follow a new grain house, as the old one has just about fallen down. All this takes money. An institution which is run on the "hand-to-mouth" method with which we are forced to use here finds the getting in of these absolutely essential repairs difficult. We have to go ahead and trust a kind Providence and a generous people to come to our rescue. A report received this week from one of the orphanages of this states shows total expense per child for child care, repairs to buildings and administra-

tion \$877.48. How about that? Of course we had to do it last year on \$529.00 per child. They had endowment and assistance from the State, besides a generosity equal to or above ours to help them. Their children are no more needy than ours, and no more precious. We keep pressing forward to the day when our farm will give us much more help. To the size of our constituency I think we do nobly, very nobly indeed, and I am proud of what we have done and are doing.

We need a growing number of generous minded men and women blessed with this world's goods who will set aside real donations as a backlog for the carrying on of this institution. God had provided us, through just such generous friends, and the faithful work of the late Charles D. Johnston, with a goodly heritage in these beautiful rolling hills. God is calling us to a great work for these little boys and girls. They have someone to work for them, love them, pray for them, and occasionally to stay awake at night for them. You are doing a great share in blessing them and everything you do will be blessed of Him who watches over the needy. You, God bless you, shall have your reward.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. R. F. Warren, Prospect Hill, N. C.: clothing.
Mrs. O. D. Poythress, Norfolk, Va.: clothing.
Woman's Missionary Society, Flint Hill (R), Sophia, N. C.: Easter dresses.
Mrs. E. R. Bryant, Franklin, Va.: clothing.

REPORT FOR MARCH 30, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$3,221.21
Eastern N. C. Conference:	
Liberty (Vance)	\$ 20.07
Mt. Auburn S. S.	5.00
	25.07
Eastern Va. Conference:	
Burton's Grove S. S.	\$ 3.17
Isle of Wight	15.00
Newport News S. S.	11.75
Norfolk: Rosemont	43.00
Second	6.00
Windsor S. S.	20.00
	98.92
N. C. & Va. Conference:	
Durham S. S.	\$ 32.52
Reidsville S. S.	19.00
	51.52
Western N. C. Conference:	
Mt. Pleasant	\$ 2.00
Zion S. S.	39.26
	41.26
Va. Valley Conference:	
Newport S. S.	14.63
Alabama Conference:	
Christiana	2.00
Total this week from churches	\$ 233.40
Total this year from churches	\$3,454.61

Special Offerings.

Amount brought forward	\$3,283.57
A Friend	\$ 50.00
Refund	15.16
Rev. G. D. Hunt	5.00
Angie Crew Cirele (Union Missionary Society) ...	25.00
Mrs. M. W. McPherson ..	5.00
Reliable Bible Class, Shelton Memorial, for Helen Cook	15.00
Lehigh Valley R. R. (Int.)	10.00
Cash	2.00
Special gifts	10.00
L. S. Holt	150.00
	287.16
Total this year from Special Offerings	\$3,570.73
Grand total for the week ...	\$ 520.56
Grand total for the year ...	\$7,025.34

WHY THE CHRISTIAN CHURCH A MISSIONARY CHURCH.

(Continued from page 5.)

"the Father has sent the Son to be the Saviour of the world." Jesus Christ calls us to move forward together on a world front, to fulfil that missionary task which He died to make possible and lives to make actual. He calls us today, whatever our name or sign, to tighten the belt of truth about our loins and in holy comradeship to set our feet upon the road to the City of God. Let us pursue the journey together until at length we meet the Victor coming towards us from the other side, and the word is heard above the noise of battle: "The kingdoms of this world have become the kingdoms of our God and of His Christ."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

one or a friend or somebody that you knew and you saw the casket lowered into the grave, did you think for one minute that they were burying that person? Well, I have stood by the open grave of members of my family circle, but I knew they were not putting the spirit of my loved ones in that grave. They were simply putting away the body or the house in which the spirit of my loved one had dwelt during the years of his or her earthly life. And I did not think of them as dead, but as more alive than ever, and alive forevermore. As Dwight L. Moody once said, "If you hear that Dwight L. Moody is dead, don't you believe a word of it. I will be more alive than ever." That is the heart of the Easter message and the sure ground of the Christian hope.

(Based on lesson copyrighted by International Council of Religious Education.)

HOW THE MISSION BOARD HELPS OUR CHURCHES DO THEIR JOB.

(Continued from page 13.)

guidance which the church has received. The Mission Board, through its financial assistance, has given the church new hope for the future. We know we are not alone in the service we are trying to render to the community; we can feel that we are part of a wider fellowship which embraces the total Christian community.

* * *

VIII. AT ELKTON OF THE VIRGINIA VALLEY CONFERENCE.

By REV. S. E. MADREN.

The churches—Mt. Olivet (G), Mt. Olivet (R) and Bethel—which compose the Elkton group in the Valley Conference have been greatly helped through the missionary enterprise of the Convention. Salaries received from these churches have not been sufficient to support a full-time pastor. It has been possible through the supplement of mission money to obtain services of a resident minister.

A minister going into a community for once-a-month services is too far removed from his people to be an effective pastor. Since they have formed a group, and the Mission Board is investing money to help the group carry on; a resident pastor can be in the home of any family in the community on a few minutes' notice.

Again it can be clearly stated that the aid of missions has given the group a better ministry, a more effective ministry. The minister, being near, has an opportunity to render a more worthwhile or more needy service. Emergencies sometimes arise. People need the minister. They learn to rely upon the minister for guidance and leadership—not just on a given Sunday—but during the week-night activities of young people and other groups in the church. More of my time is spent in activities for the church through the week than for the regular church services. The group has a preacher, minister, counselor, pastor and friend. This would not be possible through a non-resident minister.

Twenty years ago one of the churches was struggling under a debt. It was the result of a building program. The mission money in the amount of \$100 was received from the Conference Fund to pay on the debt. Today that church pays half that amount into the Conference Fund annually aside from its support of missions through all the other regular channels of the Conference. The

church is stronger today because it received aid yesterday.

Missions is a means of helping the weaker churches become stronger that they may in turn help others grow stronger. Many churches have been fortified through the aid of missions. Therefore let me offer this bit of advice: Do not lose faith in the work that your gifts to missions may accomplish. Support the work of Christ through your giving.

WHAT ABOUT SHAOWU.

(Continued from page 3.)

The Sub-Committee on China took the following action on February 14, 1950:

1. The American Board, in the opinion of this committee, is by no means withdrawing from Shaowu, or North Fukien. We admire the persistent courage with which missionaries have labored there for three years, and sympathize with them in their enforced leaving. We consider that this withdrawal was temporary only. We urge that the missionaries should stand by, while serving in the Foochow area, and keep in close touch, if possible, with the Shaowu situation.

2. The Committee approves in general of the administration, as outlined by the Shaowu Mission, Displaced, of those funds of the North Fukien Synod which came through the American Board.

3. The Committee strongly desires the return to the Shaowu area of Mr. and Mrs. Jackson and Dr. and Mrs. Riggs, when the time shall be favorable. And for further reinforcement, this Committee will work for the securing of an agriculturalist-educator family, and a woman religious and social worker.

MISSIONARY OFFERINGS.

REPORT FOR MARCH 1-23, 1950.

Home Missions.

Eastern N. C. Conference:	
Liberty (Vance)	\$ 78.00
Martha's Chapel	7.50
Wake Chapel S. S.	17.19
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	3.12
Mt. Carmel S. S.	5.43
Newport News S. S.	12.13
Norfolk: Rosemont	47.00
Second	12.00
Oak Grove S. S.	11.50
Portsmouth (First) S. S.	3.93
Union (So.) S. S.	24.00
N. C. & Va. Conference:	
Bethlehem S. S.	5.00
Burlington S. S.	8.03
Durham S. S.	7.04
Greensboro (First)	57.64
Ingram S. S.	7.00
Liberty S. S.	8.66
Happy Home	20.18

Western N. C. Conference:	
Albemarle	25.00
Mt. Pleasant	12.00
Pleasant Union	9.00
Va. Valley Conference:	
Antioch S. S.	7.91
Linville	8.56
New Hope S. S.	1.42
Newport S. S.	17.07
Winchester	13.92
Rent on Carroll County parsonage ..	10.00

Total for Home Missions .. \$ 440.23

Foreign Missions.

Eastern N. C. Conference:	
Liberty (Vance)	\$ 78.00
Martha's Chapel	3.75
Wake Chapel S. S.	17.18
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	3.12
Franklin	311.00
Mt. Carmel S. S.	5.41
Newport News S. S.	13.12
Norfolk: Rosemont	52.00
Second	12.00
Oak Grove S. S.	11.50
Portsmouth (First) S. S.	3.92
Union (South.)	24.00
N. C. & Va. Conference:	
Burlington S. S.	8.03
Danville (Shaowu)	20.00
Durham S. S.	7.04
Greensboro, First (Shaowu) ..	46.47
Greensboro, First	57.64
Ingram S. S.	5.57
Western N. C. Conference:	
Albemarle	25.00
Mt. Pleasant	12.00
Pleasant Union	9.00
Va. Valley Conference:	
Antioch S. S.	7.91
Linville	8.56
New Hope S. S.	1.42

Total for Foreign Missions .. \$ 743.64

Previously reported—1950 8,872.37

Total since January 1, 1950 \$10,056.24

FROM CANNIBAL TO SCHOLAR.

Forty years ago Bishop William Taylor, turned loose on the continent of Africa, found one day in the dark interior an abandoned baby girl, child of cannibal parents. He picked her up from the tall grass, carried her to his tent to the mission station, where he provided for her care and education. A few years later, returning to the United States to attend the general conference of his church, he stood before that vast assemblage, held this little black girl on the palm of his great hand and said, "Brethren, the continent of Africa greets you." Years pass. Another general conference is in assembly. The evening for the consideration of Africa arrives. A little black woman stands on the platform to plead for her continent. Who is she? Graduate of college, having taken highest honors in her class in university, she is the baby girl, child of generations of cannibals, picked from the tall grass by Bishop Taylor.—Bruce S. Wright.

The Mission Board Serves Our Churches

Since its organization in 1907 the Mission Board of the Southern Convention has aided nearly 100 of our churches of the Convention with financial assistance for pastors' salary and for church building. Christian Temple, South Norfolk, Newport News, Richmond, Reidsville, Henderson, Bay View, Rosemont, Greensboro, and more than a score of splendid rural churches bear tribute to the sacrificial assistance given by the Mission Board. Without the presence of these splendid churches we should be poor indeed.

The Mission Board could never have done its work if it had not been for the large number of city and rural churches which developed without missionary aid and have given of their means generously. Likewise, the Mission Board helped to develop our women's work, without which the Board could never have done the magnificent job which it has done.

MISSION BOARD BUDGET FOR 1950

Home Missions

For the Conversion of America	\$31,693.00
To assist in rural areas that they may have full-time service of a pastor as a means of growing into self-supporting fields	\$ 3,226.00
Belew Creek, Salem Chapel, Pleasant Ridge, Spoon's Chapel, Union Grove, Seagrove, Shady Grove, Ether; 15 churches in the Valley	
For the ministry to college students and college communities	1,234.00
Elon, Chapel Hill	
To develop our witness in growing cities and rural-urban areas	7,850.00
Lynchburg, Winston-Salem & Pfafftown, Union (So.), Bay View, Burlington (new), Zion (new)	
To maintain our Carroll County Mission	1,000.00
To aid in erection of adequate buildings for more effective service	11,933.00
Asheboro, Bay View, Burlington (new), Greensboro (First), Sanford, Windsor	
For administration, promotion, operation	2,950.00
For National Missions through the Board of Home Missions, working in every state ...	2,500.00
Miscellaneous aid	1,000.00

Foreign Missions

For the Conversion of the World	\$27,314.00
Toward taking the Gospel to Africa, Asia, India, China, Japan and the islands of the seas where more than 30 millions of men, women, young people and little children grope from darkness to light	\$10,600.00
Reidsville Project in India and West Africa where three missionaries are supported ...	4,064.00
Special China (Shaowu) project supporting Jacksons and Riggses	10,000.00
Administration, operation, promotion	2,650.00
Total Home and Foreign Missions	\$59,007.00
Relief and Reconstruction for persons displaced from home because of war and famine	7,000.00
Grand Total	\$66,007.00

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, APRIL 6, 1950

NUMBER 14

"He Is Risen"

By REV. ROY C. HELFENSTEIN, D. D.

Easter is the greatest day in the calendar of every church, because it marks the climax of the glorious drama of the Christian faith—the Resurrection and its promise of eternal life with God to all who believe and love and serve the Christ of Easter.



DR. HELFENSTEIN

The Christ of Easter is the Divine Changer of life, of people and of things. He has changed the lives of countless millions down through the centuries by his divine companionship and love. He has changed homes, communities, and would change the world if but given opportunity.

The Cross did not defile the Christ for a single moment, but the Christ glorified the Cross for time and for all eternity.

His enemies did their worst to him—they cruelly nailed him to a cross—and between two thieves—thus seeking to add insult to injury. They derided him with their slurring remarks. They placed a mocking crown of thorns upon his head. And, though that crown of thorns was pressed upon his brow in cruel and subtle derision; because of his greatness and goodness, that crown of thorns was transformed into The Symbol of his Coronation as The Kingly Savior of Mankind—and the symbol of the coronation of all who pledge life-long allegiance to him and to the Church which bears his name.

Easter declares to the world that, as Jesus arose from the grave and liveth evermore—that those who accept his Lordship in life shall also rise with all the redeemed of earth in the final resurrection of which our Lord's Resurrection was the glorious prototype.

Though the fact of immortality cannot be proved by scientific evidence or by rules of logic—just as the validity of love and faith and hope cannot be proved by scientific evidence or rules of logic, nevertheless faith convinces the believer in God that, as Christ arose from the grave and liveth evermore, that we, too, shall live eternally with him. Faith in the love and power of God and belief in Christ's Resurrection assures the believer that the grave is not the end, but the point of departure between the concluding temporalities of earth and the beginning of life that is endless.

News Flashes

Be generous in making your Easter offering for missions.

The regular meeting of the Executive Board of the Convention will be held April 18 at Elon College.

Are you giving a "a cent-a-meal" for missions during March, April, May and June—Mission Period?

The Finance Committee of the Suffolk Church appropriated funds recently to replace 24 new books in the church library.

Congratulations to Rev. and Mrs. Bernard V. Munger of Chapel Hill, on the birth of a son, Robert James Munger, on March 19.

Dr. John R. Scotford, editor of *Advantage* and author of *Church Beautiful*, will visit a number of churches in the Southern Convention next week.

Dr. Kenneth Claypool, Congregational minister of Walla, Walla, Washington, spent a week recently as guest of the Elon Community Church.

Has your church nominated its delegate to the Southern Convention? The names of delegates should be sent to your conference president at once.

Supt. W. T. Scott met with the Official Board, the Executive, Finance and Planning Committees of Rosemont Church, Norfolk, on Monday evening.

"The Seven Last Words," a sacred cantata by Isabelle Ritter, was presented Sunday evening by the choir of Cypress Chapel Church, under the direction of Mrs. William Bunch.

Rev. Duane Vore announces that Miss Doris Brinkley, a student of the Julliard School of Music in New York, has been engaged as soloist in the Suffolk Christian Church.

Miss Pattie Lee Coghill was a recent speaker at the Pfafftown Church. She conducted the morning church service and reviewed the mission study book, *Which Way, Japan?*

Max Vestal, ministerial student at Elon College, is supplying the Ashboro Church during the absence of the

pastor, Dr. F. C. Lester, who is in Florida recuperating from a recent illness.

Rev. Melvin Dollar, Langdale, Ala., graduate of Elon College and former pastor in North Carolina, has accepted a call to Union (Southampton) and expects to begin his work there in May.

The Church of Wide Fellowship in Southern Pines enjoyed a presentation of "Cross and Crown," an Easter Cantata by E. L. Ashford, Sunday afternoon. Mrs. L. D. McDonald directed the chorus of 26 voices.

Mr. Robert C. Poyner, Sr., Chairman of the pulpit committee at Berea, Norfolk, announces that their new pastor, Rev. H. E. Crutchfield, occupied the pulpit for the first time Sunday. He succeeds Rev. Ellis Clark, who was called recently to Windsor.

The choirs of the Suffolk Christian Church, under the direction of David Brown Harrell, presented their annual Palm Sunday Cantata, "The Easter Triumph," last Sunday evening. Approximately 70 voices were heard in the presentation.

Rev. Herbert G. Council, Jr., has planned for Holy Week services at Rosemont Church. Guest preachers for Wednesday, Thursday and Friday evenings are Revs. W. Millard Stevens, O. D. Poythrees and Charles C. Thomas.

Approximately sixty young adults attended the first Young Adult and Family Life Conference held in Winston-Salem, March 25 and 26. Half of these young adults came from our churches outside of Forsyth County. Leaders were Dr. Paul Reynolds and Miss Pattie Lee Coghill.

If you have nominations for any office of the Southern Convention, send them along to W. J. Andes, 637 South Sunset Drive., Winston-Salem, N. C. He is chairman of the Committee on Nominations. Other members are: R. E. Newton, A. H. McIver, Clyde Fields, H. S. Hardcastle.

Mr. Walter Graham, Executive Director of the Laymen's Fellowship, was the leader during Religious Emphasis Week at Piedmont College, Demorest, Georgia, last week. Mr. Graham comments on his experience: "They almost worked this poor layman to death! I was impressed by

the friendliness and possibilities of the students and the fine job President James Walter is doing."

Dr. Paul Hermann Voss, a former minister of our United Church in Raleigh, spoke March 28 in Winston-Salem to a large audience of Jewish men and women. The Hadassah Women of the local Jewish Temple sponsored his coming. Dr. Voss is a writer of note, a lecturer and a world traveler. He had just returned from Europe and Israel. In Israel, he served as a consultant to the Summer Workshop of the School of Education of New York University.

In a recent meeting of the North Carolina and Virginia Conference Ministerial Association, much discussion centered on the "travel expense" of ministers, particularly rural ministers. Most business enterprises pay travel expenses of their men, but the church often overlooks this. One rural minister reported he averaged 2,000 miles a month with not a single cent paid him for travel expenses! All of the travel expenses must come from a small salary. His car must run whether he has clothes and food enough!

Forsyth County young people of our churches met in the Winston-Salem Church, March 26, for an evening of fellowship and inspiration. The twenty-five young people heard Dr. Paul Reynolds as he spoke on "What China Taught Me." Delicious supper was served by two young couples of the Winston-Salem Church: Mr. and Mrs. S. R. Peebles and Mr. and Mrs. R. F. Highsmith. The next meeting of this Forsyth Group will be the last Sunday in June at Miller Park in Winston-Salem. Bobby Jean Kimball of Winston-Salem is the president.

NORTH CAROLINA AND VIRGINIA MINISTERIAL ASSOCIATION. MEETING.

The North Carolina and Virginia Ministerial Association will meet at Elon College on April 11 at 10:00 o'clock.

Dr. W. E. Wisseman will give a study for his sermons for September, October and part of November. Dr. Francis Anscombe, retired professor of Salem College, will speak on "Christianity and the H-Bomb."

All ministers are urged to attend this meeting.

DOROTHY FOLTZ,
Secretary.

Southern Convention Office

REV. W. M. T. SCOTT, *Superintendent*

CONVENTION MISSION PROGRAM, A CHANNEL OF SERVICE.

By JOHN G. TRUITT, *President,
The Southern Convention.*

It is a joy to help a neighbor. It is a pleasure to do kindly things for him when he is not in need, but it is a real joy to come to his assistance when he needs it. Everyone of us has felt at sometime or another that joy. Just today a friendly neighbor was talking about the joy she got out of helping a family almost next door. She was finer, more unselfish, and a stronger character for the good she had done and was doing. So delighted was she that the recounting of it lighted up her face.

Just so, let us enlarge that circle of help until it takes on the beautiful name of Missions. It is the same spirit of being a neighbor and friend right at our door. We can cultivate the enlarging of our vision until we give a portion to God to be used in helping some home mission work right close by, and at the same time we can get that still broader vision and lay gifts in God's hand to bless the mission work unto "the uttermost part of the earth." Almost anyone can give, yea, will give, friendly little services to a next-door neighbor. There is a charm and thrill about it which should be increased the world over, but to be a follower of Christ, whose mission covers the wide world, and to give largely to an ever-increasing circle is to be an intelligent and far-seeing person.

Our Mission Board is a channel through which we, in our Southern Convention family, can send our goodly gifts to the needy places at home and to the far frontiers where our Jacksons, Riggsses, and many others are working for us and for our Christ. Let us make it a joy to give liberally as God has blessed us—and as we wish him to continue to bless us—to Missions. Let us take it upon ourselves individually to share really, and let us take a pride in seeing how much our local church and our Conference and Convention can do for Missions this year. Through Missions we have the channel through which we can be good neighbors to many people in many parts of the world. God will, for Christ's sake, watch over our gifts and our giving.

MID-YEAR SESSION OF THE VALLEY CONFERENCE.

The 20th Mid-Year Session of the Virginia Valley Central Conference met at Bethlehem Church on Thursday, March 30. Nineteen of the 20 churches were represented by delegates. Unity and enthusiasm are always manifested in the Valley Conference sessions, and the earnestness with which pastors and people support their conference work might well be the guide for all our conferences.

The sessions were presided over by President R. A. Whitten, and the day was filled with plans for strengthening the work of the churches. The theme for the day was "The Power of God" and the reports of the churches, organizations, and pastors revealed a new earnestness to make the Church a working organization through the power which comes from above.

"The Church at Work" was shown by the reports of the churches, followed by an address of Superintendent Scott showing how the local churches work outside their immediate areas through the Convention, the Mission Board, Elon College, the Orphanage, Board of Superannuation, THE CHRISTIAN SUN, the Women, the Youth, the Laymen and other agencies. Dr. William Moseley Brown, Executive Secretary of the Elon College Foundation, brought a strong message on Christian Education through our College as a manifestation of the power of God, as did Mr.

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

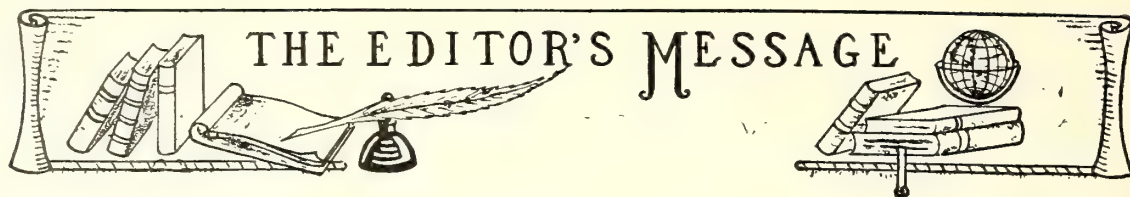
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Name

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Again and Finally!

THAT EASTER OFFERING

Decisions may be frightful things. The Christian is one who strives zealously to make decisions that are wise, unselfish and magnanimous. The hope of the world lies with those who increase their percentage of Truly Christian decisions. Many of our decisions, let us remember, may be tempered and tainted by ignorance, prejudice, or selfishness. How often have we decided to "let well enough alone," when we should have decided on some difficult but heroic measure!

Many of our decisions have to do with money. How much should be spent for food, clothes, pleasure? How much should be spent for an "Easter outfit"? How much can one afford? What does one mean by "afford"? Is one justified in spending lavishly for food and clothes when suffering is rampant in the world?

Now we must decide how much or how little to give to the Easter offering for missions. We must decide how much belongs to Caesar and how much belongs to God. We must decide whether to go "all out" for worldly things or for the Kingdom of God.

The Good Samaritan, we are reminded, not only bound up the victim's wounds and placed him on a beast and took him to the inn, but with tender solicitude he projected his care of the poor man into the days ahead by making a financial arrangement.

Our Easter offering can liberate spiritual forces and

guarantee blessings for days to come. The multiplication of magnanimous decisions this Easter will bring new life and hope in many parts of the world.

Our nation has been consistently blessed and has escaped the ravages of modern warfare. We can be generous, if we make the Christian decision. Ours, therefore, should be an unprecedented offering for the Christian World Mission.

The writer of that remarkable letter to the Hebrews includes this poignant exhortation: "Wherefore, lift up the hands which hang down, and the feeble knees" (Heb. 12:12). Obviously the Hebrews were discouraged to almost the extent of despair because they did not see how the gospel could offer them anything like compensation for the things they had suffered. The Christian Church has persisted through the centuries, evidence of the fact that faith has overcome despair, strength has overcome weakness.

Do you ever stop to think how the missionaries feel? Do they ever feel they are forgotten, forsaken, fighting a losing battle against communism? Do they, perchance, need to be strengthened by our letters, our prayers and our gifts? Our very Easter offering for missions may help reenact New Testament Christianity. "Wherefore, lift up the hands which hang down, and the feeble knees."

A PLACE TO STAND

One of the keynote addresses at the Midwinter Meetings in Cleveland was given by Dr. Fred Hoskins of Oak Park, Illinois. His message has special relevance for United Evangelistic Advance and for our Christian World Mission. Dr. Hoskins was given a Citation by the Division of Church Extension and Evangelism for "distinguished service as preacher, pastor, teacher, administrator and exemplar of the Christian faith."

Dr. Hoskins, in an introductory statement, sketched an amazing parallel between the situation faced by the Apostles in the First Century and that which faces the churches today in the middle of the Twentieth Century. Those early Christians had their scriptures, their doctrines, their sacraments. There was even then a church with a program. But the Docetists were making inroads and lessening the enthusiasm of the Christian community. The Gnostics were termites in the foundation of the church.

The first Christians believed in the gospel and were prepared to observe the sacraments; honor the traditions and revere the church. "They wanted to turn the world upside down. But they understood a necessity which their predecessors and contemporaries had not so keenly felt: the necessity of showing that behind all this—

church, doctrine, programs, sacraments — was a reality.

"So the Evangelists wrote that men might know for sure and have confidence and security. The Evangelists took their stand on the fact of Jesus, on the life of Jesus, on the cosmic truth of Jesus, on the divine orientation of Jesus, on the reality of God's entrance into the affairs of men. With this gospel they confronted the world."

"Not less than Matthew, Mark, Luke or John, do we wish to turn the world upside down, and it needs to be shifted about. To be sure there are folk who have a vested interest in keeping it as it is. There are others who, as much as we, want it to be changed, but who, for a variety of reasons, consider any vital change with such dim prospect that they do not even articulate their hopes.

"We are, I think, completely honest and sincere in our profession of interest in providing justice for the oppressed. We want education for those who walk in the darkness of ignorance. We want brotherhood for all peoples. We are eager to provide health to the sick, poise for the anxious and peace for a war-shriven world. We have felt the push of the Holy Spirit. We have seen the nod of God and we are out to turn the world upside down. We have the will. We have the challenge.

"More yet, we have the resources. We have the tools.

We have our churches. As buildings and as organizations, they are magnificent. We have our Christian institution, schools, hospitals, farms, institutions, in most every country of the world. We have our doctrines, in our estimation the best doctrines in all history. We have our traditions, or do our traditions have us? Some of us have traditions of following tradition and others of us are equally fond of the tradition of not observing traditions. But have them we do and of them we are proud, possibly to the measure of sin.

"We have our Bible and insist it is the ultimate authority in faith and morals. We have our sacraments. We have our messages, manifestoes and resolutions. We will resolve on anything under the sun at the drop of a hat.

The Slowdown

"We want to turn the world upside down. We have the instrument for doing it, but like the Evangelists of a score of centuries ago we find ourselves running into a 'slow down' or 'sit down' strike. This is not a three-day-a-week affair. It is not so formalized, but we find ourselves under the necessity of appealing for some second-mile Christianity. The sad fact is that we are not turning the world upside down. There is little evidence that we have even shaken it loose. The people including us—ministers and officers—simply are holding back, playing it safely. They like it in theory. It is a great ideal, but the practice of it is something else. The real practice of it puts too much of us and of ours in jeopardy. We vote for the ideal 'viva voce,' but not with both hands."

Dr. Hoskins then went on to outline the plans, programs and goals of the Congregational Christian World Mission which he describes as "tools that are right and powerful." Next he outlined the various excellent plans, techniques, training institutes and missionary clinics that have been used in the last 20 years by Congregationalists, and interdenominationally. Yet, in the matter of stewardship the response has dropped steadily until recently. Now there is a gain but "we have gone only the first mile. There is a holding back. We are not yet able to go the second mile with the very best plans."

Next he tackles the field of evangelism saying, "Here and there is a church which is really evangelistic in the best sense, but that church is not characteristic of our fellowship as a whole." Plans, both impressive and challenging are available but "people simply are not risking much of their time or energy or money or reputation on this matter of evangelism, which they say, as an ideal, is excellent. We are holding our own: we have gone the first mile, but who will go the second?"

Church Unity

"Here is an ideal around which all people are united. It is an ideal for which everyone prays. We all say, 'Let us get the churches together. Brother, we then can do something. It is tremendous to contemplate.' It is thrilling to contemplate until you come upon an opportunity in terms of a specific situation—then, well—"That costs too much. There is too much sacrifice required. Too much we prize is put in jeopardy.' Then emerge terrible words like 'ambitious'—'dictator'—'sell-out'—'traitor,' words which ought not even to be known in the fellowship of the Christian Church.

"It is a 'sit down' strike. It is a thrilling instrument we have in our Christian religion. It is big enough; it is strong enough to turn the world upside down, but we aren't fooling anybody. We are not turning the world upside down.

Our Problem—A Place to Stand

"We have the task. We have the tools. We know how to proceed. We are not getting the job done. What is the trouble? Why cannot we go the second mile? I never was able to read Berdyaev with much understanding. I did hear him speak to a little group in Paris one day in words that even I could understand, and cannot forget. 'After many years of contemplation,' he said, 'it is my considered judgment that most of the ills and the difficulties in the world come about because men having adopted excellent means to achieve admirable goals, lose perspective and interchange the means with the goals and soon make the means their chief ends of life and give their primary loyalty to the means rather than to the goals.' I suggest that our problem may be right here.

"We have the challenge. The world is crying for security. It is yearning for light. It is dying for the want of right. Men want to be saved. They want peace. They want life now and hereafter. Men want the church, at least they are willing to try it. They flock into any church which will unbend and say, 'Listen, we have something important for you. You are important to us. You are important to the world. You are important to God. Come and join us.'"

After commending the personnel of the boards and the churches as well as the devoted laymen and the lay women in the churches Dr. Hoskins declared: "We have the tools. It is a mighty lever sufficient to move the world. The trouble is, we are standing on it. You cannot lift with a lever on which you are standing. Our problem was put in classic form by Archimedes, 'Give me where I may stand and I will move the world.' Our problem is to find a place to stand.

A Place to Stand—Jesus Christ

"We have only one place to stand and it is not on the lever by which we work. It is on the fact, on the reality of Jesus. When we take our stand on the Lordship of Jesus, rather than upon some tool we have fashioned, then shall we work with power, then will begin the second-mile kind of religion.

"Every denomination acknowledges it is not the only home of true Christians. Every denomination prays for unity and most every denomination has a standing committee charged with the responsibility of working out practical means for forwarding the unity of Christ's church upon the earth. The difficulty lies in the fact that the denominations take their stand for church unity upon some favorite doctrine or tradition of polity, or upon a method for observing a sacrament. Only when we take our stand on the sole lordship of Jesus Christ will we move with effect for the unity of the church.

"The place for us to stand is on the lordship of Jesus Christ, on the commission that we go into all the world, and to all the world of race relations and their consequent problems, wherever they are found and wherever they are difficult; into all the world of sick people; into all the world of industrial con- (Continued on page 11)

A RECEPTION FOR THE HARDCASTLES.

The members of the Oakland and Berea Christian Churches do nice things and they do them in a nice way. Both churches gave a reception to Mrs. Hardecastle and me, and both occasions were such that our hearts will be warmed upon every remembrance of them.

The reception at Oakland was held in the Sunday School Assembly Room which is also used as a Social Hall. At one end of the room stood a large table in all the glory of lovely flowers, shining silver and sparkling glassware. At the other end of the room stood the receiving line composed of officials of the church, who with us, greeted those who attended the reception. Throughout the evening there was almost a constant line of people coming through the receiving line, not only members of the Oakland and Berea Churches, but the people of the community, and ministers and members of other churches near and far. And all the while there were groups of friendly people here and there, enjoying fellowship, and also enjoying the delicious refreshments which were being served by our lovely women in their pretty party dresses. It was a very gracious act on the part of the church and we thank God for this token of appreciation and friendship.

The Berea folks also gave us a reception, which was held at the spacious and well-appointed Planters Club House on the Nansemond River, on Sunday afternoon. Here again against a background of lovely flowers and a table that was exquisite with its floral centerpiece and its appointments of snow-white cloth, and shining silver sets, members of the official family of the church and Mrs. Hardecastle and I received the steady procession of people who came to extend us a cordial welcome. As was the case at Oakland, in addition to the members of both churches, many people of the community as well as ministers and members of churches outside the community, were among those who came. And as the guests stood around in informal, friendly groups, they were served according to their preference, coffee or Russian Tea, poured by two members of the Berea Church, and delicious refreshments served by young women in their "Sunday best" frocks. It was a colorful, animated scene, characterized by the hum of conversation and the laughter of happy people. It was a social gathering, but like the Oakland reception, it had a religious and a

spiritual value. We are deeply grateful for this expression of good will and good wishes.

"The lines are fallen to us in pleasant places" as the Psalmist wrote. For over fifty years at Oakland, and for over forty years at Berea, Dr. I. W. Johnson, ably assisted by his good wife, Mrs. Johnson, has served as pastor, leader, friend and guide. He has laid a good foundation and he has built wisely and well. He and "Miss Bertie" have a firm and deep place in the affections of the people of the communities. They have given Mary and me a goodly heritage. They have labored and we have entered into the fruitage of their labors. We humbly pray that we may be good stewards of this heritage. The people are friendly, loyal, and have a mind to work. There are many open doors of service before us. We are very happy in this new work. We are looking forward to our joint ministry here with high hopes and keen delight.

H. S. HARDCASTLE.

Chuckatuck, Virginia.

LIBERTY SPRING BIBLE CLASS MEETS.

The Friendship Bible Class of Liberty Spring Christian Church met Tuesday night at the home of Mr. and Mrs. Wesley Harrell. Mrs. Howard Rhodes led the devotionals using as her theme, "In the Strength of His Purpose." Prayer was offered by Charlie Nickols. Solo, "There's a Green Hill Far Away," by Dr. Jesse H. Dollar. Reading, "Risen Indeed," by Mrs. William Harrell. Solo, "He Lives on High," by William T. Harrell.

Mrs. Joseph Savage presided over the business meeting. The treasurer gave his annual report of \$106.00 balance in the bank.

The class voted to change their regular monthly meeting from Tuesday night after the third Sunday to Tuesday night after the fourth Sunday in each month.

The class elected the following slate of officers: Mrs. William T. Harrell, teacher; Mrs. Parke C. Brinkley, assistant teacher; Mrs. Howard Rhodes, president; Mrs. William R. Lowe, first vice-president; Mrs. E. F. O'Berry, Jr., second vice-president; Mrs. Moral Bryum, secretary; J. Samuel Turner, assistant secretary; Luther W. Wilkins, treasurer; Mrs. R. Wesley Harrell, corresponding secretary; Mrs. Luther W. Wilkins, flower fund treasurer; Mrs. Willie L. Turner, reporter.

The April committees named were: Program—Mrs. Edward O'Berry and James C. Lynch; Flowers—Mrs. Wesley Harrell.

The class accepted an invitation to meet in April with Mr. and Mrs. William R. Lowe at 209 McArthur Drive, Suffolk, Virginia.

Games and contests were played and prizes awarded to Dr. I. W. Johnson, Presley Duke, Mrs. William Harrell, Mrs. Charlie Nickols, Mrs. I. W. Johnson, Mrs. Luther Wilkins, Mrs. James Lynch, Mrs. W. L. Turner and Eugene Byrum.

Refreshments were served by the hostess to seventeen members and six visitors.

MRS. L. W. WILKINS,
Reporter.

WAVERLY DISTRICT FAMILY INSTITUTE MEETING.

Our Richmond Church was represented at the Family Life Institute was held at Oakland Christian Church of which Dr. H. S. Hardecastle is pastor. The meeting was an outstanding success. The attendance was between three and four hundred alert, forward-looking women representing our churches—together with nearly a score of us pastors. The theme for both morning and afternoon sessions was "Our Family Worship Together." The guest leaders and speakers for the occasion were Mrs. Florence H. Moulton, Congregational Christian Church Missionary from India; Dr. Paul Reynolds, a former missionary of our denomination in China, and Miss Pattie Lee Coghill. It was really a great occasion.

ROY C. HELFENSTEIN.

HOLLAND CHURCH CALLS MINISTER.

Rev. James H. Lightbourne, Jr., of Providence, R. I., has accepted a call to our church and will begin his work with us on June 1. It will be remembered by many of us that James, Jr., was born here in 1921 while his father—Dr. Lightbourne—was serving the church. Mr. Lightbourne will graduate at Hartford Seminary in May.

Dr. I. W. Johnson, one of our former pastors, is preaching for us during April and May on the following dates: April 2—Communion; April 9—Easter; May 7; May 14—Mother's Day.

Mr. Lightbourne will succeed Dr. Will B. O'Neill who has accepted a call to Sanford, N. C.

J. P. DALTON.

News of Elon College

By PRESIDENT L. E. SMITH

THE CHRISTIAN TEMPLE AND MILLARD STEVENS.

By the invitation of the church and Mr. Stevens I returned to Norfolk and to the Christian Temple for the anniversary service of the opening of the new church. Twenty-six years ago we were putting the finishing touches on the new building, landscaping the grounds, testing out the chimes, tuning the organ, and getting everything in readiness for the first service on Sunday morning. The day was beautiful, and the weather was pleasant—a typical spring day in Eastern Virginia. The people came. They came in great numbers. The church was filled to overflowing. There were more than 1,000 present for Sunday school. Dr. J. O. Atkinson preached the opening sermon. The choir gave a beautiful program of music. At the morning service 86 new members were received into the church making more than 1,000 members received since January 17, 1919. The date of this service was March 19, 1924. The church has enjoyed successes and suffered reverses since that date.

Last fall with the resignation of Rev. Peter Young the Temple found itself without a pastor. There were many applicants and many interviews. For one reason or another no applicant was accepted until Rev. Millard Stevens, formally pastor of the First Christian Church in Burlington, North Carolina, went to the Temple by invitation and conducted a morning worship service. Following that service the church began negotiating with Mr. Stevens. Finally, an invitation was extended and Mr. Stevens accepted. Beginning his pastorate in late fall Mr. Stevens has served until the present time. The consensus of opinion on the part of the church and congregation is that the new pastor is rendering an excellent service acceptable to all. In fact, I have found more accord, more optimism, and greater enthusiasm on the part of the church than I have been able to discover in years. The pastor is happy. The church is happy and the blessings of God are upon them. By cooperation and consecrated determination the church will go forward as never before.

The Christian Temple is located in the heart of a great city. Its field is wide and its possibilities are unlim-

ited. The membership of the church is faithful, generous, and hopeful. They need our prayers, the prayers of the whole church. This is one of our denomination's strategic points. The pastor and church need the encouragement, the prayers, and cooperation of the entire denomination, particularly, in the Southern Convention.

It was a pleasure to be back with the church and friends on this anniversary occasion. Mrs. Smith and I enjoyed the day greatly.

THE GRANDSTAND BURNS.

Sometime in the late '30's the old grandstand that had been standing in the ball park for years burned. The Alumni Association under the direction and enthusiastic leadership of W. Cliff Elder of Burlington, N. C., began rebuilding. The playing field was leveled, lights were installed, grandstand rebuilt, and fences were repaired at a cost of approximately \$12,000. The alumni of the college took the responsibility and paid the bills. Later the Burlington Bees, a professional baseball club, was organized in Burlington. Mr. Elder and others again spent considerable money in building bleachers, repairing the playing field, and making other improvements. In consideration of the money that these different clubs had spent the college gave permission for the Burlington Bees to use the park in cooperation with the college for a period of five years without rental. The Baseball Club was to keep the playing field in good condition and the stands in good repair. Everything was moving smoothly.

The college had its opening game with Wake Forest College Monday afternoon of this week. During the game a fire was started in the grandstand from a lighted cigarette. With a bucket of water they thought the fire was out. At the close of the game everyone had gone except the caretaker. The fire which was thought to have been put out burst into flames and under high winds soon leveled the grandstand and one section of the bleachers—a very disastrous fire. The damages were estimated to be not less than \$25,000. The stands had been sufficiently covered by insurance but because of depreciation the amount of

the insurance by agreement lessened annually—about \$12,500 was in force.

In addition to the loss of the grandstand and bleachers, all of the baseball equipment of the Burlington Bees which had been moved to the dressing rooms was also destroyed, and all of the equipment of the Wake Forest team was destroyed. These facts are most regrettable. Plans for the future have not yet been determined.

This is a serious loss to the college. A year ago, the Atkinson House burned. We had plenty of water then and fire companies were able to extinguish the flames before the building was destroyed. As it happened when the ball park burned, the town tank was entirely empty and before anyone could think to turn the college tank into the city lines the fire was out of control completely. Since that date the town has started its new well to pumping and indications are that we will have water to cope with like situations should they occur.

APPORTIONMENT GIVING.

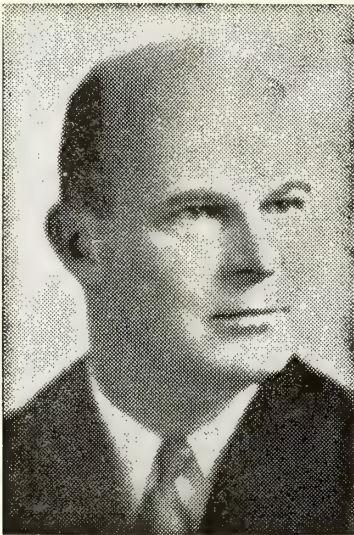
We are approaching the date for the holding of the biennial session of the Southern Convention. Notice has been given that the college will be expected to make a report to the Convention. This report will deal with the present state of the college and will call attention to its program—immediate and future needs. Naturally, it will deal with finances. We are anxious to make as good a report as possible. This report will be made to the church and will reflect what the church has done for the college. Many of our churches and Sunday schools are doing fairly well in payments on apportionments. Others are not doing so well. I trust that every church will do its share in making it possible for the college to make an excellent report to the Convention. Payments now will lessen the churches' obligations in the remaining months of the conference year. Whenever a contribution is made the college is definitely assisted.

Previously reported	\$2,736.75
Eastern Va. Conference:	
Dendron S. S.	3.80
Windsor	75.00
N. C. & Va. Conference:	
Asheville	7.50
Lebanon	11.82
New Lebanon S. S.	8.65
Western N. C. Conference:	
Brown's Chapel	5.65
Va. Valley Conference:	
Winchester	8.34
Total	\$ 120.76
Grand total	\$2,857.51

DR. DOUGLASS TO BE CONVENTION SPEAKER.

Dr. Truman B. Douglass of New York City, Executive Vice-President of the Board of Home Missions of the Congregational Christian Churches, will speak twice at the approaching sessions of the Southern Convention at Oakland Church. His subjects will be: "Signs of Rebirth in Protestantism" and "Christian Education as Evangelism."

In this important national denominational post, Dr. Douglass is responsible for leadership in the total sphere of activities under The Board of Home Missions in the continental United States, Puerto Rico, Alaska and Hawaii as carried on through the American Missionary Association, the



DR. DOUGLASS.

Church Extension Division, the Division of Christian Education, the Ministerial Relief Division, the Pilgrim Press, the Radio Committee, the Commission on Evangelism and the Laymen's Fellowship.

One of the younger church statesmen with a pioneering vision, Dr. Douglass is prominent in national, denominational and interdenominational circles and is active in all efforts to make the church a leader in the solution of social, economic and racial problems. He is a contributor to various religious periodicals and a frequent radio speaker.

In its "modern pioneering" program, The Board of Home Missions under Dr. Douglass' leadership has done remarkable work in the field of race relations; in radio; in aid to State Conferences in organizing new churches in residential communities that have grown up in recent years; in strengthening existing churches in

(Continued on page 10.)

Tentative Program

THE SOUTHERN CONVENTION OF CONGRE- GATIONAL CHRISTIAN CHURCHES

(Thirty-Ninth Biennial Session)

Oakland Christian Church, Chuckatuck, Virginia

May 2-4, 1950

THEME: "A New Togetherness for a Needed Advance"

TUESDAY AFTERNOON—MAY 2

- 2:00 Convention called to order by President John G. Truitt.
Words of Welcome—Dr. H. S. Hardcastle, Host Pastor.
Worship Service—Rev. Mark W. Andes.
- 2:15 Roll Call.
Report of Program Committee.
Appointment of Committees (Business, Resolutions, Credentials).
- 2:45 Report of Executive Board—Rev. J. Everette Neese, Secretary.
- 3:00 Keynote Address—President Truitt.
Report of Superintendent—Wm. T. Scott.
Report of Treasurer—George D. Colclough, Treasurer; Mrs. Jo W. Williams, Assistant Treasurer.
Report of Educational Secretary—Miss Pattie Lee Coghill.
First Reading of Finance Committee Report—Dr. S. C. Harrell, Chairman.
- 4:00 Report of Historian—Dr. C. E. Newman.
- 4:20 Report of Board of Publications—Dr. W. E. Wisseman, Chairman.
Report of Editor of THE CHRISTIAN SUN—Rev. R. L. House.
Report of Managing Editor—John T. Kernodle.
- 5:15 Adjournment of Afternoon Session.
Benediction.
- 6:00 Dinner.

TUESDAY EVENING SESSION.

- 7:15 Musical program presented by members of the Elon College Singers.
- 8:00 Report of The Mission Board—Dr. F. C. Lester, Chairman.
Report of the Woman's Convention—Mrs. O. H. Paris, President.
Report of Convention member of Executive Committee of the Board of Home Missions—Mrs. W. E. Wisseman.
Address: "Signs of Rebirth in Protestantism"—Dr. Truman B. Douglass, New York, Executive Vice-President, Board of Home Missions.
Benediction.

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WEDNESDAY MORNING—MAY 3

- 9:00 Hymn.
Prayer—Rev. Silas E. Madren.
- 9:20 Report of Pilgrim Fellowship—C. Baxter Twiddy, President.
- 9:30 Report of The Board of Christian Education—Dr. Jesse H. Dollar, Chairman.
"Youth Plans for 1950"—Miss Pattie Lee Coghill.
- 10:10 Report of Elon College—President L. E. Smith.
- 11:00 Report of Committee on the Ministry—Dr. S. C. Harrell, Chairman.
Report of Ministerial Loan Fund—Rev. W. Millard Stevens, Chairman.
Report of Ministerial Scholarship Fund—Dr. Jesse H. Dollar.

- 11:45 Address: "Christian Education as Evangelism"—Dr. Truman B. Douglass.
 12:30 Adjournment of Morning Session.
 Benediction.
 Lunch.

WEDNESDAY AFTERNOON SESSION.

- 2:00 Hymn.
 Prayer—Rev. Fred P. Register.
 Report of Committee on Superintendent's Home.
 Report of Laymen's Fellowship—George D. Colclough, Chairman.
 Address: "A Layman Looks Around"—Mills E. Godwin, Jr.
 2:45 Report of the Christian Orphanage—Dr. John G. Truitt.
 3:05 Report of Committee on Evangelism—Rev. R. A. Whitten, Chairman.
 "Evangelism at Work"—By Flying Squadrons of W. N. C. and N. C. & Va. Conferences (Revs. Thurman F. Bowers, James B. Allan, Kenneth D. Register and Clyde L. Fields).
 3:50 Report of Committee on Stewardship.
 Final Reading and Vote on Finance Committee Report.
 4:20 Revision of Constitution and By-Laws.
 Report of Nominating Committee—Rev. Wm. J. Andes, Chairman.
 Elections.
 5:15 Adjournment of Afternoon Session.
 Benediction.

WEDNESDAY EVENING SESSION.

- 7:30 Worship Service.
 Special Music by the Oakland Choir.
 Address: "Where, Whither, How?"—Dr. Ross W. Sanderson, New York, Director of Field Research, The Board of Home Missions.
 Hymn.
 Sermon—Rev. Henry E. Robinson, Burlington, N. C.
 Report of Committee on Memoirs.
 The Observance of the Lord's Supper.
 Benediction.

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THURSDAY MORNING—MAY 4.

- 9:00 Hymn.
 Prayer—Rev. Raymond T. Grissom.
 9:20 Report of Committee on Social Action.
 Report of Committee on Rural Churches—Rev. H. E. Crutchfield.
 Report of Board of Superannuation—D. R. Fonville, Chairman.
 Report of Special Committees.
 Miscellaneous Business.
 Reading of Minutes.
 Closing Worship Service.
 1:00 Final Adjournment.
 Lunch.

MILLS E. GODWIN,
 JOHN G. TRUITT,
 H. S. HARDCASTLE,
 MRS. O. H. PARIS,
Program Committee.

DR. SANDERSON TO SPEAK AT SOUTHERN CONVENTION.

Churches are not only born, but they also die. The mortality rate is something that church statisticians rarely shout about from the house-tops. On the other hand, churches also have a strange habit of proving their autopsies premature and their death records false, says Dr. Ross W. Sanderson of New York City, Director of Field Research for the Congregational Christian Board of Home Missions who will speak at the Southern Convention session at Oakland Church, May 2-4. Dr. Sanderson is giving considerable time this year to studying the churches of the Convention in cooperation with special Survey Committees from each of the five Conferences of the Convention.

Dr. Sanderson was recently appointed Executive Secretary of a new agency called the Joint Commission on the Urban Church which is a "master-plan" designed to eliminate cut-throat competition among city churches and to carry their work into every phase of city life.

This plan to revitalize Protestant city life by establishing a permanent national agency to deal with Protestant city church planning came into being in January 1950 at the National Convocation on the City Church held in Columbus, Ohio. The new body will be sponsored jointly by The Home Missions Council of North America; The Federal Council of Churches of Christ in America; and the International Council of Religious Education.

Through his writing and his interdenominational studies and surveys in various states, Dr. Sanderson has acquired a position of leadership in the ecumenical movement in America.

Dr. Sanderson's work as Project Director of the Institute of Social and Religious Research from 1929-32 resulted in a volume called "Strategy of City Church Planning."

During the last war Mr. Sanderson was National Church Relations representative of the American Red Cross, did various editorial tasks in connection with the work of the Intercouncil Field Department of the national interdenominational bodies.

Born in Kalamazoo, Michigan, Mr. Sanderson was educated in Michigan schools and at Oberlin College and Seminary. After a dozen years in the pastorate in Ohio and Kansas he became the first Executive of the Wichita Council of Churches and later served in that capacity in Baltimore, Maryland, and in Buffalo, New York.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

When Easter morning comes and we go to church, one of the first things we see and smell are the fragrant Easter lilies. They are so white, so fair and they nod their heads in gentle ways as the breezes or passers-by stir them.

Flowers have often been chosen as symbols for religious persons and the Easter lily is the symbol of Mary, the mother of Jesus. It stands for purity and beauty.

The French people used the lily, too, as a symbol and they came to draw it as a three-petal flower and it was called the *fleur-de-lis*. The French flag of long ago carried the *fleur-de-lis* on it and it was under that flag that the young and heroic Joan of Arc fought for her country.

Some times the Easter lily, or Madonna lily as it may be called, is used as a main symbol in a stained glass window. Then again, it is used as a border or as a lesser figure.

Lilies are very symbolic for Easter because of their life cycle. In the winter the life of the lily is contained in the brown, dead-looking bulb. This is true whether it lies on a shelf, is in a pot at the florist's greenhouse or in the yard of your garden. The lily is sleeping and resting through the long winter days. Then suddenly, it feels the warmth and softness in the air and begins to sprout and grow. It pushes green shoots through the earth and reaches skyward. And slowly it grows and develops into the beautiful Easter lily that adorns our churches. So it is with many bulbs and seeds. All winter—rest; then spring—and growth.

It teaches us that God has a pattern of growth for all His universe and the seasons do not fail to come or the flowers to bloom. It is written in the Bible that we should "Consider the lilies of the field" and we do at this glad Eastertime!

GETTING EVEN.

By MARY STARCK KERR.

Issued by the National Kindergarten Association.

"I'll get even with him," said Tommy Carroll, showing his mother his arithmetic book from which the protecting cover had been half torn off.

"Who did it?" questioned his mother. "Bill Mack again?"

"Yes," said Tommy. "Bill Mack—the big bully! But I'll get even with him."

"How will you get even with him, Tommy?" asked Mrs. Carroll, so seriously that Tommy looked at her almost startled.

"By doing something to him—hiding his lunch, maybe, or grabbing his homework away from him and tearing it up—anything I get a chance to do to him that will make him sorry."

"But, Tommy, haven't you been answering Bill's tricks that way ever since school began, and does he behave as if he were sorry? It seems to me all that happens he becomes angry and starts something that he thinks is getting even with you."

Tommy was thoughtful. "I believe he does get mad and then plans to do something back to me." Tommy paused. "Mother, how can we ever stop it?"

"Don't you remember anything from Sunday school lessons that might help?" asked Mrs. Carroll.

"Do you mean where it says to do good to those who hate you?" answered Tommy.

"Yes, and there is another lesson telling you that if your enemy is hungry you should feed him and if he is thirsty you should give him drink."

Tommy thought for a moment. "But Bill Mack isn't hungry or thirsty. What could I do for him?"

"I don't know, Tommy, but I know one thing you should *not* do. Just don't try to get even with him this time. I will mend the book cover and we will say nothing about it."

A few days later Tommy came running in from school, saying, "Mother, may I have a few cookies? Dick Brown and Bill Mack are outside, and we're hungry."

Mrs. Carroll hesitated. Then she went to the phone, and after two brief calls to ascertain that the boys' mothers had no objection to the proposed unplanned lunch, she gave Tommy a paper plate of cookies to take out with him.

At the dinner table that evening, she asked Tommy what had happened to change Bill Mack's attitude.

"Oh, I noticed he was watching out for me. I suppose he was expecting me to do something to get even be-

cause he tore the book cover, but I just went around with Dick Brown and didn't pay any attention to him, until I heard him tell one of the other boys his young brother, Henry, was sick. Dick and I decided to save some of our fruit from lunch and take it to little Henry on our way home from school. We did that, and I think it made Bill feel better toward all of us. Anyway, he isn't bothering us any more."

DR. DOUGLASS, CONVENTION
SPEAKER.

(Continued from page 8.)

strategic areas; and in work on college campuses.

Dr. Douglass is a member of the Committee of the Department of Research and Education and the Commission on Planning and Adjustment of Local Inter-Church Relations of the Federal Council; Vice-President of the Protestant Radio Commission; Director of the Protestant Film Commission; member of the Executive Committee and West Indies Committee of the Home Missions Council of North America. He is also a member of the Board of Trustees of the Evangelical Seminary of Puerto Rico, LeMoyné College, Tillotson College, Marietta College and Drury College.

In the fall of 1945, Dr. Douglass was one of a deputation of seven American Congregationalists who made a trip to Great Britain at the invitation of the Congregational Union of England and Wales. In the winter of 1946 he visited the Congregational institutions and projects on the island of Puerto Rico. Since his election to the Executive Vice-Presidency of The Board of Home Missions he has visited Congregational churches, schools and community centers in over one hundred and seventy-five different localities in forty states.

A son of Iowa, Dr. Douglass is an alumnus of Pomona College, Columbia University, and Union Theological Seminary. He came to his present post from the pastorate of Pilgrim Congregational Church in St. Louis, Missouri. Other pastorates included Upper Montclair, New Jersey, and Pomona, California.

Dr. Douglass was elected President of the Home Missions Council of North America at its Annual Meeting in January, 1949.

He is a leader in the movement for Protestant Church Union and his article in the *Woman's Home Companion* for December 1949 entitled "Let's Unite Our Churches—Now" created widespread discussion.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*.

EASTERN VIRGINIA PILGRIM FELLOWSHIP RALLY.

The Eastern Virginia Pilgrim Fellowship held its Spring Rally, Sunday, April 19, at 2:30 p. m., at the Holland Christian Church, using the theme: "Co-Workers and Builders in Christ."

The meeting was called to order by the President, Jack Byrd. Song service was led by Dr. Jesse H. Dollar followed by the invocation.

The Holland young people gave the welcome, while the response was made by the Damascus young people.

Worship service was conducted by the Holy Neck young people.

Roll was called of the churches with 275 young people present.

Following the business session an address was given by Baxter Twiddy, Elon College, North Carolina, about his experience in an Overseas Work Camp.

Miss Martha Brittle sang a solo: "Others."

An offering led by Rev. Duane Vore was taken amounting to \$93.87 which will go for the Overseas Work Camp.

Miss Patty Lee Coghill gave a talk about the young people's summer camps and introduced the ministers present.

Mrs. Duane Vore led in a very effective dedication service for the donations from the young people's organization to go to the Work Camp.

The meeting adjourned to have its Summer Rally in July at the Suffolk Christian Church.

Lois Crutchfield, Earle Green, Thurman Wilkins, Dean Carter, Billy Parker, Mrs. Ann P. Umphlett, Mrs. June O. Davidson, Sr., Dr. and Mrs. Luther B. Grice, Marriott Davis, and Mr. and Mrs. George Davis.

SENIOR PILGRIM FELLOWSHIP AT ELON.

Since the first of June, when the Parish House was completed, the Elon College Young People have had a definite place to meet and much interest has been created. The Senior Pilgrim Fellowship meets at the Parish House on Sunday night at seven o'clock with an average attendance of forty.

The officers—Lois Scott, president; Carol Loman, vice-president; Margaret Ann Boland, secretary; Annie Ridge, treasurer—and the chairmen of the four committees of Pilgrim Fellowship met and planned a program booklet of the year's work and a social for each month. The booklet has been one of the keynotes of success to our Pilgrim Fellowship and we recommend this to other young people's groups.

During Religious Education Week, the parents gave a banquet for the group and Rev. Tucker G. Humphries from Reidsville was the guest speaker. Everyone left with a renewed spirit of fellowship and a desire to go forward in the work of the church.

The Young People planned and gave the Christmas program and contributed the offering to the American Missions to Lepers.

On New Year's Eve a Watchnight Party and Worship Service was held at the Parish House and we saw the old year out and the new year dawn its beginning.

We observed Youth Week with a Folk Game Party and two Sunday night programs. During this week a project was undertaken to raise money for recreational equipment, and \$33.00 was raised. Two ping-pong table tops have been ordered and Dr. Jesse Dollar, our former pastor, and several men of the church built the stands.

The Young People have been given the responsibility, with the assistance of a committee from the church and the Director of Religious Education,

to plan the Easter Sunrise Service. If the weather is favorable the service will be on the orphanage campus.

Our Director of Religious Education, Miss Dorothy Foltz, has been a great inspiration in guiding our activities and projects and to her we are grateful.

MARGARET BOLAND, *Sec'y.*
FAYE RUSSELL, *Reporter.*

EDITORIAL.

flict . . . into all the world of ignorance and into all the world of the nations."

Dr. Hoskins stated it as his conviction that "when we invite people to stand with Christ . . . there will be such an urgent desire to treat Him as Lord that gifts will be poured out in abundance. . . ."

In discussing the subject of evangelism Dr. Hoskins pointedly commented on certain Congregationalists who felt that evangelism was not what they stood for; that instead they had the "intellectual approach," saying, "really in my community there is not any field for evangelism. There are no prospects." To this Dr. Hoskins said:

"This in the middle of the Twentieth Century! A blood-stained, a war-warped, a slave-populated, a class-conscious, a color-segregated, an unbrotherly century. It was for this kind of a world—this kind of a century—that God acted and acts. . . . There is a field for evangelism in your parish until finally it has become the kingdom of God . . . until every soul in it acknowledges His sovereignty; until literally you have gone into all the world, there teaching men how to observe the things which Christ commanded. There is a field until you have gone into all the world of the ill-housed, the ill-fed of your community; into all the world of industry, farming and storekeeping . . . into all the world of education and into all the world of government."

Then Dr. Hoskins underlined the fact that "standing with Christ" requires humility and that only on ones knees does one get the right perspective, toward Christ, toward our fellow men, and toward the work we should be doing in the world.

Often our work seems insignificant and unimportant when we compare ourselves with the immensity of time and the universe, but God gave us our moment on earth to be used in the best possible way.

—J. V. Moldenhawer, D. D.

PILGRIM FELLOWSHIP MEETS AT HOLY NECK.

The Holy Neck Pilgrim Fellowship met last Thursday night with Mary Davis. Billy Parker, the president, presided.

Billy March presented the program on the topic, "Why Was Jesus Crucified?" Those taking part on the program were Lois Crutchfield, Mary Davis, Billy Parker, Nellie Davis, Willis Eley and Billy March. Others took part in the discussion which followed the program. The closing prayer was offered by Dr. Luther B. Grice.

Those present were Mary Ellen Copeland, Harry Lee Weaver, Florine Gomer, Mildred Ann Carter, Mary Davis, Delman Felton, Nellie Davis,

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

AMOS, THE PROPHET AND HIS PROGRAM.

LESSON III—APRIL 16, 1950.

MEMORY SELECTION: *Seek the Lord, and ye shall live.*—Amos 5:6.

LESSON: 7:7-15; 8:1-3.

DEVOTIONAL READING: Psalm 42:1-8.

The Times.

"The times were out of joint," to quote Shakespeare. Not on the surface, to be sure. In fact if you had talked with the religious leaders of Amos' day they would have told you that things were all right, that the nation was prosperous and at peace, that religion was flourishing, and the future looked rosy. If you did not believe it, they would suggest that you drop in at Bethel on some feast day and see the great crowd of worshippers who came to the sanctuary to offer their sacrifices and to worship Jehovah. Take a look at the books of the "treasurer" of the nation and see what a big balance there was in the bank. Take a look at business and see what a boom there was. Look around at the fine homes and the palaces of the ruling classes and see them in their splendor and glory. "We are sitting pretty" they would say.

But that was a surface view of things. Things are not always what they seem or as they seem. There was prosperity and plenty. There was pomp and pageantry in the religious life. There were large crowds at the sanctuary and abundant sacrifices at the feasts. But religion had become formal and futile. Injustice prevailed everywhere. Intemperance and immorality were rampant. Wealth was concentrated in the hands of a few. Self-confidence and pride were lulling the people into a false sense of security. Furthermore the religion of Israel had been corrupted by the inclusion of rites and ceremonies that were crude and even immoral. The nation was riding for a fall. But the leaders, assuming that because Israel was Jehovah's people she would be immune from any evil both from without and within, did not see the handwriting on the wall. And the people did not know it either.

The Man.

"The times were out of joint." But God had a man "to set them right"

as Shakespeare also said. The man's name was Amos. He was a real man. He was a herdsman and a dresser of sycamore trees. He lived an out-door life. He was rugged, shrewd, vigorous, vital. He was courageous, not only in a physical sense but in a moral and spiritual sense. He was a keen observer of men and events. His work, out-of-doors and apart from men gave him time to think and to meditate. He had eyes and he used them. He saw beneath the surface of things. His keen eye pierced the thin veneer of religion in his day, and he saw the thinness and the superficiality of it all. When he went to the cities or the larger trade centers to sell his wares he observed closely and when he went back to the solitude of the desert he thought deeply. And when he heard the call of Jehovah he responded readily.

His entrance upon the stage of public life was startling and dramatic. The people were having a big feast at Bethel, the sanctuary of the king himself. Great crowds were there, sacrifices were being offered in abundance, music and singing filled the air. Suddenly a man in a simple garb began to speak. There was something in the man's appearance and in his voice that commanded attention and got a hearing. Soon the whole crowd was listening to him.

The Message.

Amos was clever, very clever. He did not make a frontal attack on Israel. Instead he began to talk about the nations around Israel, began to arraign them for their sins, began to pronounce judgment upon them, one after another. The crowd loved it, and gave hearty assent to what this strange and strong man was saying. This guy really could preach, he had something on the ball, he was giving those folks just what they deserved. Suddenly he turned to Israel. And in words that still crackle and sting after all the centuries he condemned Israel for her sins and pronounced judgment and doom upon her. He revealed the dry rot at the heart of the nation, the dead formality that lay at the heart of religion, the rank injustice characterizing the attitude of the rich and the powerful toward the common people, the certainty of divine judgment for the sins of the na-

tion. It was like a slap in the face, like a stroke of a whip on the bare body. Indeed it was too much.

One of the priests, Amaziah by name, was stung into action. In the spirit of a small boy who says, "I'm going to tell my mamma on you" he sent word to the king about this interloper, this rude, crude fellow who was talking out of turn. He also tried to bluff and bully Amos. He suggested that it might be better, and safer, if he would go back to Judah and peddle his pens. Country yokel that he was, he had no right at Bethel—it was the king's house and the king's sanctuary. "Get out, get going," he said.

But Amos had not been born in the woods to be scared by booby owls. Furthermore he was not taking orders from any subordinate authority. He bluntly told this blustering priest that he was indeed no prophet or even the son of a prophet. He was, as could be readily seen a plain, blunt man, a herdsman and a dresser of sycamore trees. But God had spoken to him and given him his orders. He let it be known that he would obey God and not men, even if it was the priest of the king himself. "Put that in your pipe and smoke it," he said in so many words. "As long as I am acting under orders, I will say what Jehovah commands me to say." "What are you going to do about that?"

The Manner.

The method which Amos used was very interesting and suggestive. He uses what we would call today "visual education." He pictures Jehovah as holding a plumb line in the midst of Israel, thus symbolizing the divine judgment upon Israel. He pictures Israel as a basket of summer fruit, good to look on, but readily subject to spoilation and decay. "The eyes have it." "One picture is worth a thousand words," say the Chinese with characteristic and sound insight. Jesus used this method. He spoke to the people in parables, that is in a sense in pictures or picture stories. Ministers and teachers do well when they use illustrations and word pictures in speaking and teaching. Churches and Sunday schools do well when they use visual education in its many forms in teaching Christian truths.

(Based on lesson copyrighted by International Council of Religious Education.)

The task of the church is to build character in the individual; the duty of the state is to provide a favorable environment for this task.

—Deets Pickett.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

THE FAMILY LIFE INSTITUTES. VALLEY OF VIRGINIA.

The first of a series of Family Life Institutes sponsored by the Woman's Board of the Southern Convention was held in the Virginia Valley Conference, March 21, at the Bethlehem Church. Only eleven churches were represented because of bad weather and much sickness in this area. The attendance was not quite as large as anticipated.

Miss Verdie Showalter, President, was presiding. Mrs. E. J. Rohart, Superintendent of Family Life in the Valley Conference, conducted the morning worship, using Deuteronomy 6:4-9 as a base for her wonderful and challenging message. She stated that parents should always keep the teachings of God as the first and most important of all things in the training of our children.

Our own beloved Secretary, Miss Pattie Lee Coghill, was with us and introduced the guest speakers of the day, the Rev. and Mrs. Joseph Moulton, missionaries to India, and Dr. Paul Reynolds, Secretary of Family Life and Young Adult Work of the Division of Christian Education in Chicago.

Dr. Reynolds' morning message, "Christian Family Life Today," was delivered to an appreciative audience. He also presented the Family Life Exhibit.

The afternoon worship was conducted by the Moultons. Mr. Moulton sang some songs in the Indian language. Mrs. Moulton told of the homes and Christian family life in India.

Miss Virginia Mason of Winchester sang a solo, "The Man of Galilee," which was enjoyed by all present.

Dr. Reynolds' afternoon message, "Home and Church Together," was a challenging message to all and everyone present declared it a great day in our Conference.

VERDIE SHOWALTER,
President.

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EASTERN VIRGINIA.

The Family Life Institute in Eastern Virginia was held at Oakland Church on March 23, with 370 people in attendance. This was a high record

of attendance, with thirty-eight churches being represented. Only three churches were not represented.

The meeting was presided over by Mrs. William T. Harrell, President. The opening meditation, "Christian Family Life in India," was given by Mrs. Joseph L. Moulton, followed by a solo by Mrs. L. W. Vaughan. Dr. Paul Reynolds talked on "Christian Family Life Today" and presented the Family Life Exhibit. Dr. Reynolds and Mrs. Moulton "hit an all-time high with the people" to quote the president of the Conference. The day was considered most worthwhile and well planned.

The afternoon sessions was presided over by Mrs. Garland Spratley, Family Life Superintendent for the Convention. Dr. Reynolds presented "Home and Church Together." The closing meditation and consecration was given by Mrs. Russell T. Bradford, Superintendent of Spiritual Life for the Convention.

The Oakland women did an excellent job of feeding the 370 people, and the day was closed on time and in high spirits. All were enthusiastic about this first departure from the usual Spring Rally Meetings and our emphasis on Family Life, with home and church working together.

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NORTH CAROLINA.

The North Carolina women held their Family Life Conference at Elon College on March 28, with about 300 people attending. In the absence of the President, Mrs. F. C. Lester, the Vice-President, Mrs. W. J. Andes, presided.

Opening worship was presented by Miss Frances Thompson, faculty member of the College of Theology, Silliman University, Dumaguete, Philippine Islands. She gave a very revealing picture of "Christian Family Life in the Philippines." Miss Virginia Groomes of Elon College faculty sang "Christ Went Up Into the Hills."

Dr. Paul Reynolds presented in his usual interesting and thought-provoking manner, "Christian Family Life Today," and described the Family Life Exhibit.

After the Districts had met in their separate sessions, reports were heard on attendance and election of officers.

New District Superintendents elected at this meeting were: Mrs. C. A. Balentine for the Raleigh District, and Mrs. R. L. House for the Sanford District. Mrs. O. H. Paris presented plans for the School of Missions to be held June 13-15 at Elon College and urged all to attend.

Dr. Reynolds spoke on "Home and Church Together" and gave some new ways in which home and church can work together. Questions and discussion followed both of Dr. Reynolds' messages. All thought these messages very worthwhile and helpful and the day was considered a very well spent one.

The closing meditation and consecration was given by Mrs. H. E. Robinson, wife of the new minister at Burlington Church. The meeting closed earlier than scheduled, but the women were very glad to have an early start toward home.

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Our special thanks and appreciation go to Mrs. Garland Spratley as Family Life Superintendent for the Convention, for her great amount of time and work spent on these Conferences, as well as to the Conference Superintendents of Family Life.

* * * *

Mrs. William T. Harrell reviewed the home missions study book, *Missions at the Grass Roots*, on Tuesday, April 4 at 2:30 p. m. at the Holy Neck Christian Church. She also reviewed this book at a luncheon meeting of the Women's Council of the Christian Temple, March 7.

* * * *

The women of our Winston-Salem Church have recently renovated the pastor's study. Led by Mrs. C. J. Nelson, chairman of the committee, new curtains and shades were bought, new bookshelves built, new rug placed on the floor, new fluorescent light placed on the ceiling, the roll-top taken from the desk and a new paint job for the entire room. The lovely new easy chair will make for many pleasant hours in this delightful room.

FINANCIAL REPORT.

Following is the financial report of the Woman's Mission Board of the North Carolina Conference for quarter ending March 15, 1950:

Women's Societies.

Albemarle	\$ 65.50
Apple's Chapel	15.00
Asheboro	25.00
Auburn	3.00
Belew Creek	5.50
Berea	10.00
Bethel	7.00

(Continued on page 15.)

The Orphanage

DEAR FRIENDS:

Our boys and girls are being made very happy with new clothes and new shoes wherever needed for Easter. Thanks to many kind people who have generously thought of these children who can be made so happy on so little. Did I say "so little," well anyhow you try to buy a suit that will stand being dry cleaned for a boy six feet tall, or shoes for him. Big boys and nearly grown girls can look mighty bad and feel much worse if they have to go with unfitting clothes, or worn out shoes. These boys and girls are a part of our church. They represent our lovely name, Congregational Christian Church, and their training is a responsibility of our church. What we do let us do just as economically as we possibly can, but let us do it well "in His name." Thank you, thank you, for your co-operation and help.

This past week, Mrs. Truitt and I visited the Junior Order Orphanage at Lexington, the Baptist Orphanage at Thomasville, and attended a conference of the superintendents and staff members of the orphanages of North Carolina, South Carolina, and Georgia, which was held with the Thornwell Presbyterian Orphanage at Clinton, South Carolina. We came home proud of our own orphanage although our campus was not nearly as well kept, but our children looked just as well to us, and we found that we were well below the average per child cost. One superintendent remarked to me, "Well, you must realize that you may not be helping the children as much as you should if you go too far below the average cost." Here we consider the child first, last and always. He or she is our concern. However, we do not think it economy to let our buildings and equipment go beyond repair.

We trust God to help us know how to do the best possible for these boys and girls. We believe in His gracious guidance. We do not think we have to fight our battles alone. We ask Him daily to guide and keep each child and worker here in His way, and in the spirit of happy, joyous trust we go forth to do the best we can. I thought maybe Mrs. Truitt would not have to work so hard when she came here, but she is right in there doing everything she can for the girls and boys and envisioning buildings in bet-

ter repair, and the lawn in better shape. If somebody wants to encourage her they may help with funds for travelling our dirt drives, and seed for sowing our campus. I find myself on the job without any reference to hours, as are all other members of our staff. Children are a full-time job for everybody. But they have a way of making everybody happy, especially when we observe the work they themselves do so well. I feel like saying God bless them everyone, and He will.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. W. G. Lamb, Randleman, N. C.: clothing.
Pleasant Ridge Missionary Society, Guilford College, N. C.: Easter clothes.
Mr. R. G. Council, Franklin, Va.: clothing.
Mrs. A. Y. Allred, High Point, N. C.: clothing.
Union Christian Church, Spring Grove, Va.: Easter clothing.
Ladies Aid and Missionary Societies, Waverly Church: clothing.
Mrs. Rosa Welborn, Randleman, N. C.: clothing.
Liberty (Va.) Missionary Society: clothing.
Henderson Missionary Society: Easter clothing.
Miss Margaret Alston, Henderson, N. C.: clothing.
Miss Elsie Beale, Franklin, Va.: clothing.
Junior Missionary Society, Holland Church: clothing.
Mrs. Darden Jones, Franklin, Va.: clothing.
Mr. & Mrs. Walter C. Rawls, St. Louis, Mo.: Easter candy.

REPORT FOR APRIL 6, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$3,454.61
Eastern N. C. Conference:	
Morrisville	9.59
Wake Chapel S. S.	46.52
	56.11
Eastern Va. Conference:	
Bethlehem (Nans.) S. S. \$	19.63
Dendron S. S.	17.05
Liberty Spring S. S.	7.00
Mt. Carmel S. S.	14.00
Christian Temple S. S. ...	30.00
Oakland	15.00
Portsmouth, First S. S. ...	7.11
Suffolk S. S.	50.00
	159.79
N. C. & Va. Conference:	
Belew Creek	7.50
Hines Chapel (T'giving) .	68.50
Monticello	7.50
	83.50
Western N. C. Conference:	
Brown's Chapel	3.35
Va. Valley Conference:	
Winchester	8.34
Alabama Conference:	
Corinth	6.50
New Hope S. S.	2.64
Pisgah	5.00
	14.14
Total this week from churches	\$ 325.21
Total this year from churches	\$3,779.82

Special Offerings.

Amount brought forward	\$3,570.73
Refund on insurance	.63
Cash	13.50
Gifts for Easter clothes, etc.:	
Jr. M. S., Holland Church	15.05
Ladies Bible Class, Holland	10.00
Oak Grove M. S., Ella J. Haith	5.00
Sarah Johnson Class, Waverly Church, Janet Beers	25.00
Barrett Circle, Bethlehem (Nans.), for Cecilia Wilson	6.00
Mt. Auburn M. S., Barbara West	15.00
Willing Workers Class, Amelia S. S., for Ray Kinch	20.00
Ellen Grimes Bible Class of Portsmouth Church, Janet B.	20.00
W. M. S., Auburn Church, Patsy Allen	25.00
Friendship Bible Class of Christian Temple, Doris Ward	25.00
Allen Kimball, Jr., for Joe H.	10.00
Mrs. Belle Robinson, for Faye Russell	5.00
Miss Clarice Gunn, Jo Ann B.	25.00
Miss Birdie Wilson & Sisters	10.00
Mrs. C. V. Hooper	25.00
Mr. Floyd Turner	50.00
Special gifts	122.00
	427.18
Total this year from Special Offerings	\$3,997.91
Grand total for the week ...	\$ 752.39
Grand total for the year ...	\$7,777.73

LIVING PORTRAITS OF JESUS.

The romance and victory of the missionary enterprise is the story of living portraits of Jesus Christ. Mrs. Judson's lovely portrait of her Master broke down every barrier and enabled her to receive undreamed-of concessions from the Burma king which furthered the missionary cause. Recall Livingstone in Africa—what a portrait of Jesus! Stanley, the explorer, confessed that he was an atheist until he met Livingstone. What made Stanley a believer? The portrait of Jesus he saw in the life of David Livingstone. Just now the loveliest portrait of Jesus in India is mirrored in the life of E. Stanley Jones. But time would fail me if I spoke of John Wesley, who awakened a sleeping nation and a cold and indifferent church; of St. Francis of Assisi, so gentle of heart he called every living thing his brother; of John Bunyan, who went to jail for Jesus' sake; of John Knox, who said, "Give me Scotland or I die"; of General William Booth, who went out into the east (Continued on page 15.)

MID-YEAR SESSION OF THE
VALLEY CONFERENCE.

(Continued from page 3.)

Roy A. Larrick, former Conference President, on "The Laymen at Work."

Miss Coghill and Rev. S. E. Madren announced plans for the youth work this summer in their conference, and the women projected their plans for their annual conference in July. Emphasis was placed upon the sharing of the Church's work through the payment of all apportionments.

It was an inspiration to hear the delegates report briefly on their respective churches: *Antioch*, "Contacts made with absentee members; Fellowship Supper held (first one) which resulted in a new unity of the Church"; *Bethel*, "Good attendance at church and Sunday school, missions organized on age levels, plans for building improvement to provide better facilities"; *Bethlehem*, "Many young people and young married couples give promise of growing church, building committee planning for additional facilities, alternating leadership in Sunday school and training in worship and public prayer"; *Beulah*, "Church painted and increased attendance"; *Concord*, "Special attention being given to invalid and elderly people through visitation"; *Dry Run*, "Community population being reduced because of removals from rural to urban areas, but new people are coming into Sunday school, plans being made to improve building facilities"; *Joppa*, "Group small here but new interest resulting from improvement of church facilities"; *Leaksville*, "Three young people at Elon College from the church, new interest in our college, good Sunday school, increased spiritual and evangelistic interest, laymen conducting church services in absence of pastor"; *Linville*, "Bible story hour for children resulting in better church attendance of children and parents"; *Mayland*, "Sunday school attendance doubled during the past year, raised \$1,300 to complete payment of share on parsonage owned jointly by churches of the parish, plans for new Sunday school rooms"; *Mt. Lebanon*, "Building plans, emphasis upon evangelism and increased membership"; *Mt. Olivet (R)*, "Thriving community, special Mother's Day program being planned by Missionary Society, building improvement"; *New Hope*, "Increased Sunday school enrollment and attendance, nearly all members of Sunday school remain for church worship"; *Newport*, "Best Sunday

school in years, giving more generously than in years"; *Timber Ridge*, "Church making real progress as result of full-time service of resident pastor, building renovation because of damage done by storm, plans for 'activities' building"; *Winchester*, "New emphasis upon evangelism has brought success and new interest as well as attendance"; *Wissler's Chapel*, "Work of Sunday school has resulted in renewal of many inactive members, and an increased interest of young people."

We regretted the absence of two faithful pastors: Revs. Clyde O. Koon and R. E. Newton, kept away because of illness.

W. T. S.

CHURCH WOMEN AT WORK.

(Continued from page 13.)

Beulah	6.00
Burlington	416.75
Carolina	2.00
Church of Wide Fellowship	25.00
Concord	6.25
Durham	64.35
Elon College	72.75
Erskine Memorial	37.50
Flint Hill (R)	2.00
Greensboro, First Church	133.50
Greensboro, Palm Street	20.00
Hank's Chapel	42.00
Happy Home	20.00
Haw River	17.50
Henderson	31.50
High Point	3.50
Hines' Chapel	54.00
Hopedale	10.60
Ingram, Va.	17.50
Liberty, N. C.	5.00
Liberty, Vance	37.50
Long's Chapel	38.00
Lynchburg, Va.	13.96
Monticello	10.00
Mount Auburn	18.41
Mount Zion	5.00
New Hope	9.00
New Lebanon	15.00
Pleasant Grove, N. C. ...	4.00
Pleasant Grove, Va.	6.25
Pleasant Hill	10.00
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	10.00
Raleigh	50.00
Ramseur	8.00
Reidsville	150.00
Salem Chapel	5.00
Sanford	37.50
Shallow Ford	10.00
Shallow Well	25.00
Smithwood	2.50
Spoon's Chapel	6.00
Turner's Chapel	19.00
Union, N. C.	20.00
Union, Va.	50.00
Wake Chapel	25.00
Winston-Salem	20.00
Youngsville	12.50

Young People.

Durham	\$ 17.36
Greensboro, First	14.35
Hank's Chapel	6.00
Reidsville	15.00

\$1,751.32

52.71

Junior Societies.

Apple's Chapel	\$ 3.16
Durham	12.92
Greensboro, First	15.41
Ingram, Va.	1.00

32.49

Cradle Roll.

Asheboro	\$ 25.05
Durham	5.30
Greensboro, First	4.46

34.81

Total Receipts \$1,871.33

Disbursements.

Mrs. W. V. Leathers, Treas., Woman's Mission Board, Southern Convention, for:	
Thank Offering	\$ 56.00
Project Overseas Worker ..	19.00
Life Memberships	20.00
Memorial	10.00
Children All Over the World	32.00
Migrant Work	5.25
Mr. & Mrs. Chiu Hsien Bao	30.00
Missions, General Fund ..	1,659.08

\$1,831.33

World Day of Prayer Offerings	40.00
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1,871.33

Respectfully submitted,

SUSIE D. ALLEN,

Treasurer.

LIVING PORTRAITS OF JESUS

(Continued from page 14.)

end of London, saw the misery and the crime, and said, "I hunger for hell," and plunged into that hell only to bring there a touch of heaven; of Father Damien, who chose to cast his lot with the lepers in the misery of their island home and died a leper's death; of a great host at home and abroad, in high places and in obscure corners of the earth, rich and poor, learned and ignorant, white and black and brown, men and women and little children in whose lives others have seen Jesus and were glad.—*Edgar DeWitt Jones*.

DUKE ENDOWMENT ALLOTS
MONEY TO NORTH CAROLINA INSTITUTIONS.

Almost \$825,000 has been allotted from the Duke Endowment for hospitals and orphanages in the Carolinas, according to an announcement by the trustees.

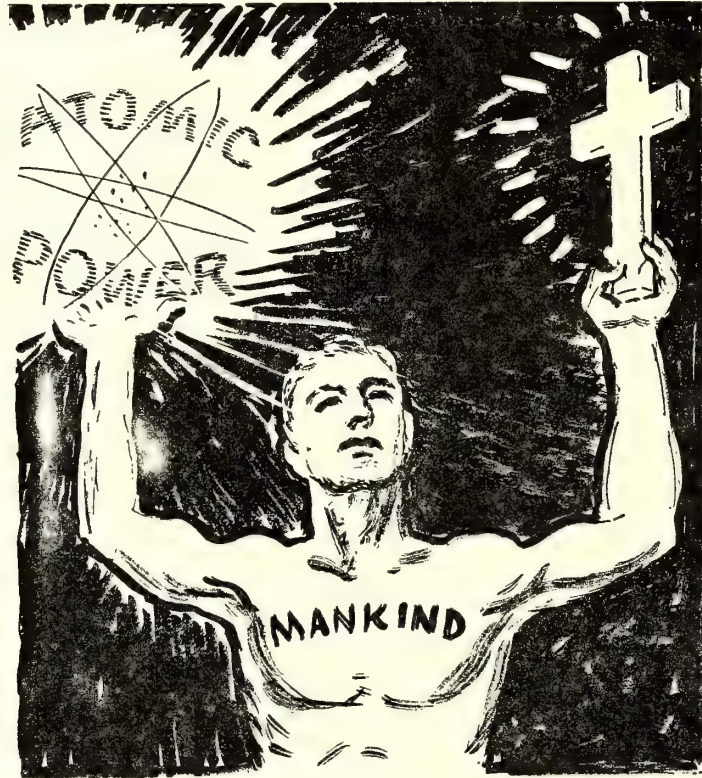
Trustees of the endowment funds were apportioned for 116 hospitals and orphanages. The money is allocated on the basis of work done in 1949—\$1 being allotted for each day of free care.

Eighty-two hospitals in North Carolina received \$402,328. Twenty-seven orphan homes were allotted \$104,118.

In South Carolina 34 hospitals received \$276,561, while \$39,847 went to 13 orphanages.

He Cannot Keep One Without the Other

By Charles A. Wells



As we reflect on the enormous potential in atomic power, the gap between our material development and our spiritual progress is revealed in abrupt terms. Man has harnessed the physical forces that rule the universe but he has not found power to rule himself. We have become like a blind man attempting to drive a powerful car. We have great strength at our disposal but lack that slight but incalculable mystery of sight. We have emphasized electronics and neglected ethics. In our frantic effort to keep ahead of the Russians we have fallen behind the ancients who in holy scripture gave us many sublime portrayals of the supremacy of moral and spiritual law. The whole world is waiting for a miracle to come to the hearts of men—a spiritual miracle to match the physical miracle of the atom. It has been the Cross—the teachings, the doctrines it symbolizes—that has brought man his greatest spiritual experience. The problem of atomic control will only be solved by the spiritual miracle and mastery of the Cross.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, APRIL 13, 1950

NUMBER 15

The Easter Faith

By BISHOP JOHN S. STAMM

President, Federal Council of Churches

Easter is the greatest day of the Christian year, testifying to our faith in the Resurrection of Christ. It is the time when we bear witness to a Divine Power that is sovereign in the universe and triumphant over all the forces of evil and darkness. Easter is an affirmation that the Christ whom we revere is not a dead body turned to dust but a Risen Lord and a Living Presence in our world today.

The Easter faith in God and in the triumph of His holy and loving purpose is the one thing that gives ultimate meaning to human life. If there be no God—no spiritual purpose at the heart of the universe—then our existence is nothing but a meaningless accident and all our moral struggle comes to naught. To lose faith in God is to lose the conviction that our lives have any significance or that, in the end, it makes any difference what we do.

No great civilization of mankind has ever yet been built on an atheistic basis. There is no reason to believe that a materialistic philosophy can provide an enduring foundation for society today. Certainly our American faith in democracy has had its historic roots in faith in God. It was because our forefathers believed in God that they also believed that men are "endowed by their Creator with certain inalienable rights." Our struggle for human freedom has also been inseparable from our religious heritage. It is because man is a child of God that he has a freedom which no earthly power may rightly take away.

There is a word in the 97th Psalm that summarizes the relevance of our Easter faith: "The Lord reigneth, let the earth rejoice." If God reigns then evil is domed. If God reigns, we can trust in the final victory of good. It is the fact of God's reign over all the affairs of men that gives us ground for rejoicing in spite of all the chaos of our time.

News Flashes

Our Richmond Church reports six members joining on Easter Sunday.

Rev. Fred Allred has accepted a call to serve Hank's Chapel. He succeeds Rev. Max Welch.

The Christian Temple, Norfolk, has a new parsonage for the Rev. and Mrs. W. Millard Stevens.

The parsonage at Franklinton is being renovated. Rev. Carl Wallace expects to move in during June.

The Editor is attending the annual meeting of the Associated Church Press being held this week in Syracuse, New York.

The Rev. Roy D. Coulter reports seven members received and \$83.00 raised for missions at Timber Ridge Church on Easter Sunday.

The Christian Orphanage has prepared a spring program. Churches desiring this program should communicate with Supt. Truitt.

Rev. H. G. Councilll spoke on "John the Beloved Disciple" during the Good Friday service at Epworth Methodist Church in Norfolk.

The Spring Rally of the North Carolina and Virginia Pilgrim Fellowship meets at First Church, Burlington, Sunday, April 16, at 2:30.

Rev. Duane Vore preached Sunday morning at an Easter Sunrise Service held in the Suffolk Christian Church, then at the regular morning and evening services.

Six members were received, four babies christened, a new brass cross, candlesticks and collection plates were dedicated at the Church of Wide Fellowship in Southern Pines on Easter Sunday.

Funeral services were conducted for Mr. W. A. Spivey at First Church, Portsmouth, on Thursday of last week by the Revs. Stanley Carne and Herbert Councilll. Mr. Spivey was for many years a deacon in the Portsmouth Church.

Rev. Joseph Moulton, an active missionary and enthusiastic Rotarian in

India, supplemented his numerous engagements in our churches by addresses in Rotary Clubs in Burlington and Southern Pines.

Rosemont Church, Norfolk, had varied services on Easter Sunday. The Junior Choir participated in the sunrise service. Rev. H. G. Councilll gave the morning sermon and the Senior Choir presented a cantata, "The Cross Triumphant," by Wilson at the evening service.

Our South Norfolk Church, of which Rev. O. D. Poythress is the minister, was the scene of multiple services Sunday. The young people of the churches of South Norfolk held their Easter Sunrise Service at the church. Mr. Poythress sang "The Holy City." Sunday School and the morning church service were followed by a sacred cantata at 5:00 p. m. The Junior Choir appeared in new robes during the morning service.

THE HARDCASTLES GET A NEW CAR, TOO.

If these folks in the Oakland and Berea pastorate keep on, I will have to get a dictionary with some words for, or new ways of saying, "thank you." They have already done so many nice things for us since we came on the field that we have already exhausted the usual forms of thanking them. Recent issues of THE SUN have mentioned these things.

But their last act was the most generous and gracious of all. Acting "under orders" I reported to the office of Mr. Herman Jones of the Tyree-Jones Motor Company in Portsmouth, Virginia, on Thursday afternoon, and there in the presence of two members of the Berea Church, acting for a small group in both churches, I received from Mr. Jones the keys to a new 1950 DeLuxe Ford. The car was equipped with heater, radio and fine seat covers. The car is powered by a V-8 motor and is finished in black, thus making it a combination of power and beauty. It constitutes a lovely gift of long-lasting qualities.

Perhaps it should be said that there was no general solicitation of funds for the purchase price of the car. In view of the fact that the churches are about to purchase a parsonage, it was felt by the little group which sponsored the project, that it might militate against the latter project if a general solicitation was made for the car. Accordingly, only a comparatively few people in each church, and a few friends outside the church were

approached. But the response was so hearty and generous that the Committee readily raised the necessary amount to buy the car.

Needless to say, Mary and I are delighted with the new car. After riding in our Ford for over thirteen years, we are in a position to enjoy the comforts and the conveniences and the performance of this new car. It would have been a gracious and generous act if the car had been given to us after we had been on the field for several years. It is all the more gracious and generous that the folks have given it to us at the beginning of our ministry here.

I was a very happy man as I drove home in that new car on Thursday evening. I was also a very humble man. And even as my heart was filled with gratitude, my eyes were filled with tears, as I thought of the goodness and the generosity of these good people who had given the car to us, and of the fine spirit in which it was given.

I accept that car as a sacred trust. I have covenanted to use it for more effective and fruitful service in the Master's name in my churches, and for the Kingdom of God.

H. S. HARDCASTLE.

INVALID'S BIRTHDAY COINCIDES WITH EASTER WEEK.

Easter season bespoke special significance this year! During the week preceding Easter Sunday, Holy Week services were conducted each evening at the Congregational Christian Church in High Point, climaxed by a city-wide union service on Good Friday, at a nearby church. Rev. Mr. Weldon Madren secured a film of our mission work, plus several outstanding speakers for the various services.

Wednesday, April 5, marked the sixty-second birthday of Rev. B. J. Earp, the church's pastor emeritus. It seemed rather fitting that the day came during the latter part of the Lenten Season. On Wednesday a deluge of birthday greetings poured in. Probably the message that pierced closest to the invalid's tired heart was a telegram which came from a lovely little girl down in Winterpark, Florida, where her dad is undergoing a rest treatment. A few years ago this young lady, Miss Elizabeth Lester, and Mr. Earp learned, to one another's delight, that they both had the same birthday.

Then, too, on Wednesday, the Sunday school class of Miss Louise Patton came in bringing with them a white
(Continued on page 3.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Thursday preceding date of publication.

MISSIONARY OFFERINGS. REPORT FOR MARCH 24-APRIL 6, 1950.

Home Missions.

E. N. C. Conference:	
Auburn S. S.	\$ 13.19
Chapel Hill	22.00
Morrisville	4.73
New Elam S. S.	6.70
Wake Chapel S. S.	17.00
Youngsville	17.50
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	3.80
Dendron S. S.	1.80
Liberty Spring S. S.	2.50
Newport News S. S.	10.32
Oakland	7.50
Portsmouth, First, S. S.	4.09
Spring Hill	3.64
Suffolk S. S.	25.00
Windsor	130.00
N. C. & Va. Conference:	
Asheville	10.00
Liberty S. S.	6.89
New Lebanon S. S.	20.50
Pleasant Grove S. S.	12.19
Western N. C. Conference:	
Brown's Chapel	11.00
Providence Chapel	5.00
Valley Va. Conference:	
Beulah	10.00
Linville	8.22
Winchester	13.92
Rent on Carroll County Parsonage	10.00
Total for Home Missions ..	\$ 377.49

Foreign Missions.

Eastern N. C. Conference:	
Auburn	\$ 13.19
Chapel Hill	22.00
Morrisville	4.73
New Elam S. S.	6.71
Oak Level	2.00
Wake Chapel S. S.	17.00
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	3.80
Dendron S. S.	1.80
Liberty Spring S. S.	2.50
Mt. Carmel	13.00
Newport News S. S.	10.33
Oakland	7.50
Portsmouth, First, S. S.	4.08
Spring Hill	3.63
Suffolk S. S.	25.00
Windsor	128.00
N. C. & Va. Conference:	
Asheville	14.00
Carolina	20.00
Liberty S. S.	7.61
New Lebanon	20.50
Pleasant Grove S. S.	12.20
Reidsville:	
Summerfield	320.00
Mueller	696.00
Western N. C. Conference:	
Brown's Chapel	11.00
Providence Chapel	5.00
Valley Va. Conference:	
Beulah	10.00
Linville	8.22
Total for Foreign Missions ..	\$ 1,389.80
Previously reported	10,056.24

Grand total since Jan. 1 ... \$11,825.53

BIRTHDAY COINCIDES WITH EASTER WEEK.

(Continued from page 2.)

birthday cake which Mr. Earp declared tasted mighty fine.

The Ladies Missionary Society sent Mr. Earp a regal Easter lily. There were personal gifts, too, and visitors and telephone calls. One surprise package contained \$20.00. Someone overheard the minister say that many folks become so busy that they didn't even stop to celebrate their own birthdays. There was a twinkle in his eye, as if he had in mind that he himself had had to undergo a year's lingering illness in order to learn the meaning in the modern refrain: "Enjoy yourself; it's later than you think."

One of the recently delightful visits to our home was that of Mrs. Bessie Hyatt and her mother who live in Newport News, Virginia. They were on their way to Southern Pines where they will visit her daughter, June Joy House.

Easter Sunday morning dawned an ideal day. Mr. Earp was confronted in the early part of the morning by his grandson, who said, "You see, Grandpa, if you'd get out of that bed, Peter Cottontail would bring you an Easter basket." Clutched tightly in the little fist was the handle of a basket, filled with purple grass, on which lay an egg—smashed and broken—but as the upturned face made the assertion to the white-haired man, suddenly we all knew that Easter is indeed a glad day of faith, hope, and resurrection.

MARGARET EARP FRIEND.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to:

Name

Address

Name of Church

[] New [] Renewal



STRUCTURAL GREATNESS

Every age has its architectural blunders and triumphs. Fortunately, modern advances in construction and the spread of architectural knowledge is gradually minimizing the blunders in the construction of churches.

The dedication of the \$4,000,000 religious center of the Boston University Charles River campus is a current example of architectural triumph. The report of a message by President Daniel L. Marsh carried this fine statement: "Moral progress is impossible apart from the habitual vision of greatness." More specifically he added: "Believing that it is a very large part of a university's business to hold before its students the vision of greatness until that vision becomes habitual, we have tried to make the physical development of our new campus contribute to a vision of greatness."

Churches might take a leaf from the notebook of President Marsh. Religion, we are told, is caught as well as taught. The churches must embrace and utilize all the skills of religious education, all the known factors which promote greatness. Architecture is a major factor in this factor. The church which builds well holds before its people, both young and old, the habitual vision of greatness.

Across America there is a resurgence of interest in church architecture. This spells hope for those interested in worship and Christian education. The church and the university should work together in lifting the standards of architecture.

Junior Editorial . . .

A GREAT LIFE

Congratulations! You were born at the right time. New figures from the U. S. Public Health Service reveal that new drugs, new techniques of surgery and recent scientific discoveries add greatly to your chance of living to middle age and beyond.

A baby born 50 years ago, for example, could expect to live—on an average—only until he was 48 years old. The child born in 1948, however, could look forward to living 66 years, and the span is up still more since then. Diseases of infancy and childhood have been controlled so well by new drugs, sanitation, etc., that life expectancy of children has been lengthened by a third.

How wonderful! Your chances of living for half a century are getting better all the time. Most childhood diseases are through, as dreaded killers. Infectious diseases that were killing people at the rate of more than half a million a year in 1900 have been brought largely under control. Death rate from all infectious diseases together has been reduced by 87 per cent. It has been cut nearly in half since 1940 alone. Now, a wider use of new "wonder" drugs is reducing it still further.

Childhood infectious diseases have been reduced from a death rate of 95 per cent in 50 years—diphtheria,

scarlet fever, whooping cough, for example, have become rare as causes of death. Diphtheria would be killing 60,000 a year if the 1900 rate prevailed today. Scarlet fever once caused 14,500 deaths a year. Instead, it killed 20 in 1948. New and more powerful drugs are bringing further decline in death rates from infectious diseases; some of which will in time be wiped out.

Yes, this is a grand time to be alive. Yours should be a full, rich and useful life. Barring accidents, you have many years in which to enjoy life. The knowledge you acquire now will help you through many years. Home, school, church and business offer you many chances for great and useful living. Thrilling adventures, honorable vocations, and worthy causes await you.

And yet, the test of life is not the number of years you live, but the kind of life you live day by day. Jesus lived for 33 eventful years. Methusaleh lived nearly a thousand. In the words of another: "May you live all your life!"

TO THE EDITOR

I just want to send you a word of thank you for The Christian Sun, and especially for your lucky Number 13 of March 30. Let me say also that Dick Jackson is exactly right. The hope of the future for Shaowu is the young or younger Chinese workers who are coming along. I know everyone of these men, although I had no extensive acquaintance with the last two. I am glad that Dick put Chang Wan-wei at the head of the list. Not so young now; and not highly educated—but he has a humble and earnest spirit. I was impressed with his quiet helpfulness on every side when I was in Shaowu. He had no grudge or jealousies. He was working earnestly already in his own church as a layman. He reached out eagerly for new opportunities in the same lines when the Jacksons came. As Dick says, "He has a passion for helping others to know the good news of the gospel."

I might remark on some of the other men. Ch'iu Shan-pao is certainly one of the ablest of them. He has a lovely wife whom he helped to support as she took her college course in Fukien Christian University. Mrs. Chandler and I were very pleased to have the people in Hank's Chapel take up our suggestion eagerly last May, to give support to this couple in solid church work. The Yangkao church, where they now are, should be energetic and should be supporting their own minister and sending out others! Perhaps the Ch'ius will go on to some other important center before long.

There will be more reports to come to you from your Shaowu workers. I am glad to say that Dr. Harold Matthews is now in this country. I am sure that he will have a lot of interesting things to tell us about Foochow and the whole situation in South China.

ROBERT E. CHANDLER,
Acting Secretary for China.

The New Day in Missions

By DR. WALTER VAN KIRK, *Executive Secretary*
Department of International Justice and Good Will of
The Federal Council of Churches of Christ in America

Spiritual Isolationism.

Christians of the West are guilty of the vice of ecclesiastical isolationism. We spent hundreds of millions of dollars for our own ecclesiastical comforts and self-interest while to the unnumbered hosts of God's children in China, India, Africa and Southeast Asia we toss a few coins, much as the rich man at his banquet table tossed a few crumbs to the beggar at his feet.

The impact of history in the making should tend to develop among Christians of the West a far greater devotion to the world mission of the Church. The persecution of Protestant pastors in Bulgaria, the imprisonment of a Lutheran Bishop in Hungary, the denial of full religious liberty in many of the Communist dominated countries and in Spain, Italy and Latin America, and the widespread threat of a pagan and vulgar secularism should bring home to Christians of the West a better understanding of their duties and responsibilities respecting the Christian enterprise throughout the earth.

Penny Pinching.

Should this happen the penny pinching conception of the propagation of the gospel in lands other than their own would be repudiated. The "Missionary barrel" into which Christians, in times past, dropped an occasional copper for the purpose of exalting the name of Christ, would vanish from the mantelpiece.

In 1948 the foreign boards and missionary societies of the larger and more influential denominations in the United States spent, for the evangelization of India, Pakistan and Ceylon some \$6,000,000; for China, Manchuria and Formosa \$8,000,000; for Korea \$500,000; for Japan, including Okinawa, \$1,000,000; for Southeast Asia, including Burma and Ceylon, \$2,000,000, or a total of some 17 or 18 million dollars. According to the report of the United Stewardship Council, as of December 1, 1949, 47 denominations in the United States spent \$756,000,000 for congregational expenses. Seventeen million dollars to evangelize the East where lives half the population of the world, while for ourselves we spent 756 million dollars.

This is a scandalous situation. This is spiritual isolationism of the rank-

est sort. Many people of our churches believe that Communism, as a God-denying philosophy, is the most serious threat to Christianity in two thousand years. They appeal to the government to do something to stop the onrush of Communism. It must be said that the record of the government in this respect is better than the record of the churches. For the European Recovery Program the government has been spending some four billion dollars a year to create in Western Europe conditions conducive to the spread of democracy. This represents, in round figures, about one-tenth of the federal budget.

Again, referring to the statistical table of the United Stewardship Council, each member of the Congregational Christian Churches contributed last year for all purposes, approximately 28 dollars. Of this amount 77 cents was earmarked for the world mission of the church. That is to say, Congregational Christians spent 35 times more on their own spiritual enrichment than they spend to exalt the name of Christ throughout the world.

In 1949 Congregational Christians spent \$27,000,000 for the maintenance of their churches in the United States. The year before, in 1948, Congregational Christian Churches spent for the world mission of the Church, \$284,000 in India, Pakistan and Ceylon; China, Manchuria and Formosa, \$307,000; Japan and Okinawa, \$91,000; Southeast Asia \$93,000. For themselves, \$27,000,000, and by contrast, \$775,000 for others.

Christians declare that in the gospel of their Risen Lord there can be found the spiritual dynamics capable of establishing peace and goodwill throughout the world. And yet to carry this Gospel to the millions of Africa, the Middle and Far East, Christians contribute of their earthly substance the equivalent of the price of a bottle of hair tonic. How can the world be won for Christ on this basis?

The answer is simple. It can't. It is not argued that you can measure the thrust of Christianity in terms of dollars and cents. Nor can allegiance to Christianity be bought with silver and gold. But if the measure of our giving to the world mission of the church is a reliable index of our commitment to the global implications of our faith, then it must be said

that Christians of the West do not practice what they preach.

From the standpoint of personnel there has been since 1913 a steady decline in missionary personnel. There are, of course, compensating factors that must be kept in mind. During this period there have been two world wars. Also, places once occupied by missionaries have been taken over by the leaders of the younger churches. Notwithstanding these facts, personnel for the world mission of the church has been and is declining.

These statistics do not spell the language of Christian reformation on a global scale. Accordingly, during the next 50 years one of two things will happen. Either the churches of the West will appropriate a larger proportion of their total giving to the world mission of the Church and at the same time will make more effective their enlistment efforts for missionary personnel or the world mission of the Church will suffer irreparable damage.

The whole of Asia is in ferment. So, too, is the Middle East. So, too, is Africa. The millions in these areas are in revolt. They want food. They want raiment. They want shelter. They want security. But more than all else they desire for themselves a sense of dignity, and a recognition of their work as members of the human family. It is precisely at this point where Christianity will be crucially challenged during the next half century. This challenge cannot be met by penny pinching, nor by outmoded missionary parcels nor by duplex envelopes in one side of which, for ourselves, we put our silvers and our gold, while in the other side, for others, we put our copper coins.

The Next Fifty Years.

During the next fifty years the word "foreign" will, in all probability, drop out of the vocabulary of the Church. Boards of Foreign Missions may well disappear. This will be in line with the rediscovery of the one world as preached by Christ and proclaimed by the Apostle Paul.

There are not two worlds, one pagan and the other Christian. There are not two worlds, one East and the other West. There is only one world. What happens in Korea, the Balkans, Indonesia, Indo China, Africa and India is of vital concern to the peace and prosperity of the United States. The economic health of Europe and the under-developed areas has a direct bearing upon the economic well-

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Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*

THE YOUTH CRUSADE OF 1949.

By REV. PETER J. JANSEN.*

Under the Student Work Camp program 97 students from America engaged in creative, hard physical work, and helped enrich the spirit of brotherhood, both in themselves and in students, and others they grew to know during the summer of 1949. It was a fascinating experience for me as an American pastor, given three months' leave of absence by my church, not only to see but also to share. It has its hours of thrill, delight, and consciousness of achievement, as well as hours of tired exhaustion, aching muscles, frustration, and many hours of humbling to the Spirit. Imagine, if you will, students coming from Switzerland, Holland, France, England, Madagascar, Italy, Greece, Denmark, East Germany, the French, British and American zones of Germany, the Philippine Islands, Canada, and United States—North, South, East, West and Middle West. They wished to do something concrete about a faith which they had been taught that they might share it with others because it was worthy enough in their eyes, and because it would break, as no other way known to man, some of the walls of misunderstanding that continue to drive men to distrust, to hate and to war. Such a pilgrimage has never before caught the imagination of young people as has this idea of a Student Work Camp in war-destroyed lands. By giving, rather than by taking away, through sweat, blood and hunger, these modern Christians were sharing and spreading the 20th Century Gospel of Jesus Christ, and they did it magnificently.

It is not easy to go to a land where the language is strange, the food completely different and served at different hours of the day, sanitary conditions primitive to the point of revolting, transportation facilities extremely crowded, clothing styles and living patterns of individuals and families startling, to say nothing of going into a Germany which so recently was a bitter enemy. A land where soldier and civilian alike were regimented and encased in one thought pat-

tern; where the psychology of defeat prevailed, and blame was directed first to the "stupid" failure of their leaders in losing the war, and second, to their conquerors: where lived a people unhappy to be divided into three zones ruled over by four victors, where a currency reform has added the final blow to an economy where in one lifetime people have twice lost everything and begun again at the bottom. Add the fact of a shattered Germany, for the destruction by bombing wrought by Hitler's Luftwaffe was amateurish compared to obliteration bombing (see Nuremberg, Heilburn or Stuttgart) of thousands of planes which completely dissolved into rubble block after block, mile after mile, of factory, of shop, of residence. As a result broken homes, loved ones killed, migrations out and in to Germany, as well as within, fear of being a battleground for the next war if it comes, food, clothing, shortage and lack of essentials such as coal, children not in school at all for three years now, and attending a couple of hours a day. This is the Germany seen by young Americans who still are baffled and dazed by the aftermath of years of war preparation and of war itself.

They came—filled with injections against disease and injury, laden with a framepack filled with work clothes, leather gloves, sleeping bag, Bible, notebook and camera, some having deposited years of savings in New York to cover costs of boat and train ticket, food at the work camps (\$1.00 a day and food sent from France to German camps in tins and cartons) and \$30.00 in their money belt for sightseeing and emergencies. They landed in England and France, bewildered by language, and by ancient (worn and chipped) relics of past generations, yet eager to take hold of the tools and set things right. Here was a G. I. who vowed four years before that if he lived through the terrors of infantry service on that fateful march across Germany he would one day come back and help rebuild what he himself had helped destroy. (It took two full years of careful saving to garner the \$700.00 needed.) Here a girl, secretary and leader for years in Church and Scout work, letting flow a spirit and a way of life

that inspired all. Here a young missionary English teacher in South Europe, an American girl, giving her only vacation to serve a war-devastated land.

In the Camps there emerged ways of effective service because individuals had friendly spirits, growing friendlier, sensitive and true concern for people as people, growing more sensitive. Here were Bible study groups trying to catch the teachings of Jesus and the message of God as it came once to seekers in Biblical times, and after periods of manual labor, and when aching muscle and panting breasts shoveling against the rubble of war's destruction, mixing mortar and carrying rocks to build again the dwellings of men had drawn persons together. Hand holding hand around a table with black bread and beans and dried fruit to give common thanks to God for life and health. All these were but signs of some new program God is awakening in human hearts because of this great concern that His children live in peace together. As man creates the potential for destruction perhaps God's spirit can also be awakened in enough human lives to fully satisfy man's ever-present and haunting desire to live fully and abundantly.

The modern student Christians of 1949, in Europe's Work Camps have pointed a way to Peace and Good Will, to the Kingdom of God operating in this life!

W. N. C. YOUTH FELLOWSHIP SPRING RALLY.

On April 30 the Western North Carolina Youth Fellowship will hold its annual Spring Rally at Hank's Chapel Christian Church.

For a good number of years the young people have been holding rallies each fifth Sunday. The rallies in the past have been held in the afternoons and evenings, but this Spring Rally will be different. The young people have dreamed for a long time of having an all-day rally, and this year their dreams are coming true. The Rally will begin at 10:30 a. m. and last until around 5:30 p. m. Start planning now for this event because this should be the best Rally ever held in our Conference.

The program has been well planned by the officers, and they feel sure that you will enjoy it very much.

Dr. Truitt, the superintendent of Elon Orphanage, will speak to the young people at the morning service. Everyone is looking forward to hear-

(Continued on page 11.)

*Rev. Mr. Jansen is pastor of First Church, Mason City, Iowa, where he succeeded Dr. Roy C. Helfenstein.

News of Elon College

By PRESIDENT L. E. SMITH

THE WOMAN'S AUXILIARY OF THE BURLINGTON CHURCH VISITS ELON COLLEGE.

Sometime ago Mrs. H. C. Pollard, Sr., was scheduled to speak to the Woman's Auxiliary of our Burlington Church on our colleges. She knew Elon College. She was born and reared near the college and is an alumna of the college. When she began speaking about our colleges the whole time was consumed about Elon. She was so enthusiastic in her presentation and the good women were so interested in it that the suggestion was made that they visit Elon College and see for themselves. Mrs. Pollard had told them things about the college that they never knew. There was an interruption in the progress but finally the idea matured and on Monday, April 3, these visitors came to our campus. A tour to the grounds and buildings was conducted by students. Student hostesses received them in the Listening Room where punch was served which was provided and presided over by Mrs. L. E. Smith. Afterwards, they assembled in the auditorium where Fred Sahlman, a student, gave an organ recital. This was a very enjoyable occasion. We are greatly indebted to Mrs. Pollard for the idea of having our friends from Burlington visit us. We are always happy to have visitors at the college, particularly, those who are interested in its progress and well being.

Perhaps the ladies of our other Congregational Christian Churches near Elon College, or at a distance, would be interested in paying us such a visit. This is a cordial invitation to you to come. The invitation is also extended to the ladies of the churches of all denominations particularly those who are near the college. Just write us a card and let us know when you could come and every possible arrangement will be made for your comfort and pleasure. We were happy to have our friends from Burlington visit the college.

DR. WALTER C. RAWLS AT ELON COLLEGE.

In response to the invitation of the Board of Trustees of Elon College which was approved by the church, I arrived on the campus of Elon College on November 1, 1931, to assume the

presidency of the college. In the spring of 1932, Walter C. Rawls, then of Suffolk, called by phone to say that he would like to donate a television set to Elon College and if acceptable he would bring it up the following week and give a demonstration. Mr. Rawls was at that time manufacturing television sets. This is reported to be the first television set manufactured for commercial purposes. Mr. Rawls came to the college and presented the set which is still in possession of the college.

Dr. and Mrs. Rawls, now of St. Louis, Mo., visited the college in March. We were delighted to have them as our guests. On the morning of March 22 at the chapel hour, Dr. Rawls presented the college with a beautiful oil painting representing a campus scene. Painting is a hobby with Dr. Rawls. He operates a brokerage business for a living and paints at his leisure. The painting is on the best of material and is non-perishable. The students and faculty received this gift with appreciation and enthusiasm. It will be displayed at a prominent place in the college.

Dr. Rawls has expressed great interest in the college practically all of his life. He has been a generous supporter of its causes. In the last effort to clear the college of its debts he gave \$5,000.00. Since then he had made modest contributions. He is making a contribution to the gymnasium fund and plans to make a substantial gift to the college later.

Dr. Rawls is a native Virginian and a life-long member of the Christian Church. He now holds a very important position in Pilgrim Church, St. Louis, Mo., which is one of the great churches of our denomination. It was a real pleasure to have Dr. and Mrs. Rawls visit the college again and they are welcome at any time it is convenient for them to visit us.

APPORTIONMENT GIVING.

Shortly after the founding of the college the late Dr. W. W. Staley presented to the Southern Convention a resolution for the support of Elon College by the church. The resolution authorized the Convention to apportion to the several conferences constituting the Convention a definite amount for Elon College. The amount

apportioned to the conferences was in turn to be apportioned to local churches. This was an effective plan for the beginning of the support of Elon College on the part of the church. All through the years this plan has been followed. It has proved to be of great assistance and perhaps the most practical way for the church to give annual support to its college. At the approaching session of the Convention the matter of support of the college will be before the Convention for disposition. Because of the interest that the Convention has in the college we are all confident that ample provisions for its support will be provided. At present, the amount apportioned totals \$15,000. This amount should be increased. The college will be interested to know what plans the Convention will make for its continued support.

Previously reported	\$2,857.51
Eastern N. C. Conference:	
Chapel Hill	18.75
Oak Level	31.00
Youngsville	17.50
Eastern Va. Conference:	
Spring Hill	2.22
N. C. & Va. Conference:	
Pleasant Grove	4.37
Western N. C. Conference:	
High Point, First	30.00
Providence Chapel	2.00
Seagrove	25.00
Total	\$ 130.84
Grand total	\$2,988.35

The young people of the Elon Community Church held an Easter Sunrise service on the campus of the Christian Orphanage.

Dr. John R. Scotford spoke at a fellowship supper in Southern Pines Tuesday evening. In addition, Dr. Scotford visited and counseled with our churches in Richmond, Asheboro, Greensboro, Sanford, Lynchburg and Union Ridge.

When the hydrogen bomb is made, there will be in men's hands weapons far more destructive than those which blasted into ruin two Japanese cities. Now that the race to make these super bombs has been started it will only end either by their use in war or by international agreement to prohibit or control their manufacture. This is the only alternative—destruction or agreement. It is the duty of all who value our civilization to urge, while there is time, the outlawry and control of this devilish weapon.—*Archbishop of York Cathedral, Liverpool, England.*

Christian Missions

At Home and Abroad

PHILOSOPHY OF MISSIONS UNDER STUDY.

Protestant mission schools in Africa need to reorient their curricula in order to channel African native ambitions along practical lines and into more productive occupations, Dr. Walter C. Lowdermilk, former missionary educator in China, and noted soil conservationist, declares.

Addressing a luncheon sponsored here by Agricultural Missions, Inc., an affiliated agency of the Foreign Missions Conference of North America, Dr. Lowdermilk said that mission schools along with the "false goals" set up by the white man in Africa, have stimulated native ambitions for careers as politicians, clerks and white-collar workers at the expense of more practical professions.

Reporting on a ten-month, 40-thousand-mile trip to Africa and Israel, Dr. Lowdermilk said that "in Africa the majority of natives have been taught to emulate the white man, who has operated on a kind of 'no physical work program' as a desirable goal."

"As a result, the natives do not have any desire to enter such professions as civil or mechanical engineering, agricultural engineering, or just plain dirt farming," he continued. "This kind of attitude, for which some mission schools are partly responsible is inadequate for an intelligent adjustment to the pressing problems of the African environment."

In suggesting a change of emphasis in mission school teaching, Dr. Lowdermilk asked the Church to stress a theology that "teaches we must be born again out of philosophy of economic exploitation into a philosophy of conservation."

Regarding his study of soil conditions in eight African countries, on which he reported to both the British Colonial Office and Agricultural Missions, Inc., Dr. Lowdermilk observed that in "too many places while the souls of the African natives may be going to heaven their soil is going to hell."

Characterizing Africa as "a land where so little is being done in the face of so much," Dr. Lowdermilk recommended that governments and missions undertake the development

of "rural reconstruction pilot projects."

Such projects he said might well serve as a part of President Truman's widely discussed Point IV proposal. He said that these projects should aim to increase the productivity of the land and of the individual; stimulate the manufacturing of equipment, such as vehicles, tools and farm implements, and seek to improve village facilities, such as transportation, hospitals, roads, water supply and sanitation.

"The condition of the land under use becomes the measure of any government, religion, educational system—in short a people's culture," he said. "Unless people cooperate with God's forces as exemplified in nature, they are doomed to failure. Scriptures written in the land testify to a people's stability."

He stressed the need for a larger recruitment of agricultural missionaries to serve "as pioneers in building the Kingdom of God on this holy earth." He reported that in parts of Central Africa, where Protestant missions own large tracts of land, not a single agricultural missionary is available to demonstrate what can be done with the land.

Dr. Lowdermilk, who was accompanied by his wife, visited the Gold Coast, Nigeria, Sierra Leone, Southern and Northern Rhodesia, Nyasaland, the Union of South Africa, Algeria and Israel.

LAY MISSIONARIES APPOINTED.

Louis Allen Bergdolt, World War II veteran, and his wife, Doris Schnelle Bergdolt of St. Joseph, Michigan, and Evansville, Indiana, with their two small daughters, Beth Marie and Antia Louise, have just been appointed as lay career missionaries for Christian educational work in Southern Rhodesia, Africa, by the American Board of Foreign Missions, Boston, Massachusetts. It is hoped that the Bergdolt family will sail for their field in July. For a year before taking up their permanent duties they will study the native tongue, Chindau, probably at Chikore, Southern Rhodesia.

Mr. Bergdolt, son of Louis F. Bergdolt, 314 Hess Avenue, Evansville,

Indiana, was born in Evansville, 26 years ago and spent three and one-half years as a U. S. Army Air Force officer serving as a meteorologist. During that time he was in Africa, Arabia, and Turkey. On his discharge in 1946 he returned to Evansville College to resume his education which was interrupted by the war and to work for a Bachelor degree in Secondary Education. Since then he has done practice teaching in the Evansville Public Schools and for two years has been on the faculty of the St. Joseph Junior High School in St. Joseph, Michigan.

Both Mr. and Mrs. Bergdolt are musicians, he having played in bands from the age of 12 and for three years prior to World War II as a member of the Evansville Philharmonic Orchestra. Mrs. Bergdolt is an organist and choir director. Both the Bergdolt family are leaders of Boy Scouts and Girl Scouts, 4-H Clubs, and various church youth groups.

Although always active in his home church, Mr. Bergdolt's special interest in Christian missionary service was stimulated while stationed in the Middle East with the Armed Forces at which time he visited American Board Schools in Turkey.

"The fellowship, the happiness and sincere purpose of all the teachers and administrators there in helping others greatly impressed me. It became my hope that I could some day participate in similar work in sharing experiences with people of a foreign land. . . . It seems to me that religion should embrace all of life. . . . In daily work I feel I ought to do that which not only builds up my character, but also I ought to aid my fellowmen in building their characters so that they, too, may have a more abundant life. As a teacher I can share with others those things I hold prime in the building of character."

KYOTO STORY CONTINUED.

Miss Frances B. Clapp of La Mesa, California, and Portland, Oregon, Congregational Christian missionary of music at Doshisha University, Kyoto, Japan, sailed Thursday, March 23, from Los Angeles, California, on the *SS President Cleveland* bound for her post in Japan after furlough in the United States.

She first went to Japan in 1918 under the American Board when Japan was making great progress toward liberalism and economic development. Then came the ominous

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

ANNUAL SCHOOL OF MISSIONS.

A record attendance is expected for the School of Missions to be held on the Elon College campus June 13-15. The emphasis given announcements at all the Spring Rallies of the Women's Missionary Conferences throughout the Convention has caused many churches to begin already to plan large delegations from local missionary societies. One woman was heard to remark: "They had better begin to prepare the veteran's apartments for the crowd." There will be, however, plenty of rooming space, delicious meals, and a most delightful fellowship.

The program will begin on Tuesday afternoon (13th) at 2:00 o'clock with Mrs. O. H. Paris, president of the Women's Convention, presiding. There will be an opening worship service. Following this call to Christian fellowship and study will come the presentation of literature to be studied and used in the local societies the coming year. This part of the program will be done by Miss Pattie Lee Coghill. The Rev. Arthur R. Detwiler, pastor of the E. & R. Church in Lenoir, will conduct a program of songs, fellowship, and a period of getting acquainted, closing the afternoon session in plenty of time for relaxation before supper.

The feature of the evening service will be a specially designed mission study picture, giving all members of the school a new insight into the place of visual aids as well as a chance to think constructively about the scope of our work.

Wednesday morning real study of the new courses for next year will begin in earnest. Dr. Fred D. Wentzel of Philadelphia, director of Christian Education and Publication, and himself the author of one of the mission study textbooks will teach the course in Home Missions. Following his course will come Miss Margaret Ruth Blemker, Near East and European secretary of the American Board, who will teach the text for Foreign Mission study. The third and final morning period will be taught by Dr. Ernest Trice Thompson of the faculty of Union Theological Seminary in Richmond, Virginia. He will teach the Bible study course. There will be

given ample recess time during the morning sessions. The same line-up of courses and teachers will be used on Thursday morning.

On Wednesday afternoon a real treat is in store for all leaders of local societies in their program building for the coming year by Mrs. W. E. Wisseman and Mrs. Tucker G. Humphries, both well known to our women as the wives of our pastors at First Church, Greensboro, and First Church, Reidsville, respectively. They will suggest programs for the coming year, and give actual demonstrations as to how they may be planned and put on. It is believed that this will be one of the most practical parts of the entire session.

A friendship banquet emphasizing friendship throughout our Foreign Mission work, as well as that at home, will be under the direction of Miss Pattie Lee Coghill. This will mark a high spot in the whole school. The sessions will close at noon Thursday after the second series of courses have been taught in the morning as suggested above.

In June the Elon campus will be at its prettiest. Many friends, fellow-workers and leaders will be awaiting you. Plan now to have three great days of rededication to the work of Missions. Bring several automobile loads of women from all local missionary societies. Enlarge your outlook, and increase the power of the work of your societies throughout the coming year. A more detailed description of courses and leaders will be given in succeeding articles.

MRS. JOHN G. TRUITT, *Ch'm'n,*
Missions School Committee.

FRIENDLY SERVICE FOR MIGRANTS.

Have you sent your gifts to migrants yet? They are to be sent to Rev. and Mrs. Paul Cassen, 836 Biscayne Avenue, West Palm Beach, Fla.

Recently, we sent a package from Winston-Salem, and received a lovely letter of thanks. The letter mentioned the fact that interesting information concerning migrants might also be had by writing. It also mentioned the fact that a year-round program of assistance is being given to migrant

families by the Missions Conference of North America, including several denominations. The church, it stated, is the only agency which seeks to give aid to these needy families, and so our gift boxes are joyfully received.

Some of the gifts suggested are:

Sewing kits (thread, needles, pins, scissors, thimbles, scraps or larger remnants of cloth, cotton or woolen, and yard goods for little garments).

Health kits—made of colored, but sturdy, washable material, or envelopes made of oil cloth to hold wash cloth, tooth brush, tooth paste, soap, mirror, comb, nail file, etc.

Painting aprons for small children. Edges may be bound or cut with pinking shears. Need not be of new material. (These could be made from men's old shirts or textile prints.)

Stuffed animals and dolls.

Sun suits for pre-school children.

Boxes of clothing.

No doubt, you have been reading some of the misfortunes which have come to some of the migrant families—without work, no income, hardly any food, threat of losing their living quarters. Many of these families have been suffering this year because of crop failures. The ministry of church women would go a long way toward helping them keep their self-respect. See what can be done in your woman's group.

EASTERN VIRGINIA RALLY.

Three hundred and sixty-nine people registered for the Family Life Institute held Thursday, March 23, at the Oakland Christian Church, Chuckatuck, Virginia. The church was filled to capacity with interested laywomen, laymen and ministers. Every church in the Conference being represented with the exception of three.

Mrs. William T. Harrell of the Liberty Spring Church (Nans.), president of the Woman's Missionary Conference of Eastern Virginia, presided over the morning session, while Mrs. Garland Spratley of the Dendron Church, superintendent of Family Life of the Woman's Convention, presided over the afternoon session.

The morning meditation was led by Mrs. Joseph L. Moulton of Ahmednagar, India. She brought the human and warm touch to the morning session as she pleaded for a world economy that would give surplus food to the starving millions instead of destroying it.

Mrs. L. W. Vaughan and Mrs. A.
(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR READERS:

Here is a true story that I want to share with you. When the Moultons, missionaries from India, came to speak at our church a few weeks ago, they told us many interesting things. But in the question and answer period this story was told by Mr. Moulton. One of our members asked him about the Jains.

Mr. Moulton explained that the Jains were a very high class group who combined the beliefs of Hinduism and Buddhism and they lived lives of gentleness trying never to harm or kill a single living creature, not even an ant or a fly. They wear gauze masks on their faces and carry cotton brooms to sweep the road before them in order not to hurt anything.

One day a Jain follower came to visit Mr. Moulton in India and talked and offered him a religious book about his religion. After a half hour or so Mr. Moulton asked the Jain to take a copy of the Bible written in Hindu script and the man agreed to take it.

Later, in the village, Missionary Moulton heard that some of the villagers teased this man for having a Christian Bible. But he said, "Is it not a religious book? Can anyone of you prove that there are false things in this book?" And so he stopped the jibes of his tormentors.

The paths of the Jain and our missionary friend were to cross again. Once Mr. Moulton met him in a distant village and there he was sweeping the street with his broom and still carrying the Bible under his arm. Another time he had a card of greeting from the man.

Then one day, there came to Mr. Moulton a card written in a script he could not read. When it was translated he found that his friend, the Jain, was dying of smallpox and had asked a man to write and tell the Christian teacher that he was dying and that he remembered him. Mr. Moulton never learned the end of this story. He knew that the man could not be vaccinated for smallpox because serum involves an animal's death.

How strange are the ways of God's children around the world, but yet how alike. The slowness and backwardness of a Jain-like people can be

replaced by the life-living and giving of Christianity.

A MOTHER'S VOICE.

By MARY STARKEY.

Issued by the National Kindergarten Association.

Phyliss Bentley and her sister, Madge, were sitting out on their front lawn knitting and watching a group of small children in an adjacent yard. The little tots were playing house. The dolls in their carriages were the babies, and as they were tucked in and lifted out they were scolded or soothed according to each little mother's idea of what was right and proper. One youngster was keeping up a shrill monologue of scolding.

"Phyliss," murmured Madge, "you'd declare that child's voice was the voice of her mother. Those poor children must hear nothing but fault-finding. I hear her early in the morning and late in the evening."

"Now, Barbara," screamed the small tot, dancing around her doll carriage in pretended fury, "one more bit of noise and you'll get a good spanking."

The sisters smiled. "Yes, it is plain to see that she is simply copying," said Phyliss. "I see examples of this sort of thing every day in the store. A store is a wonderful place to study parent-child relationships, and so very much is expressed by the tone of a voice. I've come to the conclusion that a person shows a good or poor upbringing the minute the mouth is opened for speech."

"I suppose you're right." Her sister turned to look at her own child, who was now leading in the procession of doll carriages. "Now, there is Mrs. Lennox who was at the Club last night. Her clothes are on the shabby side for that crowd, but her voice when she speaks makes everyone sit up and take notice."

"Yes," returned Phyliss, "a pleasant, clear voice is an open-sesame to respect, and one comes to know much about parents whom one has never seen, from their children's voices."

"Yes, I can understand that," agreed Madge, "from watching those children. You must see a lot more of it when getting them fitted in the store."

"I do. Some of the children are very difficult—interrupting their mothers and me when we are discussing prices and often shrieking at each other across the department. Not infrequently it winds up with Mother giving Sonnie or Daughter a shaking and a talking-to that ends in tears. I am embarrassed, the mother is ashamed, and nobody is happy. What a difference when well-taught, intelligent mothers come in with their children. It is a satisfaction to serve them. The body or girl may remark unfavorably on the different hats or dresses I show them, but it is a pleasure to listen to their sweet voices. They speak with restraint—like their mothers. You can tell that they have not been screamed at or told to 'shut up.' Do you remember, Madge, the teacher we had who used to shout at the class? I was very small, but I thought it sounded pretty dreadful."

"Yes, I remember. I hope my little brood won't have a teacher like her. She didn't belong in a school-room. But I don't think they have teachers like her any more."

At that moment Barbara's mother came on her porch and shouted at her child to "come in this minute." It was not so much what she said that made the listeners apprehensive for that child's future, as it was the way she said it—her voice so plainly showed she expected to be disobeyed.

KYOTO STORY CONTINUED.

(Continued from page 8.)

years when materialism and anti-western agitation rose to the final, awful climax of World War II.

After serving in Honolulu, and as assistant at the First Congregational Christian Church in Portland, Oregon, during the war, Miss Clapp went back to Japan with the first group of missionaries in the post-war period. She found not only a warm welcome but discovered that barriers raised in the early 1930's had melted. Doshisha University had the largest enrollment in its history. Freed from the iron-clad military regime which had considered western music unpatriotic, music-hungry young people thronged into Miss Clapp's classes.

Among the extra curricula work which Miss Clapp has been doing in Japan was aid to a group of Japanese mothers and babies whose fathers were American G. I.'s who had left Japan before the babies were born. These children, loved and cared for by their Japanese mothers to the best of their ability, are exceptionally attractive children, says Miss Clapp.

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: *JESSE H. DOLLAR, Chairman; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.*

SPECIAL NOTICE ABOUT VACATION BIBLE SCHOOLS.

The following textbooks have been selected by the Children's Work Committee of the Southern Convention for use in the Vacation Bible Schools this summer:

Beginners: "The World About Us"—Price 60c.

Primary: "Learning About God"—Price 60c.

Junior: "Worshipping God"—Price 60c.

Junior High or Intermediate Department: "I Find God"—Price 60c.

Please select your teachers and other workers for the school early enough to attend the training school for Vacation School workers. Textbooks can be bought at the Institutes, or ordered ahead at the Convention Office.

Below are the places and dates of the combined District Vacation Schools and Christian Education Institutes:

North Carolina.

Sunday, April 16—Asheboro Church.

Monday, April 17—Greensboro, First Church.

Tuesday, April 18—Burlington, First Church.

Wednesday, April 19—Reidsville Congregational Christian Church.

Thursday, April 20—First Church, Henderson.

Friday, April 21—Wake Chapel, Fuquay Springs.

Sunday, April 30—Sanford Congregational Christian Church, Sanford.

Eastern Virginia.

Tuesday, April 25—Rosemont Congregational Christian Church, Norfolk District.

Wednesday, April 26—Suffolk Congregational Christian Church, Suffolk District.

Thursday, April 27—Waverly Congregational Christian Church, Waverly District.

The meetings will be held from 3:00 to 5:30 in the afternoons and from 7:30 to 9:30 each night. Arrangements for supper will be announced later.

Miss Grace Storms, Boston, Mass., of the Division of Christian Educa-

tion, will be guest speaker and leader at each of these meetings. Others teaching the Vacation School texts will be Mrs. Wm. J. Andes, Mrs. W. E. Wisseman, Miss Dorothy Foltz, Miss Julia Woodson, Mrs. Carl Wallace, Mrs. W. B. Williams, Mrs. E. H. Stevenson and Miss Pattie Lee Coghill.

For further information about the institutes write to Mrs. W. J. Andes, Chairman, Children's Work Committee, 637 Sunset Drive, Winston-Salem or to Miss Coghill, Educational Secretary, at Elon College.

Places and dates of Institutes in the Valley of Virginia Conference will be announced later.

*PATTIE LEE COGHILL,
Educational Secretary.*

TENTATIVE PROGRAM. EASTERN VIRGINIA LAYMEN'S FELLOWSHIP RALLY.

SUFFOLK CHRISTIAN CHURCH,
SATURDAY, APRIL 15, 1950.

THEME: "Every Man Working in
His Place in His Church."

2:30 Meeting called to order by W. B. Williams, Vice-Chairman, Southern Convention Laymen's Fellowship.

Song Service—Conducted by W. H. Baker; Accompanied by Mill C. Luter.

Devotional Service—H. W. Lee. Welcome.

Roll Call of Churches.

Recognition of Ministers and Guests.

Address—Dr. W. T. Scott, Superintendent, Southern Convention.

Offering.

Special Music—Christian Temple.

3:50 Conferences:

1. Duties of the Deacons—J. Letcher Eley.

2. Duties of the Finance Committee—Dr. H. S. Hardeastle.

3. Duties of the Official Board—L. G. Robinson.

4. Organization in Our Rural Churches—Dr. I. W. Johnson.

(There will be two periods, 30 minutes each, with ten minutes' intermission.)

5:00 Reassemble.

Song.

General Report and Discussion on Conferences—Conducted by Dr. Scott.

5:30 Adjournment of Afternoon Session.

6:00 Laymen's Banquet.

Toastmaster—Mills E. Godwin, Jr.

Speaker—Walter A. Graham, Pembroke, Kentucky, National Director of the Congregational Christian Laymen's Fellowship.

8:00 Closing Moments.

W. N. C. YOUTH RALLY.

(Continued from page 6.)

ing Dr. Truitt because of his work with young people. Timothy Chang, a Chinese student at Duke, Pattie Lee Coghill, and many other outstanding people of our Conference will take part on the program. There will be several quartets, trios and duets to take part during the sing. To climax the program a play entitled "Answered Prayer" will be given by one of the groups of young people. If you miss the good time that is planned for you, I can truthfully say that you will be sorry.

Our last Rally was held at Seagrove Church in January, and was the best attended of any Rally ever held in our Conference. About 300 young people filled the Seagrove Church. The following churches were represented: Asheboro, Hank's Chapel, Liberty, High Point, Union Grove, Seagrove, Shady Grove, Pleasant Ridge, Pleasant Union, Sophia, Flint Hill (R), Albemarle and Needham's Grove. The Eastern North Carolina and the North Carolina and Virginia Conferences were represented also. We wish to extend a welcome invitation to those churches and to any others regardless of what conference you may be in to attend our next Rally.

THE CHRISTIAN SUN is one of our main sources of letting our young people know about the rallies. After you read this please tell the young people of your church about it. Many of them would appreciate it if you would bring them to the Rally. Everyone is invited, so bring your Sunday school along and let's all have a good time together.

*BILL SIMMONS,
President, W.N.C.C.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

AMOS ATTACKS SOCIAL INJUSTICE. (TEMPERANCE.)

LESSON IV—APRIL 23, 1950.

MEMORY SELECTION: *Hate the evil, love the good, and establish justice in the land.*—Amos 5:15.

LESSON: Amos 4:1-2; 6:1-6; 8:4-7.

DEVOTIONAL READING: Jeremiah 18:1-8.

By Way of Background.

As was stated in last week's *Notes* appearances were deceiving in Israel in Amos's day. To all external appearances Israel was prosperous and peaceful. But there were many social evils and much social injustice, and the nation was in great danger. And all the more so because the leaders did not see the danger. During the time of Amos the powerful nobles and richer classes had moved into the cities which had taken the place of many villages. The middle classes had not fared so well, for largely as a result of wars which ravaged the country again and again, they had been reduced to what was virtual serfdom. They had borrowed from the rich folks at exorbitant rates of interest, and unable to pay, their land had been mortgaged, and eventually they had lost both their lands and their freedom. If they went to law they got no satisfaction for the courts were dominated by the very people to whom they were in debt, and invariably they got only injustice. On the other hand, with their great wealth the rulers and nobles had given themselves over to luxurious living and display, and this in turn had made them insensible to the sufferings of the poor who were the victims of their greed and their injustice. Here then, at the top were wealthy, powerful, unscrupulous, unfeeling people, with a stranglehold on special privileges, while at the bottom was the mass of people, sad, sodden, and crushed by their lot in life. One ought to understand at least a little of this background in order to understand the message of Amos and the other eighth century prophets.

Amos "Tells the Women Off."

In today's lesson, Amos levels his guns at three classes. First of all the wealthy women draw his fire. "Billy" Sunday must have read Amos' picturesque and pungent style. At any

rate Amos refers to these women as "the kine of Bashan." The kine of Bashan were fat, sleek cows. It was pretty plain talk, and one may be sure that these well-fed, well-clothed sisters of luxury did not take kindly to such plain, pungent speech. But Amos knew the disturbing and destructive power of women with the wrong ideals. He knew how men and society had been corrupted by luxury-loving, high-living, pleasure-seeking females. These women saying to their lords, "Bring and let us drink" (or feast as another translation has it). Life for them was one grand grab-bag, one round of pleasure after another, one constant search for some new thrill. They kept their husbands or some other woman's husband on the go to furnish the wherewithal to sling these big parties. It took money, lots of money and the men folks had to get the money, get it, no matter how they got it. If they had to "oppress the poor, and crush the needy" what difference did it make? They were just "poor white trash" anyway. Many a man has been driven in desperation to resort to all kinds of shady and sinful practices in order to satisfy the whims of a luxury-loving, socially-ambitious, pleasure-crazed wife or woman. Come to think of it the ideals of the women of a country are very important. It might be said that a nation rises or falls with its women. And Amos told these "kine of Bashan" that a day of reckoning was coming. As was often the case with captives in those days, they would be led away with hooks through their lips or noses. God is not mocked.

*Amos "Tells Off" the Leaders
Of the Nation.*

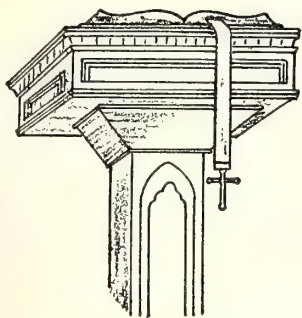
Amos then opens fire on the leaders of the nation. Here they were a group of men, living at ease in Zion, building lovely summer homes in the mountains, furnishing them with every conceivable kind of luxurious appointments, including beds of ivory, eating only the lambs and the calves, inventing new instruments of music, slinging all kinds of wild parties, and going to such excesses in drinking that they used bowls instead of regular wine glasses. They anointed themselves with fine-smelling oils, and ate, drank and were merry. Alas they "were not grieved for the affliction of

Joseph." Their wealth and their way of life, as is so often the case, had made them careless and callous concerning the fortunes and fate of their fellowmen. There was no concern and no compassion in their hearts for their fellowmen, most of them their own victims. That is one danger of riches—the danger that they will make men careless and callous of others. It is no sin to be rich, but it is a sin to use one's riches selfishly. Jesus emphasized that in the unforgettable story he told about Lazarus and the poor beggar that lay at his door. And He put it in even more dramatic fashion in the parable of the judgment of the nations . . . inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me; depart from me ye workers of iniquity. A nation is safe only as the "haves" share generously with the "have nots," only as all men are bound together in a "fellowship of those who care."

*Amos Also "Tells Off" the
Business Men.*

Amos has something to say to the business men of the day. And he says it in a straightforward way without pulling any of his punches. Here were men who had started out to get money, and they had ended up by their money getting them. They gave short weight, and demanded overpayment. They foreclosed mortgages, and took unlawful collateral. They even sold the "refuse of the wheat" which should not have been marketed at all, and they sold it at a big price. They were very scrupulous (?). They did not do business on the Sabbath or during the feasts. But they might well have been doing it, for all the time they were wondering when these holy days would be over, and worrying because they broke into their unlawful gains. He who knew what was in man, and who spake as never man spake before (or since), was constantly warning men against the danger of money or material things. It is not only hard, it is impossible for a man to serve God and mammon. Covetousness is almost an unnamed sin among men but it is one of the most prevalent. In our modern world we worship at the shrine of material things. In many areas of business life profit is the dominant thing. Men put gold before God, profit before personality, possessions before personal integrity. As one writer of another century put it, "Ill fares the land to hastening ills a prey, where wealth accumulates and men decay."

(Based on lesson copyrighted by International Council of Religious Education.)



THE SEARCH FOR GOD.

A Vesper Sermon

By REV. JOHN F. C. GREEN, D. D.,
McKeesport, Pennsylvania.

"O, that I knew where I might find him . . . Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him."—Job 23:3, 8, 9.

"Oh, that my words were now written! Oh, that they were inscribed in a book! That with an iron pen and lead they were graven in the rock forever! But as for me, I know that my Redeemer liveth, and that at last he will stand up upon the earth: and after my skin, even this body is destroyed, then without my flesh shall I see God; Whom I, even I, shall see upon my side, and my eyes shall behold, and not as a stranger."—Job 19:23-27.

Job of the Old Testament, is an heroic, faithful figure. He faces the riddle of life and death and does not flinch from that which he beholds. "Behold," he says, "he will slay me; I have no hope: but I will maintain my way before him." That is the glory of the Old Covenant, and that of this spiritual interpreter of deep faith, that man, despite the riddle of life; despite the worst that the world can do to him, still believes, yet continues to draw his strength from the depths of the mystery of God.

A person, successful as the world counts success, writes that she has attained to the good life, because she has a large income and can maintain herself in comfort. But what when the winds blow and the storms beat upon her house, as surely, they will do, soon or late! What then? Will the memory of a large financial income look to her as a good life?

Men have ever sought God; ever they have searched for the riddle of life. Always they will do so, because

they must. But they make many—alas—too many!—unworthy judgments. Either they become skeptical, or cynical: "There is no God." And, mayhap—"All that I am and that I possess, has been earned by the labor of my hands, by the intellect of my mind; by the strength of my will." But that is a lie, most base, because it deceives him that makes it. What part did chance play? Or family connections? Or fortunate position; the right place at the right time? Or a body and mind responsive and equal to the occasion. Did that self-satisfied person create his own body, his own mind? Or, on the other hand, there may be resignation, or even despair. And on that route there can encroach a cold fear of the morrow; that tomorrow which is unescapable? Christianity—at its best—trains for the return of the soul to its true home; so that the translation is neither in surprise nor in defeat. Even the Church has spoken of the Church Triumphant: that Home of the Souls, where in speedy turn all must find their place. And the saints and seers have rejoiced in the vision of the White Throne of the Lamb, at the feet of God.

Job searched all over his world for the answer but could not find it anywhere. His friends, in cold and barren moralism, would have him believe that his misfortune was caused by his own wickedness. But then: had not his earlier good fortune been due—under that judgment—to his saintliness? And does God reward spiritual merit in the coin of the realm, in the treasures of life: health, happiness, long days, large and happy families; recognition and mundane honor? Or can it be that the best may suffer most; causing Jeremiah to cry out: "Why do the wicked prosper?"

As the drama concludes, God comes to reveal himself to Job and his friends, and chiding the friends for their base materialism in the spiritual world returns to Job his worldly possessions, wealth, health and family.

But not always does God so work. He is the hidden God, whom none can see and know or hold, except through faith, on earth.

And ever here have been, and about us there are, those who have lived the victorious life of faith: those who have borne their burdens, sometimes grievous ones; who have passed into the valley of the shadows, with hearts courageous, because believing. They are our saints who guide us and make us brave, when we follow them; as they followed the Way of Life walked, in the Passion, by the Master.

"I know," says Job, "that my Redeemer liveth, and that at the last he will stand upon the earth . . . and shall behold, and not as a stranger."

In the supreme faith, the search for God has its reward of the "Good Life," in this world, for the World Everlasting. Amen.

Picture of the Month . . .

"NO SAD SONGS FOR ME."

This is the gripping drama of a woman who masters one of life's greatest problems—how to meet life and death with equal poise. Handled with delicacy, good taste and integrity, "No Sad Songs for Me" (Columbia) is one of those heart-warming films which occasionally come along to instruct and inspire the spirit as well as entertain the mind and move the emotions.

We meet a normal American family living happily together as people who love and trust one another, taking everything which comes along with a "togetherness" that is the stamp of strong life, sharing in the life of a congenial community.

Then disaster, in the form of illness, strikes. Mary, the mother, discovers from the family doctor that her lease on life cannot be a long one. Motivated by her great affection, she keeps the truth from them, sparing her husband sorrow and preparing her daughter to be reliant by imparting to her a feeling of life's beautiful continuity, no matter what happens.

Some may think there is not in the film a sufficiently outspoken expression of spiritual and Christian approach to the situation, but we feel it is strongly implied. When Mary learns of her husband's friendship with a lonely young woman—a relation he relinquishes when he recognizes its danger—she realizes the girl is a nice person and becomes her friend. These situations might have been overdramatized; instead, romance, drama and happiness are well blended and, above all, naturalness prevails. The film is realistic, impressive, intelligent. Margaret Sullivan is superb in her role as a wife and mother; most American women will want to identify themselves with her.

There are flaws such as the New Year's Eve scene where champagne is served. There are better ways of entering the New Year. But on the whole, the film is a good step in the right direction toward depicting decent and courageous living.—*Protestant Motion Picture Council.*

The Orphanage

DEAR FRIENDS:

Thank you, thank you! Our report speaks for itself this week. Our girls and boys will have something new for Easter. They are very pleased with so many gifts of clothing and money for clothing. It has been a very busy week for all of us here at the Orphanage. Whether you carry many or few children into the city to select clothes you have a job. I am learning all the time. It is fun, and although bed-time finds one tired, tomorrow is a fresh new day.

Our first presentation of a children's program prepared for spring and early summer will be booked for April 16. Would you like to have us come to your Sunday school or church? Write us your wishes.

Easter Sunday morning will see a sunrise service put on by the young people of the Elon Community Church on the orphanage campus. Many of you know on what a beautiful eminence our campus is planned. How beautiful the sunrise is here across our green fields of growing grain. (Yes, I have seen the sunrise here!) The campus is being cleaned up and mown, and it really is becoming more and more beautiful, thanks to Messrs. Wagoner, Hilliard and the boys. How lovely it will be to have our community gathered on our hill to sing at sunrise on Easter morning joyous praises to our risen Lord. All of us here and there and everywhere owe Him so much let us serve Him better and better.

Humbly and gratefully I thank you for this report.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mebane Christian Church: Easter package for Jean West.
Mr. B. C. Haskett, Norfolk, Va.: Easter package for Yvonne Hutchens.
Mrs. Paul Powell, Ruffin, N. C.: Easter package for Virginia and Brother.
Jean Briggs, Norfolk, Va.: Easter package for Billy Whitt.
Mrs. Wayne Cole, Picher, Okla.: Easter package for Annie Ridge.
Miss Gertrude Herring, Richmond, Va.: Easter package for Jackie Wilkins.
W. F. Drinkard, Charlotte, N. C.: Easter package for Jackie Wilkins.
Southern Pines Miss. Soc.: Easter package for Billy West.
Henderson Missionary Society: Easter package for Gerald Hughes.
Ingram Christian Church: Easter clothing.

Henderson Missionary Society: Easter package for Delores Hutchens.
Mrs. W. B. Truitt, Greensboro, N. C.: Easter package for Helen Watkins.
Morning Star Class (Norfolk Second: Easter package for Bobby and Billy Burgess.
Mrs. W. H. Middleton, Richmond, Va.: Easter package for Richard Bridges.
Miss Effie Lowe, Greensboro, N. C.: Easter package for Audrey Ridge.
Mrs. H. M. Gilbert, Norfolk, Va.: Easter package for Clementine Bridges.
Mrs. H. M. Gilbert, Norfolk, Va.: Easter package for Doris Ward.
Wake Chapel Miss. Soc. Fuquay Springs, N. C.: Easter package for Betty Proctor.
Dorcas Twiddy Bible Class (Christian Temple): Easter package for Betty Leigh.
Young Adult Class (Christian Temple): Easter package for Billy Whitt.
Mrs. T. W. Knight, Norfolk, Va.: Easter package for Doris Ward.
Mrs. E. M. Albright, Norfolk, Va.: Easter package for Betty Leigh.
Mrs. C. M. Hanbury, Norfolk, Va.: Easter package for Nancy and Helen Watkins.
Mr. & Mrs. G. P. Legerides, Norfolk, Va.: Easter package for Angeline Haith.
The Huber Class, S. Norfolk Church: Easter package for Jackie Wilkins.
The Hollands, S. Norfolk, Va.: Easter package for Jackie Wilkins.
Mrs. W. J. Wright, Norfolk, Va.: Easter package for Norman Simmons.
Damacus Miss. Soc., Sunbury, N. C.: Easter package for Raymond Harvell.
Haw River S. S. Class: Easter package for Lewis Simpson.
Cypress Chapel Miss. Soc.: Easter package for Betty J. Rowland.
Mrs. J. A. Williams, Franklin, Va.: Easter clothing.
Henderson Christian Church: Easter clothing.
Greensboro Christian Church: Easter clothing.
Waverly Christian Church: Easter clothing.
Damacus Christian Church: Easter clothing.
Leaksville Christian Church, Luray, Va.: Easter clothing.
Pleasant Grove Christian Church, Halifax, Va.: Easter clothing.
Shiloh Christian Church, Ramseur, N. C.: Easter clothing.
Pleasant Ridge Christian Church, Ramseur N. C.: Easter clothing.
Mrs. Vance Dorsett, Randleman, N. C.: Easter clothing.
Mt. Carmel Missionary Society, Walters, Va.: Easter clothing.
Miss Eva Dowdy, Bear Creek, N. C.: Easter clothing.
Mrs. W. W. Sellars, Burlington, N. C.: Easter clothing.
Mrs. Sallie McKangham, Greensboro, N. C.: Easter clothing.

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REPORT FOR APRIL 13, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$3,779.82
Eastern N. C. Conference:	
Auburn S. S.	\$ 26.98
Catawba Springs	35.50
Chapel Hill	4.00
New Elam S. S.	13.16
Oak Level	2.00
Pleasant Union	55.34
	136.98
N. C. & Va. Conference:	
Pleasant Grove S. S.	24.38

Eastern Va. Conference:	
Norfolk: Rosemont	\$ 55.00
Spring Hill	6.53
	61.53
Western N. C. Conference:	
Pleasant Cross	\$ 6.88
Providence Chapel	2.01
Ramseur S. S.	24.58
Shiloh	19.37
	52.84
Valley Va. Conference:	
Linville	16.59
Alabama Conference:	
Pisgah	\$ 5.00
Roanoke	3.68
	8.68
Georgia Conference:	
Columbus S. S.	\$ 25.00
Vanceville S. S.	2.00
	27.00
Total this week from churches	\$ 328.02*
Total this year from churches	\$4,107.84

*Includes \$.02 error in addition in report of April 6th.

Special Offerings.

Amount brought forward	\$ 3,997.91
Mr. C. H. Darden, Memorial for Mr. Jack C. West, Jr.	\$ 7.50
Mrs. W. C. Goley, memorial for Mrs. Casper Jones	5.00
Cash	10.00
A. A. A. Program	171.30
Special gifts.	769.28
National Bank	27.00
Duke Endowment	2,585.63
Gifts for Easter clothes, etc.:	
Woman's Council of Congregational Christian Temple	\$ 25.00
Mrs. A. M. Johnson	5.00
Morning Star Class of Norfolk Second Church, Bobby & Billy B.	12.00
Mrs. Carrie Fields and S. S. Class, Reidsville Church for C. Williams	10.00
Annie Smith Class, Newport News Church for Faye Watkins	10.00
Mrs. W. H. Middleton, for Richard B.	5.00
Class No. 14 Reidsville Church, for C. Wms. ..	10.00
Mrs. J. C. Wilkins and Class, Haw River Church, for Lewis Simpson	5.00
Damacus M. S., for Raymond Harvell	10.00
Progressive Bible Class, Newport News Church	10.00
Mrs. Anna Lee Johnson .	5.00
Heart Sisters Soc., Randleman Church	10.30
Longs Chapel Missionary Society	15.00
Sr. Class, Berea Church .	3.25
Johnson's Grove M. S., for Betty L.	3.75
	\$ 3,715.01

Total this year from Special Offerings	\$ 7,712.92
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Grand total for the week ..	\$ 4,043.03
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Grand total for the year ...	\$11,820.76
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THE NEW DAY IN MISSIONS.

(Continued from page 5.)

being of the United States. The United Nations, the Specialized Agencies such as the Food and Agriculture Organization, and the World Bank, the European Recovery Program and the Point Four Program bear testimony to the fact that the world is one, that peace is indivisible.

The distinction between the "Christian" world and the "pagan" world has all but disappeared. Who today will dare say what nation is "Christian" and what nation is "pagan." It is in so-called Christian lands where experiments are going forward in the making of a hydrogen bomb capable of destroying humans on an unprecedented scale. If this race in arms which threatens whole cities with destruction and whole populations with death by burning and strangulation, if this be one of the characteristics of our so-called Christian civilization, may God have mercy on our souls!

In the United States one marriage out of every three comes to grief. News of earth-shaking importance is crowded off the front page of our newspapers to announce the birth of a movie star's son born out of wedlock. This sex exhibitionism is a symptom of the moral decay of the West. The fact of the matter is that secularism, which is only a "high falutin'" word for paganism, is everywhere prevalent. Christians of today, as in the early centuries, are a minority in the midst of a pagan world.

* * *

Dr. Van Kirk speaking during the Midwinter Meetings stated that in his opinion the next 50 years would see the development of a more comprehensive missionary strategy with the missionary of tomorrow, even more than in the past and in the present, "concerned with life and living conditions, labor relations, housing, health standards, the price of rice, improved methods of agriculture, racial justice and political freedom."

As a preview of this new missionary strategy, Dr. Van Kirk cited the work of several present-day missionaries who exemplify it, namely: Dr. Albert Schweitzer; Dr. Frank C. Laubach, Christian literacy expert; and Michael Scott, Anglican churchman in South Africa. "Albert Schweitzer, Frank Laubach and Michael Scott, each operating in his own way has identified the gospel of Jesus with life. . . ."

EASTERN VIRGINIA RALLY.

(Continued from page 9.)

B. Jarvis sang "Fear Ye Not" with rich spiritual insight.

Dr. Paul Reynolds proved to be an extremely interesting speaker.

The home is the best teacher, and the church has the best training, he said, and home, church and school working together can deepen the resources to meet the needs of children.

Mothers should give up the less important outside activities, he said, and spend more time in developing the character, moulding the minds and developing more healthy bodies. Mothers, he said, are prone to shift their responsibilities to others. He said they send their children to "play school" at an early age and leave all of the religious training to the Sunday school instead of giving the child spiritual training themselves. They send their sons and daughters to the Scout organizations for training which they themselves should administer, he added.

In discussing broken homes and delinquent children, the speaker listed four causes: transition of the family; "population on wheels"; independence of women, and the pressure of industry.

During the past 50 years, more country families have moved to the city than ever before in history, he said. This adjustment is hard on the families because the living conditions are different. In the country, he said, one has space and freedom, whereas in the city one gets a "closed up" feeling to which it is hard to get adjusted.

More than 56 per cent of the country's population moves every year, he said. This causes insecurity in the family and affects the lives of the children, for they never feel family security.

Never in the history of the world has woman had more independence, he said, but women are seeking careers rather than giving their time to their children.

A father should never have to work on Sundays, said Dr. Reynolds. His hours should be arranged so he can spend more time with his family, especially his sons. Fathers often never see their children long enough to get acquainted with them, he said. They should spend more time with their sons, he urged, and not leave the entire training up to the mother.

The speaker offered another solution to inadequate family life. He stated that 600 colleges in America offer courses in family life. Our

children should take these courses whenever possible, he said.

In closing he said that to make a happy home and happier children there should be plenty of old-fashioned love and kindness.

Our greatest disappointment was that Mrs. Russell T. Bradford, superintendent of Spiritual Life of the Woman's Convention, was unable to conduct the afternoon meditation and consecration service, being detained because of a funeral in her church at the same hour. However, Mrs. W. B. Williams conducted this service with great reverence. She was assisted by Mrs. J. E. Neese, Mrs. W. L. Wood, Mrs. G. S. Tyree, Mrs. T. Hayes Holland, Mrs. A. B. Jarvis, Mrs. William T. Harrell and Mrs. Roy Gordon. The soloist being Mrs. L. W. Vaughan and the pianist Mrs. W. B. Simpson.

Ministers of our Conference appearing on the program were Dr. Jessee H. Dollar, Rev. W. Millard Stevens, Dr. H. S. Hardecastle and Rev. Ellis Clarke.

The women of the Woman's Auxiliary of the host church did an excellent job of serving 369 guests a most delicious meal. We are grateful to them and Dr. Hardecastle, host pastor, for their gracious hospitality.

MRS. WM. T. HARRELL, *Pres.*,
E. Va. Woman's Conference.

PROVIDENCE WOMEN AT GRAHAM.

The Lura Montgomery Missionary Circle of Providence Church in Graham decided to have a bazaar to build up the treasury and made over \$100.

On February 24, we held two World Day of Prayer services in the Presbyterian Church, cooperating with other denominations. The night service was conducted by the pastor of the host church, assisted by two pastors of other churches. Mrs. O. L. Stuckey introduced our own Timothy Chang who spoke to the group and showed slides taken recently in Shao-wu. Timothy made a big hit with Graham churches. They all love him. The offerings to the United Council totaled \$54.24. The five church women's groups each gave Timothy \$5.00 and he is sending it to his family. We commend him for his love, loyalty and thoughtfulness and are glad to help him help his people.

The circle has undertaken the task of enrolling all the new babies in the Cradle Roll. There are sixteen families with new babies to be visited. Our attendance and interest are increasing with each meeting.

MRS. O. J. STUCKEY, *Secretary.*

Council Aims for a Million New Japanese Christians

After hearing the reports from the East Asian Christian Conference held in Bangkok, Thailand, December 4-11, the Hakone Conference of the National Christian Council of Japan has set in motion an evangelistic drive to gain one million new Japanese Christians.

"Being conscious that we are now in a situation similar to the Apostolic Age," the Council, meeting February 1-2, moved to establish a research commission on methods of evangelism, to strengthen the laymen's evangelistic movement, to organize local branches of the Council and to endorse the expanded program of the Youth Conference. Excerpts from the Council's resolution follow:

1. Being conscious that we are now in a situation similar to the Apostolic Age, we are determined to press forward in the proclamation of the Gospel, clerical and laity rising up together as witnesses, under the guidance of the Holy Spirit, and we shall set as our goal the increase of the number of Christians to one million.

2. Realizing anew the important role of Christian education in the field of evangelism and desiring to see the principles of religious education permeate the Christian schools, we determined to establish a closer cooperative relationship between the churches and schools.

3. Feeling a deep responsibility for the past sins of our nation against the nations in East Asia, we pledge ourselves to be of any service to them in any possible way, humiliating ourselves before God and man.

4. We desire to establish a closer fellowship and cooperation with the National Christian Councils in Eastern Asia to share our responsibility in the world ecumenical movement.

5. Confronting the present world crisis, we are greatly concerned over the position of our country, which is striving to rebuild its structure on the principles of peace and goodwill and we wish to offer our prayers and efforts toward the firm establishment of the peace of the world, according to the teachings of the Prince of Peace.

6. We desire to see all the Christian forces of the country mobilized for the realization of the above-mentioned goals, and wish to strengthen the organization of the National Christian Council and thus develop a strategy for united cooperation.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, APRIL 20, 1950

NUMBER 16

Getting Ready for Church

HOW long does it take to get ready for church? Don't answer that until you stop to think about what is included in getting ready. There's more to it than brushing your coat or putting on your hat. The important thing is coming to church with a mind ready to receive truth, and a heart ready to respond with thanksgiving.

It is not easy to reach your pew on Sunday with an undisturbed mind. Any mother who can get breakfast for her family, make sure her husband has a clean shirt, dress the children and keep them from getting dirty before they get to church, and who yet can have a mind serene enough to benefit by worship has much of the stuff of sainthood. Not every man knows how to clear the top of his mental desk and put away in the drawers the vivid thoughts which business problems produce.

Being up late on Saturday night spoils many a Sunday morning. Drowsy eyes, listless spirits, and unresponsive attitudes indicate late hours. It is difficult to be interested in worship when we are physically weary. It is hard to be alert when we are tired out. The best of worship will be dull to wilted senses. A good sermon needs a good sleep—but not at church.

A member of one church council remarked, "My family rarely stays out late on Saturday night. We try to come to church on Sunday morning fresh and wide awake." It can be understood therefore why he was getting something good out of his attendance.

Folks think of a certain woman as a saintly soul. But if you talk with her you will find that she is just a common-sense Christian. She knows that if she is to find the worship at church worth while, she must have made a start at it before she leaves home. "What I do," she said, "is to read the Gospel and Epistle for the Day and think a little about them before I go to church. When I do that, I find that the service and the sermon add to the thoughts I have. It seems to me that ideas love company, and the ideas I get from the service must find some companions already in my mind; otherwise they don't stay with me."

In our movie-minded age many people expect to be mere spectators at church, just as they are in the theatre. They have no thought of taking any active part in the program, and therefore they make no preparation for it. To their way of thinking the whole burden for producing a stirring experience of worship rests on the pastor.

But Protestant worship at its core is a congregational activity. It is what the people do. Their pastor is their leader, not their entertainer. They come to church to hear the Word and to respond to it with prayer and praise.

Therefore when Protestants truly understand what worship is, they expect to take part in it. They prepare themselves to do their part. Their mental motors are already running when they enter the church. They come expecting the presence of God. They are prepared to think of His loving kindness in the midst of His temple. With such preparation they are likely to find, as John Wesley did, that their hearts are "strangely warmed."

—THE LUTHERAN.

News Flashes

Miss Margaret Abbot and Edgar S. W. Dameron, Jr., were married Sunday afternoon in our Henderson Church. Rev. J. Frank Apple officiated.

Miss Gladys Atkins and Mr. Bernice Flint Turner were married on April 8 at Mt. Zion Christian Church. Rev. W. W. Snyder performed the ceremony.

Rev. Henry E. Robinson and Rev. G. O. Lankford conducted funeral services on Wednesday of last week for Joseph Holman Freeland, former mayor of Burlington.

The Department of Evangelism of the Federal Council of Churches met in New York City last week. Dr. R. C. Helfenstein of Richmond, who is a member, attended.

Supt. John G. Truitt conducted the devotionals at the April meeting of the Elon P. T. A. Mr. R. L. Wooten, director of instruction in Alamance County, was the guest speaker.

The spring meeting of the Southern Synod of the Evangelical and Reformed Church is being held this week, April 18-20, at the Hebron Church, near Winston-Salem, N. C.

Dr. H. S. Harcastle reviewed *Missions at the Grass Roots* Wednesday evening for the Rosemont Missionary Society. Mrs. J. A. Herrington presided and Mrs. H. G. Council, Jr., gave the devotionals.

The Rev. and Mrs. Stanley Carne are now in St. Petersburg, Florida, where they will be for ten days. The Rev. Mr. Carne's pulpit at First Christian Church, Portsmouth, was filled Sunday by the Rev. George Poole, who has now largely recovered from the severe injuries he suffered in an airplane crash in South America.

Miss Rachel Rosenberger's engagement to the Rev. Frederick B. Eutsler is announced by her parents, Mr. and Mrs. Homer A. Rosenberger of Cedar Falls, Iowa. Miss Rosenberger is a member of the faculty in the department of music at Meredith College. The wedding will take place June 7, at 5:00 p. m., in the United Church of

Raleigh, of which Mr. Eutsler is the minister.

First Church, Burlington, has issued an attractive and comprehensive program, setting forth the activities and goals of its several organizations. Mr. E. N. Pierce, chairman of the official board, states: "It is the firm opinion of the officers of the church that a comprehensive program coupled with an informed and devout people is the most effective instrument by which to realize the purposes of Christ's Kingdom." Rev. Henry E. Robinson is the pastor.

DR. SCOTFORD TOURS THE CONVENTION.

A visit by John R. Scotford is an event in the life of a church. Many of our churches turn to Dr. Scotford for counsel in building and renovation. Fortunately, in addition to his duties as editor of *Advance*, he is able to take many churches in his stride.

John Scotford began building his backlog of information on church architecture as a result of an interest in photography. A minister with an interest in journalism, he bought a camera and spent several years in free-lance writing. In eighteen years doing publicity work for the denomination, he gradually shifted the camera from home missions to church architecture. This has been one of the distinctive features of *Advance* under his editorship. His publication received honorable mention at the meeting of the Associated Church Press.

"Form follows function" is Dr. Scotford's dictum. The form of a church, he insists, should proclaim its function in unmistakable fashion.

Another typical Scotford emphasis is this: "A church should proclaim its purpose through the use of a very few symbols featured in a dramatic fashion. If this is done effectively there is no need of repeating ecclesiastical motifs all over the building. One strong impression is worth a multitude of weaker ones."

Protestantism should utilize the eyes as well as the ears of their worshippers, Dr. Scotford feels. He concludes: "A church is truly a church when it has a message for the eyes of the congregation; other accessories are incidental." R. L. H.

EASTERN VIRGINIA LAYMEN MEET IN SUFFOLK.

The Eastern Virginia Layman's Fellowship met at the Suffolk Christian Church Saturday, April 15. The

meeting was attended by well over one hundred laymen, thirty-three churches being either represented by laymen or their pastor as follows: Antioch, Burton's Grove, Eure, Holy Neck, Liberty Spring, First (Norfolk), Shelton Memorial, Suffolk, Windsor, Barrett's, Centerville, Mt. Carmel, Franklin, Hopewell, Rosemont (Norfolk), Richmond, Union (Southampton), Berea (Nansemond), Cypress Chapel, Berea (G. B.), Isle of Wight, Newport News, Oakland, South Norfolk, Wakefield, Bethlehem (Nansemond), Dendron, Holland, Johnson's Grove, Christian Temple (Norfolk), First (Portsmouth), Waverly and Spring Hill.

Beginning at 2:30 p. m. with W. B. Williams, vice-president of the Southern Convention Fellowship, presiding, the meeting centered its thoughts around the theme, "Every Man Working in His Place in His Church." An inspirational song service was conducted by W. H. Baker, director, with Mills C. Luther as pianist. The Devotional Service was conducted by H. W. Lee of Portsmouth followed by a solo by Mr. H. L. Collette and a quartet from Rosemont. An address on Workmen was given by John Ramsey of Suffolk. Superintendent Scott presented a Layman's Hand Book, prepared by the Southern Convention Office and the Convention Fellowship. Special music was rendered by J. E. Gibson of Christian Temple.

Four conference groups were directed as follows: Duties of Deacons, in charge of J. Letcher Eley of Franklin; Duties of the Finance Committee, conducted by H. S. Harcastle; Duties of the Official Board, conducted by L. G. Robinson of Christian Temple; Organization in Our Rural Churches conducted by Dr. I. W. Johnson. These conferences brought brief findings to the entire group and proved to be very profitable.

Officers were elected as follows: Chairman, Mills E. Godwin, Jr., Oakland Church; Vice-Chairman, W. B. Williams; Secretary and Treasurer, L. G. Robinson, Christian Temple.

A delicious banquet was served to the Laymen by the women of the Suffolk Church. Mills E. Godwin was the toastmaster. Following an informal sing, Walter A. Graham, National Director of Congregational Christian Laymen, delivered an address.

It was decided to hold the next meeting on a Sunday afternoon and evening and great enthusiasm was expressed for the continuation of this development of our church life.

W. T. S.

HENDERSON.

Another Easter has come and gone. Easter Sunday this year was a great day for us here in the Henderson Church. The Sunday school attendance was the highest of all time, about fifty more than last Easter. The church attendance, too, was extra good. The sanctuary was filled to capacity with members and friends of the church. The choir rendered a beautiful and an inspiring anthem, "Christ Is Risen!" The minister spoke on the topic, "Why the Master Appeared to Mary Magdalene First." Four members were received into the church at the close of the message.

It was a great joy to have some old time friends from Burlington in the service and in the parsonage. The mother and grandmother in the group was the mother of a Christian home into which many of us ministerial students went while in school at Elon College. This home was a real "preacher's home." The memory of it is a benediction to us.

All phases of the work here seem to be making progress. The outlook is bright. God be praised.

J. FRANK APPLE,
Pastor.

WINCHESTER.

The 27th continuous annual Easter Sunrise Service was held in the Winchester Church, Sunday morning at 6:00 o'clock. The morning worship was conducted at 11:00 a. m.

Rev. Robert A. Whitten, pastor, reports that twelve new members were received into membership of the church on Palm Sunday and on Easter—nine on profession of faith and three by letter. Four babies were consecrated Easter Sunday morning.

The two-week revival campaign—March 19-April 2—was well attended. A total of 2,805 people were in attendance at the 16 services held. Many souls professed faith in Christ and pledged themselves to live a Christian life. Many church members rededicated their lives to Christian service. The church looks forward with renewed zeal to her task of Kingdom building.

ROBT. A. WHITTEN,
Pastor.

REPORT FROM REIDSVILLE.

Easter Sunday was a red letter day at the Congregational Christian Church of Reidsville. It was a red letter day in more ways than one and when the day was over every one who had had a part in the day felt that their efforts were well spent, for the

community, for the church and for God's kingdom.

Maundy Thursday evening the last supper was celebrated in a church beautiful in candle light.

Friday afternoon just at the twilight hour our new chimes pronounced God's benediction over the entire city. These chimes were installed Friday morning at a cost of over \$2,000. They are Norton chimes and can be played automatically or from the console of the organ, and an additional microphone allows readings and prayers to be broadcast from the pulpit. This fine addition to our church was made possible by the many good friends of the entire city, who oversubscribed the necessary fund by almost \$1,000. This campaign for funds was sponsored by the Women's Auxiliary of the church. So many fine re-

(Continued on page 14.)

WANTED—A LITTLE INFORMATION.

The committee for securing homes for delegates to the Southern Convention which will meet at Oakland Christian Church, May 2-4, will appreciate very much, advance information or requests from those who desire over-night accommodations in the homes of the church and community. If you want such accommodations, will you please notify Mr. Mills E. Godwin, Jr., or Rev. H. S. Hardecastle at once.

Oakland Christian Church is about nine and a half miles from Suffolk on Highway No. 10, between Suffolk and Chuckatuck, and about a half-mile from Chuckatuck. Delegates coming down Route 460 will turn off that route at "Elephant Fork" as if they were going to Smithfield or Newport News.

H. S. HARDCASTLE.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

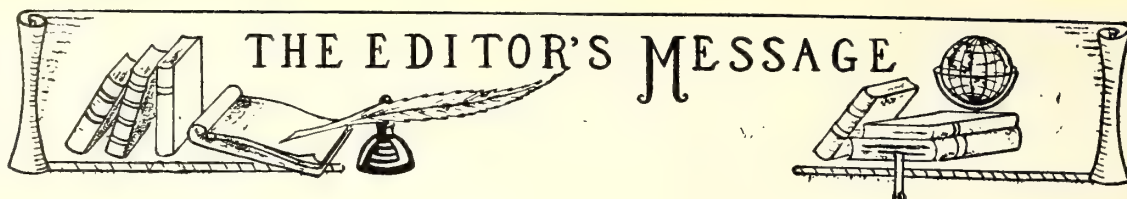
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PROTESTANT EDITORS AT SYRACUSE

It is a good thing for church editors to get together, for theirs is a difficult task and they need every available ounce of inspiration and guidance. Many editors must work in relative isolation and suffer the lack of editorial fellowship. The annual conclave of editors means much to the members and the church press.

The thirty-first annual meeting of the Associated Church Press was held last week in Syracuse, New York. Nearly a hundred people attended the two-day session in Hotel Onondaga. The meeting was held in Syracuse in order to utilize the Syracuse Journalism faculty in the seminars. These seminars, which were arranged by Prof. Roland E. Wolseley, offered practical guidance on news writing, article writing, editorial writing, picture editing, principles of make-up and publishing problems. The chief regret was the inability to attend all seminars. The influence of this meeting should have a silent but perceptible influence in the toning up of Protestant journalism. It was a grand experience to attend such a meeting and enjoy such a fellowship.

RESOLUTIONS

Manifestly a group of editors cannot speak authoritatively for all their readers. They could not, nor would they presume to do so. But editors are in a position to represent their readers rather accurately on basic issues. The Associated Church Press can therefore reflect as well as influence public opinion. Protestant editors have vital contact with a large segment of responsible American citizens. The following resolutions unanimously passed by the A. C. P. should, therefore, have considerable weight.

I. American Embassy to the Vatican

WHEREAS, The Associated Church Press representing the leading Protestant Church papers in the United States has on several occasions in annual meetings expressed its disapproval of the maintenance at the Vatican of a personal representative of the President of the United States with rank of Ambassador, and has urged the recall of Mr. Myron C. Taylor and the termination of the unconstitutional relationship between the United States Government and the Pope which his office has maintained, for ten years; and,

WHEREAS, The resignation of Mr. Myron C. Taylor was recently presented to the President of the United States and has been accepted by him; therefore,

BE IT RESOLVED, That the Associated Church Press in its annual meeting in Syracuse, New York. On April 14, 1950, hereby unanimously expresses its satisfaction to the President of the United States for having accepted Mr. Taylor's resignation, and its profound hope, which is sustained by an unalterable conviction,

that no successor to Mr. Taylor will be appointed, that the office which he has filled since his appointment in 1939 by the late President Franklin D. Roosevelt, will be abolished; and that no steps will now or later be taken by the Department of State toward the constitutional establishment of an American Embassy at the Vatican by the appointment of an Ambassador for confirmation by the Senate.

In our reasoned judgment as Editors of the Protestant Church Press such an Embassy at the Vatican would violate the historic American principle of the separation of church and state; therefore,

BE IT FURTHER RESOLVED, That a copy of this resolution be sent to the President of the United States and the Secretary of State.

II. Freedom of Information

WHEREAS, Freedom of information is essential to the exercise of religious liberty for which the Associated Church Press stands; and,

WHEREAS, Freedom of information and the freedom of the press in acquiring and publishing news and opinions is in jeopardy throughout the world and in our own country because of political tensions and scientific advances; and,

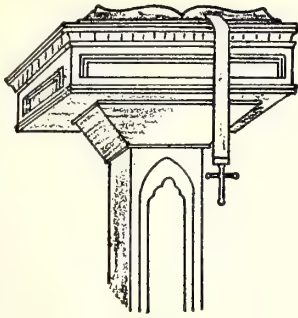
WHEREAS, The United States government has successfully exercised its influence abroad in opposition to censorship; therefore,

BE IT RESOLVED, That the Associated Church Press at its annual meeting in Syracuse, New York, on April 14, 1950, hereby commends the actions of our representatives abroad for their efforts to clear the channels of communication between peoples and urges the legislative, judicial and executive departments of the United States government to reexamine practices which have grown up since the end of the Second World War restricting freedom of information in our own country.

BE IT FURTHER RESOLVED, That we commend the United Nations Commission on Human Rights for its implimentation of international freedom of religion, speech and press.

THE MEASURE OF MISSIONS

Spreading Christianity abroad is sometimes an excuse for not having it at home. A man may cut grafts from his tree till the tree itself has no top left with which to bear fruit. In the end the power of Christian missions will be measured by the zeal of enlightened piety at home, as the circulation of blood at the extremities of the body will depend upon the soundness of the lungs and heart. I do not say that we should not send the gospel abroad; but that there must be more of it at home. We must deepen the wells of salvation or drawing will run them dry.—Henry Ward Beecher.



A CONSCIOUSNESS OF THE DIVINE.

A Sermon

By REV. C. C. THOMAS, Pastor,
First Cong. Christian Church,
Norfolk, Virginia.

"Speak, Lord, for thy servant
heareth."—I Samuel 3:9.

In ancient Israel, God spoke to Moses in a burning bush on the desert. The wandering hosts were led through the wilderness by a "Cloud by day and a pillar of fire by night." The Eternal spoke to Samuel in the quiet of the evening hour after the boy had turned to his couch for the night. Isaiah beheld "The Lord" in a vision when he visited the temple in a time of stress. Gideon received signs with his handful of fleece. Elijah heard a voice in the calm which followed the wind, fire and earthquake. Jesus found such an intimate fellowship with the Divine that he was led to proclaim the Fatherhood of God. Paul's experience on the road to Damascus was so vivid that he was changed, from the narrow fanatic who sought the destruction of the followers of Christ, to the great missionary apostle who carried the message of life to the gentile world.

So, down through the corridors of time even to this day, men have somehow been made aware of the spirit of the Eternal moving to change chaos to order and beauty through their own consciousness and labors. The men of our Hebrew-Christian tradition and the great reformers have been like the very mirrors of God bringing light and hope to sorely troubled man in times of chaos and distress, reaffirming again and again the nearness of Divine light and strength to man.

Yet each succeeding generation seems to find itself in such a state of confusion that there are times when men cry out for some current manifestation of divine guidance which will brighten their darkened paths and succor their suffering. The voices of the past grow dim, crowded into oblivion by the babble of modern life

and the grim necessities forced upon us in the struggle to keep body and soul together in an age when material values are ascendant. We long for a sign that will somehow relate our lives to the Eternal and give them meaning and purpose. Still, in the face of our yearning and confusion, there is no sign. Only the common events of daily living come to us. We go to bed another day and cry out anew for guidance, but still there is no burning bush, no rainbow, no thundering voice from a mountain top to astound us. And our quandry remains to perplex us.

What does it mean? Why, if the Eternal was heard so in the long ago, is He silent now? Why do we have the stories of wonders unfolded to ancient men, if God is going to remain silent today? These are the questions which spring to our lips to confuse us.

I shall not attempt to answer these questions, for I feel that they are not called for. I feel that it is we who need to be questioned rather than any so-called "silence of the divine." If there has been any turning away between God and man, it has been man who has turned his face and not the Divine. If the scriptures have any meaning at all for us today, it is certainly in their peculiar insistence that man can develop a consciousness of divinity that will give him strength and guidance.

I.

The first and foremost comes in the needs of our fellowmen. It seems to me that the parable of the last judgment in the New Testament speaks very definitely on this subject. Anyone who is familiar with it and does not see this in it can read it with new hope now, for Christ has spoken in such a way as to make it impossible for us not to hear the Father speaking in the needs of others. Ministers and others who seek to help people generally have made much of "calls" from the Divine. Analyze any one of them and you will come ultimately to the time in their lives when they had their eyes opened to some need or some suffering from an injustice. William Booth, founder of the Salvation Army and one from whom we might expect an exciting story of divine intervention, said that he knew no call in any supernatural sense. But he did say that, as he walked the streets of London, he saw so much filth, suffering and debauchery that he could not live with himself and not make an effort to help these unfortunates. Later, on an important

anniversary, when he wanted to send a wire to his leaders in other parts of the world and needed to keep expenses down, he chose one word to express his desire. That word was in true keeping with his earlier statement of his "call." It was "others."

Still we want to be astounded by some miracle. So much a part of our culture is this idea of the working of God that we fail to see Him in the hungry eyes of the neighbor children or the ignorance and malnutrition of tenant farmers or the despairing cries for relief from the raw winter's cold of the people in Europe.

I once heard a group of people singing a hymn which has haunted me to this day because of two lines which have stuck in my memory. The hymn is: "Seek Not Afar for Beauty," by some religious genius unknown to me and the two lines which I remember are:

*The simple duty that awaits thy
hand,
Is God's voice speaking his di-
vine command.*

How much busier about the Master's business, how much happier, how much richer life would be for us, if we could all commit these lines to memory. For in the needs of those about us we can become conscious of the Divine.

II.

Another way by which we can develop a consciousness of the presence of God is through some attention to the things that dissatisfy us. Some of the greatest good to come to man has been wrought by men who felt the call of the divine in something which dissatisfied them. Amos was a simple shepherd from the hills of Palestine, but he was to become an honored prophet after he saw and was dissatisfied with some of the injustices and evils of the people who lived by their sins and grew fat and repulsive. Jesus' greatest teachings came when he was dissatisfied with emptiness of the formulation to which the religion of his fathers had degenerated. His only public exhibition of rage came when he drove the money changers and those who made commerce from the temple at Jerusalem. Luther was dissatisfied with the abuses practiced by the Roman Catholic Church. Wilberforce, Gladstone and Lincoln could not rest so long as there were men and women in slavery to others. The heroes of the medical world were dissatisfied, some of them sacrificing their lives, until certain diseases were conquered. From

(Continued on pag 13.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*

ECHOES FROM WINSTON-SALEM.

The Young Adult Workshop held at our church in Winston-Salem March 25th and 26th was unusual in that it was the first of its kind held in this area. It was outstanding in its leadership and the forty-five who attended gained many new ideas and heard good viewpoints from each other as well as from Miss Coghill, Mr. Twiddy and, of course, Dr. Reynolds.

The first afternoon one person from each church that was represented was chosen to tell of their young adult group and the activities in their churches. Some of the groups are purely social, others combine social and worship activities, and most all of them have a service project or two which they carry out during the year. Some of the groups are newly organized, many of them in fact; others have been in existence for some time. The general theme of all Dr. Reynolds' talks, as well as those who attended as delegates, was that the general trend in most churches nowadays is to stress activities which will attract young adults, which is the greatest gap, or has been for the past few years, in church attendance; there is an encouraging increase in the last two or three years in young adult workers in church. Dr. Reynolds' feels, as did all of the others there, that the social life of young adults should be centered in church, for young adults are going to indulge in social activities and where else but in the church can you get healthy, good, clean recreation? Therefore, most of the churches are awakening to the fact that in order to attract the young adults back into the church, and to keep them there, we must have social activities, service projects, Sunday school classes and departments in which they can work and play, for it is the young adults who have the enthusiasm, strength and a great deal of ability to give something to the church as well as for the church to mean something to them and build for them a strong foundation of character in their lives, as well as fostering a love for their church.

Mr. Andes and the members of his church, especially the young adult group of the church, were perfect hosts for the workshop, entertaining

the delegates in the homes with unexcelled hospitality shown by all. Saturday afternoon was taken up by registration and a general get acquainted period and the talks referred to above. After a fine supper served in the basement of their church, we went upstairs and were shown a film and heard short talks by Dr. Reynolds and Miss Coghill. Following this we enjoyed folk dances and games in the basement recreation room. Just before adjourning for the night Mr. Andes led a very impressive meditation service in the sanctuary. Sun-

"DECLARE IF THOU KNOWEST IT ALL."

By Dorothy Ames,
East Corinth, Maine.

This day God made. Let fettered faiths explain

The roses blooming on the trellis here,
Soft maple green — new-washed by last night's rain

Where trees shake out their greeting to the year.

There's blessing in the breeze, you misanthrope;

Your nose, in spite of you, is scenting spring.
Unloose your cynicism; give it scope.

It will come back to you on limping wing.
Your world of gears and pistons, balanced force,

Fumbles its answer to the song of birds,
While tympani within reflect the Source:
A whirlwind voice to pierce obscure words.
Fear-fattened heaviness may last the night,
But joy, He promised, cometh with the light.

day we attended Sunday School and Church services in Mr. Andes' church. Dr. Reynolds preached the sermon. We were taken downtown to lunch at the S. & W. cafeteria. We came immediately back to the church and heard a final talk by Dr. Reynolds on the value of families doing things together and working as a unit both at home and in the church. Miss Coghill elaborated a little further on the young adults in the church as well as the home. We adjourned about 3:30 feeling that it had been an inspiring and helpful two days spent with fine young people from all over North Carolina.

BLANCHE SHERMAN,
Southern Pines, N. C.

BERKLEY PLANS COOPERATIVE BIBLE SCHOOL.

Preparations are already going forward for the Berkley Daily Vacation Bible School, which will be held June 19-30, and two ministers have been named co-chairmen of the program for the school.

The co-chairmen are the Rev. David C. George, rector of St. Bride's Episcopal Church, and the Rev. Charles C. Thomas, pastor of the First Congregational Christian Church.

Department heads and officers of the school will be designated in the near future and will be asked to meet for a planning session well before the school is due to open.

Churches sponsoring the school include Berkley Avenue Baptist, Memorial Methodist, Armstrong Memorial Presbyterian, St. Bride's Episcopal and the First Congregational Christian.

JUDGE SAYS MANY WETS FAVOR LANGER-BRYSON BILL.

Judge Harlan M. Calhoun of the 22d Judicial Circuit of West Virginia, has written Senator Kilgore of that State expressing his interest in Senate Bill 1847, intended to bar liquor advertising from interstate transmission. Judge Calhoun says that in his opinion just as many Wets as Drys are keenly conscious of the need of such a law. His letter, in part, reads:

"Definitely this is not a mere Wet and Dry issue. I am not a Dry in the sense of being an abstainer myself, nor in the sense of favoring a return to Prohibition. I am confident, however, that just as many Wets as Drys are keenly conscious of the need of a law such as this.

"... I feel that all those individuals or groups who were responsible for Repeal owe to the American public a responsibility for keeping faith. There can be no denial of the fact that the theory back of Repeal was that liquor was a necessary evil... Reasonable regulation was to follow Repeal.

"But the most ardent advocates of Repeal never once asserted that Prohibition should be repealed because of liquor represented a public good. They never once, in urging Repeal, asserted that there should be a greater consumption of liquor for the good of the country. They never once urged that any individual consumer should consume more, nor that the number of drinkers should be increased. Most certainly they never

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News of Elon College

By PRESIDENT L. E. SMITH

THE STALEY-ATKINSON-NEWMAN MEMORIAL FUND.

The Convention took a long step toward capturing the imagination of the church for Elon and in providing for the much needed additional support for our Department of Christian Education when it authorized the establishment of the Staley-Atkinson-Newman Memorial Fund. The Convention called upon the local churches through their conferences and through college officials to provide \$100,000.00 for the proposed fund, the same to be a part of the college endowment fund and the income used for the financing of Christian Education in Elon College. Because of the prominence and high regard in which the names memorialized were held throughout the church and the purpose for which the fund was to be used, many of our local churches responded gladly and generously. This fund should have been completed months and months ago. The entire \$100,000.00 was raised in cash and pledges. Many of the pledges have not as yet been paid. The Convention is meeting in biennial session on May 2 with Oakland Church, Chuckatuck, Virginia. It will be my privilege and responsibility to report on the Staley-Atkinson-Newman Memorial Fund. We will have a good report as it is but we should complete collections for this fund. I am sure you will agree. At present, we need \$11,133.84 to complete the fund. We have more than that amount in pledges. Letters are in the mail to all churches with unpaid pledges and to all individuals who owe on their pledges. I am anxious to make a much better report to the Convention than I am prepared to make now. If your church owes a balance on your obligation, won't you please speak to the proper officials and see if something can be done about your balance before May 1. In addition to getting this fund completed you will render a sorely needed service to the college. You may think that business is moving slowly. If you were in the Business Office at Elon College, you would know that collections are much more difficult, also that funds are needed with which to meet current bills. Won't you, my brother pastor and brother laymen, please give serious consideration to these facts and see if

it is possible for you to make some contribution toward this fund that it may be completed, making further appeals unnecessary?

ARE YOU A DELEGATE?

The Southern Convention of Congregational Christian Churches is scheduled to meet in biennial session May 2, 3 and 4. The Convention will meet at Oakland Church, Chuckatuck, Dr. H. S. Harcastle, pastor. Some years ago the Convention voted that each church in the Convention should be represented by at least one delegate. These delegates are to be nominated by the local church and elected by the local conference to which the church belongs. I trust that every conference constituting the Convention has taken the necessary steps to see that each of its several churches is represented at the approaching session of the Convention. If your conference has not taken the necessary steps have your local church to nominate its delegate or delegates, send them to the Convention and the officials of your conference can then elect and authorize your seating them as delegates. There will be many questions of great importance before the Convention. The entire church should consider these proposals and vote without prejudice for the enactment of such measures that are deemed advisable. In all probability, there will be a large attendance at the Convention but the point is that the delegates should be there to vote in the interest of our church and its program for the future. Dr. John G. Truitt is the President of the Convention, Rev. J. E. Neese is Secretary and Dr. W. T. Scott is Superintendent. Should you have questions regarding the program or other interest concerning the Convention, if you will address either of these I am sure that he will be able to answer you satisfactorily. At any rate, let us all get together, go to the Convention and work in harmony and in the spirit of the Master.

APPORTIONMENT GIVING.

Every day it seems that the needs of the college become more acute. Practically everything that is required for the conducting of the school seems to increase in price and

money with which to pay seems scarcer and more difficult to get. Nearly half of the conference year has passed. Has your church paid one-fourth of its apportionment for the college? If not, won't you please make a special effort to see that a contribution is sent before the Convention meets. All of these things are entered into the college's report and every contribution will help to make that report better and thereby encourage the college in its approach to the church and friends for continued assistance. The college continues to look to the church for encouragement and support.

Previously reported	\$2,988.35
N. C. & Va. Conference:	
Ingram S. S.	11.96
Tryon, Erskine Memorial	92.00
Western N. C. Conference:	
Ether	24.00
Total	\$ 127.96
Grand total	\$3,116.31

SUFFOLK ALUMNI OF ELON TO MEET.

The annual dinner meeting of the Suffolk Chapter of the Elon College Alumni Association will be held Friday night.

Rev. Duane N. Vore, pastor of the Suffolk Christian Church, will be the featured speaker at the gathering, to be held at 7:00 p. m. in the Hotel Elliott.

Two students from Elon's Music Department will furnish entertainment. Charles Lynam will sing, accompanied by James Clyburn on the piano, and the latter will also play several solos.

Officers of the local chapter are J. K. Kirk, president; Mrs. John G. Truitt, vice-president; and Miss Gladys Yates, secretary-treasurer.

Large schools offer many opportunities, but the chances of achieving leadership in life are three times as great if you attend a small college as if you attend a large one. Of college graduates listed in the current *Who's Who in America*, 1.7 per cent came from large schools, while 5 per cent came from small schools, notwithstanding the fact that many times more students attend the larger institutions.—J. O. Edmunds, President of John B. Stetson University.

You see the sins of others—they are open before you. Your sins are behind you—spend an hour in retrospection.—C. R. Nichol.

Christian Missions

At Home and Abroad

A TRIBUTE TO FOREIGN MISSIONS.

[EDITOR'S NOTE: The question is asked from time to time, "Does India still want missionaries?" Here is an answer by an Indian in high position, His Excellency the Maharajah of Bhaevanagar, Governor of Madras, speaking recently at Vellore Christian Medical College on the celebration of the 50th anniversary of the arrival in India of the founder of the college, Dr. Ida S. Scudder.]

We have recently seen many tributes paid to the work that foreign missions are doing in India by eminent men in all walks of life—by statesmen, by ministers of government and by professional men like doctors and teachers. This has not always been the case. There were periods, though they have happily passed, when foreign missions were regarded by a good many people with a certain degree of suspicion. The main suspicion was one that linked up the idea of foreign missions with our rule by a foreign government. To the uneducated and even to some of the educated the great work that was being done by these missions, especially in the medical and educational fields, was lost sight of. The thought uppermost was that they were foreigners—and not only foreigners but westerners. It was immaterial whether they were British or not and that they had other work to do with no idea of interference in politics. There also followed a similar prejudice against Christian missionaries, forgetting that some of the earliest Christian communities in the world existed in India long before the spread of the religion in the west.

It is one of the highest tributes to the work done by these missions that they were able not only to conquer this initial prejudice but to win the affections of the people and the regard of their leaders, and to do so long before August, 1947, and the dawn of freedom in this country. The reasons for this prejudice are now entirely a thing of the past. When we turn and look at this country with its vast social problems, its immense medical and educational wants, we cannot cease to be grateful to these missionaries, who, for so many hard years in the past, worked with devotion and care to alleviate the suffering of our people; we cannot cease to be grateful for all the unremitting labor, often

unrecognized and unrewarded, that they did during these years. India knows no distinction between Hindu, Moslem or Christian. The work that is being done for the poor and suffering, whatever their religion or community, is work which is done for all. Our missionary bodies, with nobility and devotion to the cause of humanity, never confined their labors to any one section of the community or one religion in particular.

This spirit of gratitude is a tribute to your work which you will find among all our people. It is emphasized even more by our leaders and those on whose shoulders has fallen the burden of administering this country. We have all heard of the welfare state, but India is a long way yet from approaching that idea. Our ministers and our rulers know that with the many problems that confront us, our finances do not permit as much expenditure as we would like on social services. Our country is crying for more hospitals, for more medical colleges, for more universities and schools and it has been left to missionary bodies like yours to contribute and contribute so very largely toward meeting these demands. You have not only succeeded; you have done your part more than adequately. The hospitals, the college and the schools you run in this presidency—and I have seen many of them—are some of the finest in this land and enjoy a high reputation. And not only in these colleges and large hospitals do we see the results of your work; these results can be seen in countless villages and hamlets throughout this land.

Few of the institutions, I think, can boast of a prouder record than the Vellore Medical College and Hospital and this we owe almost entirely to the great pioneer work done by Dr. Scudder. We celebrate today her golden jubilee, for she began her work here as a doctor fifty years ago. But her association with our land goes much further back and we are proud that we can consider her as Indian-born as any of ourselves. Her father and grandfather did similar work in India and Ceylon for more than a hundred years.

She realized, as few have done, more than fifty years ago that the

greatest service that can be given to the people of this country is in the field of medicine and public health and she has devoted her lifetime to this task. Our gratitude is written not only in the hearts of the students who have passed through this college but in the hearts of thousands of people here and in the villages outside.

Dr. Scudder, you are one of us, and I am voicing the feelings of all when I join the prayer that you may be spared many more years to come for the service of our motherland.

KYOTO, JAPAN.

Esther Hibbard writing from Kyoto, Japan, reports difficulties at Doshisha University.

The stage is set for a great Christian educational opportunity, but, unfortunately, as a whole the Doshisha is neither equipped to meet the opportunity nor alert to it. We are groaning under a seventy million deficit which our treasurer tells can be made up only by taking in three times as many entering students as we have had before. And this without increasing either the staff or the number of classrooms proportionately! There is only one part-time religious director for the whole student body of over ten thousand. The required Religious Course is taught by the lecture method to groups of several hundred at a time in rooms so large that the lecturer's voice can scarcely be heard. Not one student in ten can find suitable lodging in the city, yet the university can offer no housing in dormitories for men. The women's dormitories are crowded to capacity, with three girls to every ten square feet. The Doshisha Student Church faces the staggering task of ministering to these hordes of young people with no more staff than its pastor and no more equipment than the school auditorium.

You may be sure we missionaries have not been sitting quietly on the sidelines while the school is being transformed into a huge factory. We have protested loudly and frequently. After much debate, we issued a statement to the administration regarding maximum teaching loads for missionaries and the nature of the courses we would teach. Many of us feel that we are wasting our energies in teaching English to those without any aptitude for it, particularly when we have had some special training, such as social service, and would welcome a chance to convey our knowledge in that field,

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

MAY FELLOWSHIP DAY.

The date of our May Fellowship Day this year is May 5. The theme chosen is of fundamental importance to families: "Our Daily Bread"—A Christian Economy, the Concern of Church Women.

The subject of economics is one in which many of us are interested but on which we have not taken time to inform ourselves.

It is a fact that women are owners of sixty per cent of deposits in our Savings Banks and beneficiaries of two-thirds of the insurance policies.

The Church Women of America should be good companions to their children. Our economic life very vitally affects our family life. There is, therefore, much in this field about which we as Christian women need to inform ourselves.

Do we realize what part women have to play in the production of "Our Daily Bread"? Do we know how many mothers go from their homes every day as wage earners in one field or another? Are we familiar with the conditions under which many of these women work and the wages they receive? These and many other questions could prove interesting study for our May Fellowship program. The packet at 25c must be ordered from The United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y., not later than April 21. Particularly good for distribution is "My Economic Temperature Chart." Copies may be had at 2c each.

Is it too much to hope that every society in our Southern Convention might unite in the study of this interesting theme and the observance of May Fellowship Day?

MRS. ROBT. A. WHITTEN, *Supt.*,
Interdenominat'l Cooperation.

FELLOWSHIP—FOOD—FUN.

The School of Missions offers every woman an opportunity to become better acquainted. It is through this fellowship that we learn of the activities of the various church groups. The exchanging of ideas and thoughts are relayed to our local women when we return home; through this channel we gain stimulating and interesting

ideas to carry on our missionary program.

When we think of food, we naturally think of women. It is the woman in the home who plans the food and oftentimes prepares it for the nourishment of her family. The School of Missions at Elon offers a rest period for the homemakers. Don't you think it is a grand and glorious feeling to go to the table not knowing what has been planned and not having to prepare it yourself? As each woman will be relieved of the responsibility of preparing food for the physical body, each one will gain and be strengthened spiritually for her duties when she returns home. The morning devotional just before breakfast will prepare each one for the activities of the day. The inspiration of the Bible Study and Holy Communion will more than repay each one for a few days away from home.

You have many times heard the old saying, "All work and no play makes Jack a dull boy." It is true. As people grow older, with the multiplicity of cares and responsibilities, the pressure of so many things upon their hearts and minds, it is well to spend a little time having fun. I can assure you it is fun having fellowship with the women of the Southern Convention. Heretofore, upon our return to our local groups whenever we told of the fun we had experienced during the social hours, the seed of desire was sown. You, the women of the Southern Convention, have an opportunity to bring to fruition this desire on June 13-14-15 at the Elon School of Missions.

Fellowship—Food—Fun are awaiting you! JENNIE B. SPRATLEY.

CHRISTIAN TEMPLE.

The Eastern Virginia Woman's Missionary Conference on October 6, 1949, was one of great enthusiasm and inspiration and by many, conceded to have been one of the very best since the first, which was held at Mt. Carmel October 30, 1913.

In November, we had cause for real Thanksgiving with the Thank Offering program as Rev. W. Millard Stevens, with his good wife, had accepted a call to The Temple.

Our December Luncheon Meeting with Mrs. J. Frank Morgan speaking on "Christian Homes," our January review of *These Are Written* by Mr. Stevens, our March Luncheon Meeting with Mrs. W. T. Harrel, President of the Eastern Virginia women, giving a review on our Home Study, were all excellent programs. For May Fellowship observance, we plan to have a special program on Family Life with a guest speaker.

For the coming year, our foreign study will be on the "Near East." We shall have an evening meeting in June with a sound-color picture on some phase of our work there, just as we had "Kyoto Story" last June in view of our study on Japan. At this meeting we shall have our Pilgrim Guild Group, and others who cannot attend afternoon meetings.

We gained help and inspiration by attending the Leaders' District Meeting in South Norfolk on February 16, the Family Life Institute at Oakland on March 23. We hope to be well represented at the Elon School of Missions, June 13, 14 and 15.

One outstanding thing we did this year, along with some others, was to prepare Year Books with the year's work outlined.

MRS. L. W. STAGG.

WAKE CHAPEL.

On Wednesday evening, March 15, the Woman's Missionary Society of Wake Chapel was host to the Missionary Societies of Plymouth and Amelia Churches at a supper meeting at 6:00 p. m. in the Assembly Room of the new annex. This special meeting was for the purpose of a review of the Home Mission Study Book, *Missions at the Grass Roots*. Miss Pattie Lee Coghill, Educational Secretary, was present and presented Mrs. Carl Wallace, Superintendent of Spiritual Life in the North Carolina Conference, of Greensboro. She gave a most interesting and helpful talk on the history of Home Missions and the challenge facing our churches today not only to carry on the unfinished task of reaching the unchurched in our midst, but also to make more real Jesus Christ and His gospel of love to the children, youth and adults already in our churches.

Forty-six ladies, including nine from Plymouth, ten from Amelia and twenty-six of our own membership enjoyed the fellowship supper and several ladies from the Methodist Church joined the group for the review.

MRS. B. B. JOHNSON,

Secretary.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

Do you know your minister? I hope you do. Many boys and girls go to Sunday School and almost never to church and do not see or hear their minister. When he calls it is often in the afternoon when children are in school, or at night when they are asleep.

If you know him when you see him and say, "Hello," call him "Mr." and not "Rev." Reverend is not a title, it is used to indicate that he is about God's work. If he has a doctor's degree you may call him "Dr." When you write him, write "The Reverend" or "The Reverend Doctor." Grown-ups are oftentimes confused by this, but ministers are plain, ordinary human beings. They like being addressed as "Mr."

What do you know about your minister? Did he go to college? Did he go to Elon? Did he attend a theological seminary? Does he go to ministers' meetings, Southern Convention, General Council meetings? If he does, he will know many things that are happening in our religious world.

Many of you meet your minister rather intimately just before Easter in a pastor's class. The minister can tell you interesting things about your church building, its architecture, its decorations. He can tell you church history, denominational history and many things about the Bible.

If you have the opportunity, visit in your minister's home. Usually the minister and his family live in a home that belongs to you. Yes, that is right, it belongs to the people of the church, and you are welcome there. You will find that the minister's family lives much like your own, but is apt to have more interruptions as the telephone rings and the door bell sounds many times each day. Ministers do not come home at the end of the day to spend the evening free. Most of them have meetings scheduled for nights or study.

Your minister is your friend. He not only knows you, he knows your family, he knows your friends and your Sunday school teacher. He will talk with you about the church or being a Christian. He helps boys and girls who are in serious trouble by going to court with them or by help-

ing their parents. Ministers have good ears, and will listen to your sorrows, or your good news.

Jesus was a minister. Not like the ones we have now, to be sure, but a teacher and preacher. He was good to children everywhere and they loved to be with him and hear his stories. He was what ministers should be: patient, kind, loving, tender and full of the joy of life in God's world.

SCIENCE AGREES WITH THE BIBLE.

Just give it time, and science may yet catch up with the Bible.

Scientists at the University of California, at Berkeley, recently discovered a new kind of atom, the heaviest ever known. It is Element 98 and may be called Californium. The Associated Press dispatch announcing the discovery said:

"It (the new substance) adds to scientists' still limited understanding of how matter was originally formed.

"No. 98 is wildly radioactive; after a few hours the new atom becomes curium again.

"This explains why Element 98, as well as its built-up predecessors, sheds light on the formation of matter.

"There is a theory among scientists that all possible forms of matter were created almost instantly in one cataclysmic event at the very beginning of things.

"The forms, the theory holds, included all the regular 92 elements plus all the possible variations. This would include the hundreds of isotopes, the heavier or lighter chemical duplicates of the 92 conventional kinds of atoms. These isotopes have been made by the atom smashers.

"Many of the other variations, like No. 98, are radioactive and therefore unstable. It is theorized that soon after the instant of creation the unstable ones began turning into more stable forms, until finally there were only the 92 regular and comparatively stable ones left.

"The wildness of 98 seems to fit into that picture."

Concerning creation, the Bible says: "In the beginning God created the heaven and the earth. And the earth was without form, and void" (Gen. 1:1-2).

"The worlds were framed by the word of God" (Heb. 11:3).

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth . . . he spake, and it was done; he commanded, and it stood fast" (Psalm 33:6-9).

The scientists, at last, are apparently saying the same thing—in just a little different language. How momentous will be the day, toward which we seem to be moving with accelerated speed, when science will find that the Bible has been right all along, and that all true knowledge conforms perfectly with the revelation contained in God's Word!—*Exchange*.

"HE'S NO BURDEN—THAT'S MY BROTHER!"

One of the greatest exponents of genuine brotherhood who ever lived, Abraham Lincoln, often demonstrated his interpretation of brotherhood by a story which he told on many occasions during his lifetime. Here is the story:

Lincoln was standing at the bottom of a snow-covered hill watching two boys using a single sled. After coasting down the hill together, the older boy would carry the younger one to the top of the steep hill, simultaneously dragging the heavy sled behind him. At the top of the hill the older boy would rest a while, huffing and puffing from the effort. After the routine had been completed two or three times, Lincoln called to the older boy and said, "That's quite a burden you are carrying, sonny."

The boy replied, "That ain't no burden, mister, that's my *brother*." To Lincoln, that was always the truest definition of real brotherhood—"he's my brother."

According to figures compiled by the United Stewardship Council, contributions made by the 1,184,661 members of the Congregational Christian Churches for the year past, amounted to 54 cents a week per member, or an annual per capita figure of \$28.01. The Evangelical & Reformed Church, with a total of 718,635 members, attained a per capita figure of \$29.61 for the year, or a little less than 57 cents a week per member. Southern Presbyterians led with \$52.64 per capita, or slightly over \$1.00 a week per member. The combined contributions of the 52 denominations reporting for the first time exceeded one billion dollars, the exact figure being \$1,001,574,371.

Have You Read ?



SOUTHERN LEGACY. Hodding Carter.
Louisiana State University Press.
\$3.

It takes courage for a Southerner in the deep South to write such a book as *Southern Legacy*—a very readable discussion of the mores of the South. Mr. Carter thoroughly understands the land of his birth and of his ancestors. He is not blind to the faults, the inconsistencies, the foibles of the South, but he also knows that back of all of them are causes which need to be understood before they can be corrected.

A Pulitzer Prize Winner journalist, editor of the *Delta Democrat-Times* of Greenville, Mississippi, a graduate of Bowdoin and of Columbia School of Journalism, holder of honorary degrees from Bowdoin and Harvard, Mr. Carter brings to all of his work a sharp intellect combined with a sense of humor and a deep human interest. His articles have appeared in the *Atlantic Monthly* and in the *Saturday Evening Post*. His innate sense of justice and his fearless presentation of facts have made it necessary for him often to keep a pistol at hand against the threats of hot-heads.

This book ought to be read by every Northerner who seeks to pose as an interpreter of the needs of the South. There would be less half-cocked judgments if the "do-gooders" of the North were to seek to understand causes before applying remedies. There is a vast amount of good common sense in Hodding Carter's approach to the complicated problems of the South. All of us need to understand the backgrounds of the sections of the country we seek to criticize, whether it is the Southerner viewing the New England town or the Northerner trying to interpret the South.

ROBERT G. ARMSTRONG,
Lebanon, Conn.

* * *

A MODERN VERSION OF THE NEW TESTAMENT. C. B. Williams. Being reprinted by Moody Press, Chicago, Illinois.

First released by the author in 1937, Dr. Williams' translation is especially noted for its accurate rendering of the Greek text. It has been out of print for several years, but is now being republished by Moody Press in response to demand by leading theologians.

However, the work is not limited to scholars. "It is indeed a translation in the language of the people. The translation is fresh and modern, avoiding both technical and colloquial expressions," states Ray Summers, head of the department of New Testament at Southwestern Baptist Theological Seminary.

Edward A. McDowell, of the Southern Baptist Theological Seminary concurs in this opinion: "This translation gives the most accurate rendering of the Greek text of any translation with which I am acquainted. At the same time it maintains a good modern English style and contains many pungent English expressions which fittingly represent the original."

The author received his doctor of philosophy degree from Chicago University, was a teacher of Greek for many years, and is now retired. He is also a man who believes that the entire Bible is the Word of God. "Although there is undoubtedly value in any translation by a competent scholar," states the publisher's preface, "there is special value in the reader's knowing that the author is thoroughly acquainted both with the text and also with the spirit of the text."

One illustration of Dr. Williams' meaningful style is found in I John 3:8-9: "Whoever practices sin belongs to the devil. . . . No one born of God makes a practice of sinning."

* * *

THE GOSPEL OF ST. MARK IN ZOQUE.
(New Language.)

Now for the first time the Zoque Indians, who live around the town of Copainala in Chiapas, Southern Mexico, can read the story of Jesus, as told by St. Mark, in their own language. The Gospels, bound in bright colored paper and printed with the Spanish text in a parallel column, were published by the American Bible Society.

The translation has been prepared by William Wonderly, Ph. D., working with his wife and Mr. and Mrs. Roy Harrison, all of the Wycliffe Bible Translators, with several native informants. Dr. Wonderly has been studying the language for eight years. It is not always easy to find a qualified native informant who is also a devout Christian but Dr. Wonderly

persisted in that principle. A Christian community is growing up through the work of native evangelists working under the direction of the Rev. J. R. Kempers of the Dutch Reformed Church for the Board of Foreign Missions of the Presbyterian Church in the U. S. A. There is also a very active work by nationals of the Seventh Day Adventists.

About eight years ago a Spanish-speaking native bought a Spanish Bible, read it and was converted. His enthusiasm spread until there grew up three communities numbering about 200 or 300 members, who regularly hold services in three prayer houses and eagerly seek for further guidance. Dr. Wonderly visited one of these groups and was more than ever convinced of the need for bringing the Gospel to them in their own tongue. He writes: "It has been my privilege to visit three native congregations which have sprung up simply through the reading and hearing of God's Word. For the first time in my life, I was able to stand before a group of believers in their own bamboo-and-thatch 'house of prayer' and read and explain the Word to them in Zoque! Some 200 or more believers gathered together on the occasion of our visit and our cups were filled to overflowing at their hospitality and at the hunger they showed for the Word."

There are approximately 10,000 Indians who speak this dialect with perhaps an additional 10,000 who speak a somewhat different form of the language. Literacy campaigns are underway and the arrival of the brightly-bound Gospels will undoubtedly stimulate them.

The strongest and most persistent theme at the second annual convention of the National Council of Presbyterian Men, which brought 1,000 laymen to Chicago recently, was the danger to America of what one speaker, a manufacturer from Pennsylvania called "huge, paternalistic, bureaucratic, highly centralized government." Several speakers denounced church leaders and organizations which issue "social ideals" statements. The delegates passed resolutions condemning "totalitarianism, both religious and political," calling upon President Truman to seek international control of atomic weapons, and authorize the setting up of a commission to seek cooperation with laymen of other denominations to promote joint Christian service on both local and national levels.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

AMOS TEACHES ABOUT WORSHIP.

LESSON V—APRIL 30, 1950.

MEMORY SELECTION: *Let justice roll
roll down as waters, and righteous-
ness as a mighty stream.*—Amos 5:
24.

LESSON TEXT: Amos 4:4; 5:4-9, 14-
15, 21-24.

DEVOTIONAL READING: Psalm 13:1-6.

Form in Worship.

Let no man deceive you—there is a value in form in worship. Here as elsewhere the divine dictum is, "Let everything be done decently and in order." Form in worship can give dignity, beauty, impressiveness and power. To lead in worship without preparation is as bad as to preach without preparation. The experience of worship, one of life's highest arts can be enriched by worship through forms through which the Spirit expresses itself. Form, order, plan, have a place in service of worship.

Formalism in Worship.

It was not form in worship, but formation in worship that aroused the ire of Amos and which called forth his biting and bitter denunciation. The forms of worship had become an end in themselves instead of being means toward an end. That which had been designed to bring men to God and God to men, had become a barrier between men and God. Formalism had been substituted for the spirit of worship. The thing had generated to the place where the people thought that the forms of worship were more important than the spirit of worship. What counted with them was what went on outside of the man, not what happened inside the man. It did not seem to make any difference what kind of man he was so long as he performed the act of worship in a prescribed and particular way. Sacrifice, for them, was a matter of what one brought and not the spirit in the man who brought it. Worship was what one did, regardless of how one lived.

Thus it was that with biting irony this plain man Amos invited them to "come to Bethel, and transgress, to Gilgal and to multiply transgressions, to bring their sacrifices every morning, and their tithes every three

days." What difference does it make, he would say. The whole thing was sham and a shame. For if the heart was not right, nothing else could be right.

The Object of Worship.

"Seek ye me, and ye shall live . . . seek Jehovah and ye shall live." Here this prophet of that far off day put his finger on the heart of worship. Men are to worship God, to seek God, to enter into a quest for God. Many people still use the term, "Preaching service." But the public services in churches are primarily and fundamentally "worship services." The whole program ought to be a means whereby men come into fellowship with the living God. Many people will stop going to services of worship because they do not particularly care for the kind of preaching they hear. To be sure preaching ought to be interesting and inspiring, but one should not go to church simply to listen to a sermon—one should go to church to worship God. And if he goes in the right spirit he will find God, sometimes through the sermon and the music, sometimes in spite of both sermon and music. The supreme object of worship, it needs to be repeated, is God—God as revealed in the face of Jesus Christ.

Worthy To Be Worshipped.

The word *worship* really means "worthwhile." It is the giving of our adoration and reverence and praise and obedience to one or something "worthwhile." Amos believed he had such a God and he presented this God to his fellow-countrymen as one worthy of worship. He was a God who created the vast heavens and the heavens of heavens, and who sustained and order the vast universe which He had created—a God of infinite wisdom and power, and also a God of mercy and of love. If men would repent God would be gracious unto them. If they turned to Him they would find life.

Positive Religion.

Like the Master who came centuries later, Amos put the emphasis upon the positive note in religion. Men were to seek the good and not evil. They were to love the good as well as to hate the evil. They were not simply to refrain from being unjust they

were to be positively just in their dealings with their fellowmen. Then indeed God would be with them. Then indeed they would find that God was gracious unto them.

Ethical Religion.

The insistent demand of Amos was for what is called ethical religion. Ethical means pertaining to moral character. Amos plainly and bluntly said that feasts and offerings, no matter how often or abundant, were not acceptable, unless the life was right, unless there was some correspondence between creed and deed, unless there was some likeness between profession and performance. The same thing was true in regard to songs and music. Acceptable music comes from the heart and not from the lips. The only thing that can give meaning to worship is moral righteousness. In words that have come thundering down through the centuries Amos says, "But let justice roll down as waters, and righteousness as a might stream."

(Based on lesson copyrighted by International Council of Religious Education.)

WHAT WE DRINK.

Although the annual consumption of all beverages is about 33 billion gallons, contrary to general opinion, more than half of that amount is water.

The average per capita consumption of water is about one quart a day or 91.25 gallons a year, accounting for 18½ billion gallons.

Next most popular beverage is milk, of which we consume 7½ billion gallons annually, while coffee is in third place, with annual consumption at 6½ billion gallons.

Principal beverages drunk on an annual per capita basis go down something like this, in gallons: water, 91.25; milk 52.23; coffee, 45.77; beer, 18.85; whisky, 1.03; wine, .98; brandy, .25; gin, .05; rum, .01.

No figures were available for soft drinks, tea, or cocoa.—*The Sacramento (Calif.) Union.*

DOGS ONE HUNDRED YEARS AHEAD OF HUMANS.

The famous dogs who belong to the Saint Bernard Hospice in the Swiss Alps are still described and depicted, as in past decades, as having miniature casks of brandy tied to their collars while out looking for travelers lost in the snow. And yet no alcoholic liquor has been carried by these Saint Bernard dogs for more than a hundred years.

A CONSCIOUSNESS OF THE DIVINE.

(Continued from page 5.)

the lives of these men we see the spirit of the Divine moving upon men with such compelling reality that we cannot escape it.

Yes, manifest in the feeling of shock which frustrates us with the things of injustice and evil that we see is the voice of the Divine making its will known. In the shame that comes to you when you are dissatisfied with a life devoid of pity, mercy and love, the Divine speaks. In the indignation that we feel in the face of some flagrant violation of our moral codes, God speaks pleadingly for a human voice. And in all this I find a hope that there may yet grow in the consciousness of man a fellowship with goodness, beauty, love, truth and justice which will erase evil from us and plant the seeds of the kingdom of God.

III.

Also in the counsel of good friends, we are often brought to a realization of the divinity in and about us. One of the most touching stories of the Old Testament is the experience of Samuel in the temple with Eli. You will remember how, after Samuel had retired for the night, a voice came to him calling his name. Thinking that Eli had need of him, he arose three times to answer the old priest's needs. The third time the truth was borne in upon Eli. He instructed the boy to go back to his couch and at the call of the voice to answer, "Speak, Lord, for thy servant heareth." If I were to choose a text for this sermon, these words of Samuel's friend would serve nicely. "Speak, Lord, for thy servant heareth." A man came to my study recently and told me of his meeting with a blind man. This man had been deprived of the sight of his eyes by a freak accident and upon realizing that he would never see again fell to cursing his fate in despair. Some friends came to him in his hospital room to comfort him, but he ordered them away. They kept coming and insisted upon repeating their assurances. Finally the day came when the unfortunate one could pray. Now, reported my friend, "his face shines like a beacon of cheerfulness, for he has found the everlasting arms which are underneath."

Many have had some of the impositions of life lifted from their shoulders because of the kindness of some friend. Many have found a haven in the time of trouble because someone has extended warm hands to embrace

when someone else was hurt. A poet has said:

*I did not know God loved me in so sweet a way before—
'Tis He alone who can such blessings send;
For when his love would new expression find,
He sent thee to me and he said,
Behold, a friend!*

These relationships are the ones that give life its meat and drink. This is the answer God has for the prayers of the weary. For in the warmth of the love of friends and in their wise counsel, we come to a compelling realization of the presence of God in human life. His will is then made known.

So, we can become conscious of the Divine in our world today. It may not be borne in upon us through burning bushes, in thunder or in any of the things that men have labeled miraculous, but it will be just as real. A young man of my circle of friends once answered my question as to why he became a minister by saying: "I have always had a sort of feeling that I was compelled to enter the ministry." There's nothing so lacking in dramatics or the supernatural as that statement, but it is indicative of the way the divine moves upon our spirits to guide and help us. In the needs of men and women and little children; in the shock, shame and dissatisfaction that frustrates us in the face of injustice, falsehood, cruelty and waste; and in our warm friendship with others, which brings strength and light, we can develop a consciousness of the God of the universe and find our peace and fulfilment.

A TRIBUTE TO FOREIGN MISSIONS.

(Continued from page 8.)

through an interpreter if necessary. As we have a number of specialists in religious education, we hope to introduce more modern methods and materials into religious courses. The dearth of suitable materials is appalling. For instance, the text used in the junior high school is a volume of John Calvin's sermons! In order to remedy this lack, we are now engaged in collecting, editing, and having translated some of the more recent religious books for young people published in the States.

CHRISTIANS IN FOOCHOW.

Malcolm White, in a letter recently received from Foochow, tells of a Christmas sermon he heard, and of

other sermons, in out of the ordinary circumstances:

"Rev. Clare Scratch of the Christian Herald Orphanage preached at the Lawe Memorial Church on Christmas Sunday. He said, 'Last Christmas we were full of fear and despair. We feared that next Christmas we would not be allowed to come to church or sing Christmas carols. Today is Christmas; we have a new government, and we are still worshipping God in this church and celebrating the birth of our Lord Jesus Christ. For this blessing we are all truly thankful.'

"Chinese Christian young people have had a custom of going out to sing Christmas carols all night Christmas Eve. Since we are under semi-martial law, it was necessary to secure permission to be out on the streets late at night. A group of theological students visited the 'Peace Preservation Corps' headquarters, seeking permission. 'What is Christmas?' the officials asked. A student opened a hymn book and explained thirty Christmas carols. 'Who is Messiah?' another man asked. And again a theological student, one of fervent faith, had an opportunity to give witness. Communist soldiers and minor officials attended some of our Christmas entertainments, enjoying the music and the playlets, but when someone got up to give a short talk or sermon, they followed instructions and left the room. But now, some of our finest young Christians were given an opportunity to tell the gospel story to those who understood it least. The authorities granted Christians permission to carol freely from 9:00 a. m. to 1:00 a. m."

CALLS DAY ATOM BOMB FELL "JAPAN'S DAY OF RELEASE."

Dr. Takuo Matsumoto, who was the president of Hiroshima Girls' School on the day of the atom bomb in 1945, recently in the United States, made the following statement:

"That day, August 6, 1945, was the day of great release for Japan—release from two great evils: from War itself, and from the tyranny of that element in Japan that led the Nation into the outrageous attacking of a traditionally friendly Nation, and the strongest Nation on earth. August 6 began our liberation, and from that day we moved onward."

If you measure your indifference toward Christ, that is the exact distance between yourself and Christ.—*Nichol.*

The Orphanage

DEAR FRIENDS:

This week our report shows receipts from several churches and a number of friends, making a total for the week of \$391.24. This is good for the first week after such a big Easter report. There are yet packages which we have not checked in as well as a goodly number added this week to last week's most excellent report.

The lawn and campus has been cleaned from front gate to barns and dairy. It looks good, and with work it must look better and better. Classes and friends are still helping us with the inside of the buildings. We do not wish to say too much about Burlington because you might be jealous, but friends there are good to us here, both through their church, and as individuals. Before long we hope to have a bit of good news about the big kitchen, pantries and dining room of the main building. Maybe we shall invite you to come and see us prepare a dinner and then sit down and eat with our matrons and children.

I wish you could see the seventeen beautiful Palestinian costumes we have just completed here for our high school boys and girls. One onlooker described them as being "out of this world" and I replied that A. D. 30 was a good while ago! Well, they are not the prettiest I ever saw, but they are very pretty—and on girls and boys they are beautiful. Our spring program will be shown twice this third Sunday. Rev. C. Fred Allred, pastor of Pleasant Grove Congregational Christian Church, near Biscoe, N. C., will welcome us to his congregation Sunday afternoon at 3:00 o'clock and the Rev. Clyde L. Fields will receive us at Union Grove, near Ramseur at 7:30. Besides a dramatization there will be two solos, a speech of welcome, a Scripture lesson, a chorus by the entire cast, and perhaps a few remarks (somebody will laugh at that) by the superintendent.

After we have "warmed up" with these two showings we shall make a trip to Eastern Virginia, April 21-23, giving our program at South Norfolk Friday night at 7:30, Holy Neck Saturday night at 7:30, Bethlehem Sunday morning at 11:00, Cypress Chapel Sunday afternoon at 3:30, and Suffolk Sunday night at 7:30. Friends of these children are urged to see this program at one of those places. I wish to thank the pastors and congregations for their kindness in making

this trip possible. And I wish to thank everyone who is helping with this job of making a Christian home with Christian hope for these lovely children.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Junior Missionary Society, Mt. Zion Church, Eclipse, Va.: clothing.
Mrs. W. D. Harrell, South Norfolk, Va.: Easter package for Hubert Cook.
Mrs. F. C. Davis, Greensboro, N. C.: Easter package for Bobby Kinch.
Mt. Zion Missionary Society, Mebane, N. C.: clothing.
A. E. Lovejoy, Chapel Hill, N. C.: clothing.
Laura Ward Circle, Union Church, Burlington, N. C.: clothing.
Ladies Bible Class, Liberty (Vance) Church, Henderson, N. C.: 4 new quilts.
Mrs. M. P. Wilroy, Driver, Va.: clothing.

* * * *

REPORT FOR APRIL 20, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 4,107.84
N. C. & Va. Conference:	
Burlington	\$ 74.05
Tryon, Erskine Memorial	55.00
	129.05
Western N. C. Conference:	
Ether	\$ 15.00
Pleasant Union S. S.	12.19
	27.19
Total this week from churches \$	156.24

Total this year from churches \$ 4,264.08

Special Offerings.

Amount brought forward	\$ 7,712.92
Wake Chapel M. S., for	
Betty Proctor's shoes ..	\$ 6.00
Mrs. G. P. Legerides for	
Angelina Haith's shoes ..	5.00
Bethlehem Church	28.00
Shallow Ford Church	10.00
Misses Pattie & Willie Adams	15.00
Special gifts	131.00
Miss Ruth Madren	10.00
Neese-Baracca Class, Reidsville Church, for J. C. Davidson	30.00
	235.00

Total this year from
Special Offerings

Grand total for the week ... \$ 391.24

Grand total for the year ... \$12,212.00

REPORT FROM REIDSVILLE.

(Continued from page 3.)

sponses have been received by Mr. Humphries and members of the church that they feel that the tower music must be a source of inspiration as the bells pealed out Jesus Christ is risen today at sunrise and now the day is over at the twilight hour.

There were 435 in our Sunday school on Easter Sunday—and it would be impossible to say the number at morning worship. The Sunday school room was opened and then

smaller rooms opening into the larger Sunday school auditorium were opened—opened and filled to capacity. A public address system allowed them to hear perfectly.

Miss Marion Foust used three choirs of about 60 voices and violin music accompanied the organ. The music was excellent.

During the service Mr. Humphries baptized 16 adults and 24 were received into the fellowship of the church.

We of the Reidsville church thought that the readers of THE CHRISTIAN SUN might like to share our happy Easter. For we of this church went to our beds saying it was good to have him in God's house.

ADA MITCHELL.

ARE PLANES TO BECOME TAVERNS.

A problem of serious proportions has been launched with the news that American Airlines, a major transcontinental operator, is going to ask for licenses from the States over which it flies to serve liquor on its flights.

The carrier would be bound to respect the liquor laws of those States which have elected to remain dry. Already on overseas flights American Overseas Airlines, the transoceanic division of American Airlines, has felt it necessary to serve liquor to meet the competition of foreign airlines.

Aboard aircraft passengers who do not like liquor are forced into proximity with drinkers. Cupled with this is the problem of managing a drunken person aboard a plane who may become abusive in language or violent. And, if a situation should develop requiring alertness among passengers, drunken persons could easily imperil the safety of other travelers.

It is now a well-documented fact that the effects of a single glass of liquor are doubled when it is taken at high altitudes.

It is ironic that the same carrier which pioneered in family fares for air travel is now asking for liquor licenses. Many family heads are going to decide that air travel is not for their families if planes are to become taverns.

The airlines now have a fairly strict rule against admitting obviously tipsy persons on board flights. Both flight and ground personnel are authorized to remove such persons from planes. Are the airlines going to take on a heavier problem by inviting liquor on board. — *Christian Science Monitor.*

In Memoriam

MacCLENNY.

Whereas, God gave to us a man of great moral character, deep spiritual conviction, and wise counsel in all things, our brother Deacon Wilbur C. MacClenny, and in His wisdom has called him again unto His own presence; therefore, be it resolved:

1. That we, the deacons and members of the Suffolk Christian Church, bow in humble submission to God's will, realizing that what He gave in love has returned unto Him in love.

2. That our fellowship, not only local but the fellowship of the Southern Convention, has lost one whose knowledge of the development, importance and strength of our denomination was without parallel; that our city has lost one wise in the traditions and in the needs for the future of the community; his family a devoted husband and brother.

3. That although for the past five years prohibited by physical infirmity from attending the services of worship, his prayer, concern and influence were a constant source of strength to the church. Our knowledge of this fact lays upon us the responsibility to continue in the same concern for the church and the convention. We will miss his advice and counsel.

FLOYD TURNER,
LEONARD BYRD,
J. T. HERRING,
Committee.

LEATHERS.

Whereas, God in His love and wisdom has seen fit to call unto His own presence one of our faithful and devoted members, Deacon W. V. Leathers, and in his death we know a deep sense of loss, yet, are strengthened by the faith and hope that were his; therefore, be it resolved:

1. That we, the Board of Deacons of the Suffolk Christian Church, bow in humble submission to the will of God.

2. That our church has lost a member whose loyalty was constant, our community a citizen who was wise and courageous in his desire for the growth of its physical and spiritual condition, his wife a devoted and loving husband.

3. That our interest and concern for the church and the Kingdom it represents be quickened by the loyalty and devotion he gave through years of service.

FLOYD TURNER,
LEONARD BYRD,
J. T. HERRING,
Committee.

DAUGHTREY.

Whereas, on February 26, 1950, God in His wisdom, saw fit to call home the life of our beloved brother, William Allen Daughtrey, and in his going we know a keen sense of loss; therefore, be it resolved:

1. That the Suffolk Christian Church and its Board of Deacons in view of the great loss we have sustained, wish to express our sincere appreciation for his untiring effort in behalf of the church and the Kingdom. In whatever capacity whether great or small

he was called upto to serve, he gave to it his best at all times.

2. That our church has lost one whose love and vision brought strength and purpose to its work; that his family suffers the loss of a devoted husband and father.

3. That we honor his memory and consecrated life by carrying on the work so dear to him until that day when we shall know even as we are known.

FLOYD TURNER,
LEONARD BYRD,
J. T. HERRING,
Committee.

LESTER.

Whereas, our Heavenly Father in His infinite wisdom called Mrs. Elizabeth Jane Lester, widow of the late George Thomas Lester, to her eternal reward on February 11, 1950, in her ninety-first year of age; and, where she was a life member of the Woman's Missionary Society of Mount Bethel Congregational Christian Church, serving as a saintly example both in word and deed; and, whereas she was held in the highest honor and esteem by her fellow members and the entire community, be it resolved:

1. That we hereby express our gratitude to God for her long and useful life reflected in her children, her grandchildren, and her great-grandchildren; and that we bow in humble submission to our Heavenly Father's will.

2. That we express our sympathy and affection to the bereft members of her family, one of whom, the Rev. F. C. Lester, D. D., has become one of the most influential ministers in our denomination.

3. That in the going of Mrs. Lester our church and community at large has suffered the loss of one of our best beloved members.

Mrs. TESSIE T. SIMPSON,
Mrs. JOE W. McCOLLUM,
Mrs. EDD SIMPSON,
Committee.

A TRIBUTE TO SALLYE M. ROANE. Rosemont Church, Norfolk, Virginia.

God has called a worker home,
Her physical labors are o'er,
But the haven she gave to her Sunday School Class
Will be working for many years more.

Those seeds of love, of patience, of faith,
She planted along her way,
Will be growing and blooming in somebody's heart
For many a future day.

We thank God for a life well spent
And pray that He'll give His increase
Upon every effort that she made
For the sake of "The Prince of Peace."

MARYH. BOOTH.

JUDGE SAYS MANY WETS FAVOR LINGER BRYSON BILL.

(Continued from page 6.)

argued that our youth should be urged to consider drinking a social necessity or to believe that all 'men of distinction' are necessarily drinkers.

"On the contrary, the very logical, plausible argument for Repeal was

that liquor, as a necessary evil, should merely be made available for those who insist upon having it, and that it should be reasonably regulated. In that, I feel, we must keep faith.

"As an argument against this proposal, it is urged that it represents one step toward the return of Prohibition. On the contrary, the best insurance against a return of Prohibition, is for the liquor and beer industries to submit to reasonable regulation. . . .

"... I have discussed the matter with perhaps hundreds of people. I am quite certain that the vast majority of these people drank to some extent, some to a most unfortunate degree. I have not yet encountered a single individual, wet or dry, but who favored such a law. . . .

"... I am not an advocate of Prohibition, nor a 'Dry.' Nevertheless, perhaps I am in a better position than the average citizen to note the havoc which is being wrought by liquor on an America which owes it to the world to be strong. Other judges of my acquaintance agree with me that at least 50 per cent of criminal law violations in our courts of record relate in some way to liquor or its use. I cannot estimate the cost in divorce, broken homes, juvenile delinquency, public welfare grants, poverty, loss of health, or loss of mind. Any impartial observer, whether Wet or Dry, must agree that liquor probably constitutes the greatest curse of civilization next to the institution of war. Why, then, permit a systematic, immensely-financed program to extend its evil tendencies?

"I am the father of two teen-age children. There is a very sordid side to liquor and beer not portrayed in the enticing advertisements in expensive magazines. I believe American parents may reasonably expect the cooperation of Congress in their efforts to shape the thinking of their teen-age youngsters along lines you and I know to be sound."

The West showed the Japanese how to construct battleships and other paraphernalia of war. It must teach them now the spiritual values of justice, mercy, honor and tolerance; of personal initiative and accountability; of intellectual curiosity and democratic self-rule.—Joseph C. Grew.

The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to enable him to put the other somewhat higher.
—Thomas Hurley.

STILL THE BEST

By Charles A. Wells



Books on how to conquer worry and control anxiety have been pouring out over the country, revealing the underlying sense of inadequacy and fear that plagues many lives. But the remarkable thing is that these books offer little that is new, although most of them have the approval of the latest scientific findings. It has all been written before, and for countless generations the solace and restoration of body, mind and spirit have come to those who have sought divine truth as the source of strength. Nearly all distress and worry come from our sense of failure, frustration and inadequacy. When men keep conscious of the place of God in their lives, they feel power instead of inadequacy, purpose instead of frustration, and divine significance, instead of failure, in all they do. "Introverted living" is another phrase for selfish living. Jesus taught the science of "the outgoing life" with magnificent skill. It is a matter of losing oneself in God's will.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

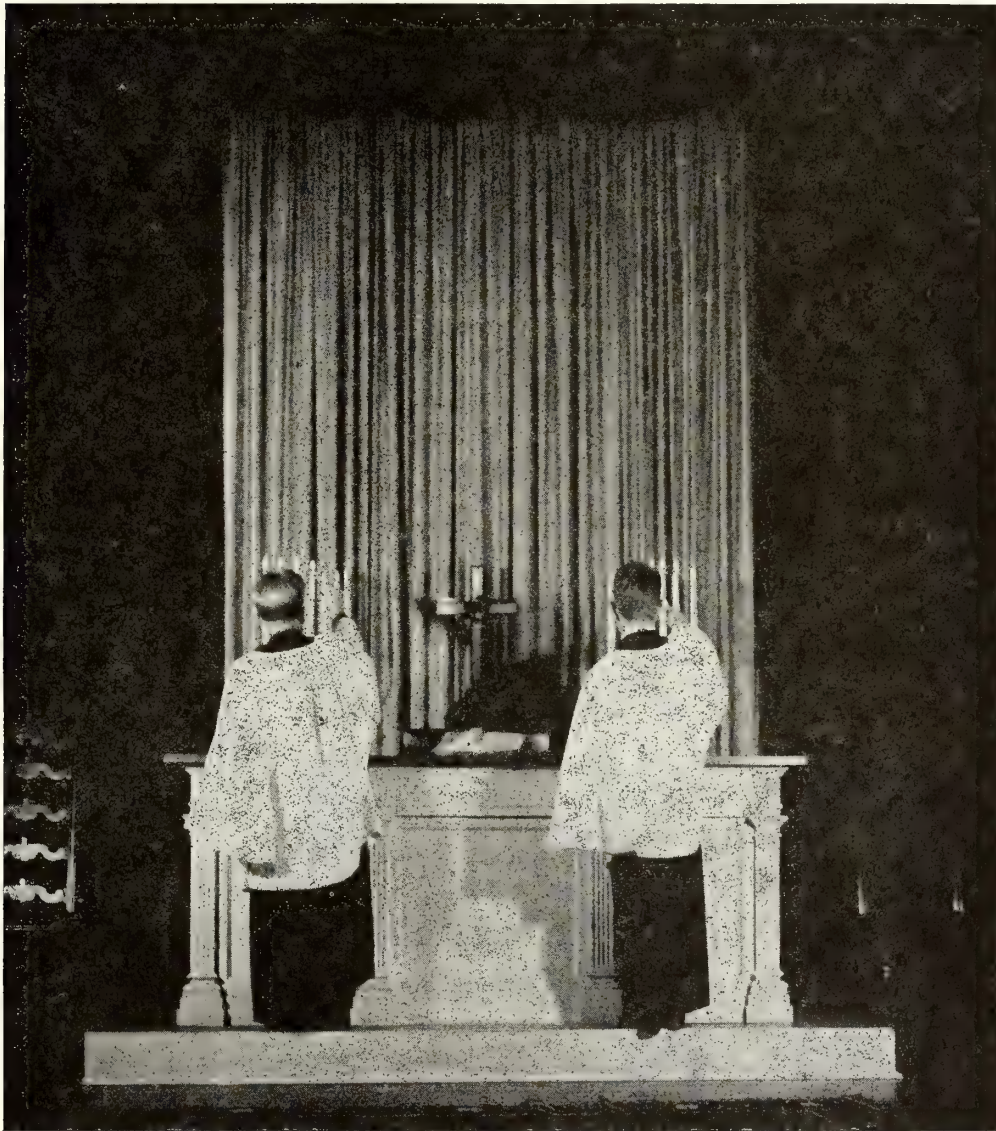
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, APRIL 27, 1950

NUMBER 17

Strength and Beauty are in His Sanctuary



IS THIS THE CHURCH,
With altars cold,
Beneath a heavy cloth of gold;
Whose mercy seat for many years
Is dry of penitential tears?

THIS IS THE CHURCH
A shaft of light,
Which drives the darkness from the night
And stands a beacon to the lost
To make each day a Pentecost.

—Chaplain Amos L. Boren.

News Flashes

We extend our sympathy to Mrs. L. E. Smith of Elon College in the recent loss by death of her brother.

Home Coming Services will be held at First Christian Church, Portsmouth, on Sunday, April 30. Mr. W. H. Huffman is chairman of the Planning Committee.

Dr. Dale H. Gramley, Pennsylvania native, former editor and educator, was installed last Saturday as the 13th president of Salem College. Senator Frank Graham was the principal speaker.

Has your church mailed its Easter Offering for Missions to the Convention Office? If not, won't you do so at once? The Mission Board needs funds just now for very important work which can be done.

The Young Ladies Bible Class and the Senior Philathea Class of the Suffolk Church have merged, henceforth to be known as the West Memorial Class, in honor of the late J. E. West who taught the class for 35 years.

Our Durham Church received nineteen new members on Palm Sunday and Easter; the Christian Temple, Norfolk, has received forty-six members since January 1; ten new members were received on Easter Sunday

RELIGION IN AMERICAN LIFE.

Organized religion has expressed its appreciation to the nation's advertising industry for the part it played last year in emphasizing the importance of religion and religious institutions to the American way of life.

A certificate of appreciation and gratitude was presented to the Advertising Council at a meeting of its board of directors at the Hotel Pierre April 13. It was presented to the board chairman, Samuel C. Gale, vice-president of General Mills of Minneapolis, himself a prominent Protestant layman, upon behalf of the "churches and synagogues of the nation associated with the United Church Canvass."

In making the presentation, Rev. Thomas K. Thompson, minister of the United Church of Christ (Congregational Christian) of Cranston, Rhode Island, paid tribute to the whole-

hearted cooperation extended by the advertising industry to the Religion in American Life interfaith campaign last November in which more than 2,000 communities participated. Other speakers were Joseph Boyle, vice-president, J. Walter Thompson Co., and Robert W. Boggs, assistant manager, General Publicity, Union Carbide and Carbon Co., who served as coordinator for the first religious campaign conducted by the Advertising Council.

The certificate "in recognition of a great public service" read in part:

"In November, 1949, The Advertising Council made available its facilities for a campaign on the importance of religion and our religious institutions to our American way of life.

"This effort, 'Religion in American Life,' paralleled the Council's campaigns to strengthen our social and economic foundations, and brought to bear on it the power of the entire advertising world.

"Over 2,000 communities cooperated in the drive. Business men worked with religious groups more closely than they had ever worked before. Advertising, using all the modern means of communication, set a new standard for effectiveness in behalf of religion.

"The results are evident in daily reports of increases in church attendance, financial support, and spiritual benefits to our people.

"It is not too much to hope that the 'Religion in American Life' campaign, by strengthening our religious institutions, will help bring about a clearer insight into our American ideals of cooperation and understanding—even bring us nearer to 'peace on earth, good will to men' . . . For its whole-hearted support and cooperation."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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One Year.....2.00

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General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Thursday preceding date of publication.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to:

Name

Address

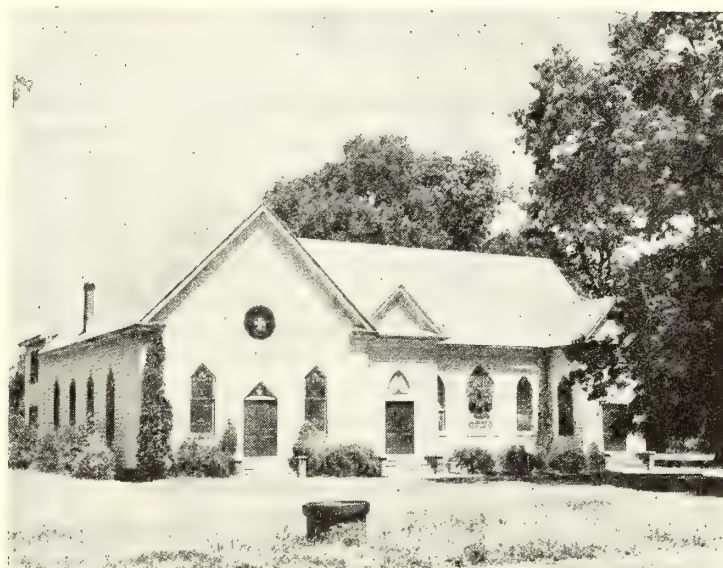
Name of Church

[] New [] Renewal

Oakland Church to Entertain The Southern Convention



DR. H. S. HARDCASTLE, Host Pastor



OAKLAND CHRISTIAN CHURCH, CHUCKATUCK, VIRGINIA

The Thirty-Ninth Biennial Session of The Southern Convention of Congregational Christian Churches meets at Oakland Christian Church, near Chuckatuck, Virginia, May 2-4. The sessions begin at 2:00 p. m. Tuesday, May 2, and will adjourn at noon on Thursday, May 4.

This is the "big" meeting of our Convention. All officers, board members, committee members, ministers and delegates from local churches are urged to be present. If delegates nominated by local churches and elected by the conference find it impossible to attend, the Executive Committee of each conference will act for the conference in certifying alternates.

It will be a great help to Dr. H. S. Hardcastle, host pastor, if those expecting to attend the sessions will notify him of desire for over-night accommodations. Oakland Church members will open their homes to our delegates and visitors, and their hospitality will be unexcelled.

Those driving to Oakland should take Virginia State Highway No. 10 out of Suffolk, and Oakland is located about 10 miles from Suffolk.

An excellent program has been arranged, and significant actions will be taken by your Convention. Be there.

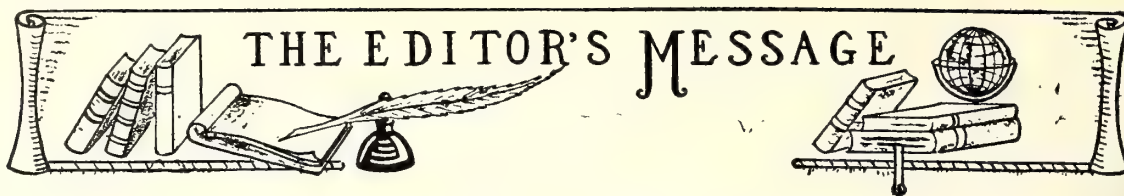
WM. T. SCOTT,
Superintendent.



DR. JOHN G. TRUITT, President



DR. WM. T. SCOTT, Superintendent



THE FORTHCOMING CONVENTION

Why attend the Convention? Go, first of all, to visit that delightful section of Tidewater Virginia in and around Chuckatuck. Go and see what a large and progressive rural church like Oakland can do. Go and get personally acquainted with more of our Convention personnel, both lay and ministerial. Go and acquaint yourself with the procedure and the program of the Convention, its boards, institutions and enterprises. Go to hear the new voices scheduled for this Convention. Go to represent your church in the larger life of the denomination, remembering that "ye are the body of Christ, and members in particular."

While the work within our Convention leaves much to be desired, the total results of our present program are by no means insignificant. We have many competent ministers and officers, a host of lay workers, numerous committees, boards and institutions. All of these are rendering devoted service. We are to hear a report of their stewardship for the biennium. Don't miss it!

Moreover, we are interested not only in the past, but also in the future. Great issues must be confronted. We need new light on our problems. Plans must be formulated, duties defined and goals established. We need wisdom, both corporate and divine. Oakland should be the point of departure for a greater biennium, a greater program, a greater church. See you at the Convention!

PORTSMOUTH HOME COMING

Every person should hold in affectionate regard three homes: one's paternal home, the church home and the eternal home. No one can live at his best without the influence of these essential homes. Memory and hope join hands and give strength on occasions of homecoming.

It is fitting that a church should observe home coming. Such an occasion revives friendships, renews loyalties, opens the sluice-gate of memory, and points to new vistas for days and years to come. The ties that bind are strengthened, the embers of loyalty are rekindled, and latent powers for kingdom service are released. Why shouldn't all churches observe home coming? A call back to fundamental loyalties, to basic institutions can be appropriately sounded on this day.

Sunday, April 30, will be Home Coming Day at First Christian Church, Portsmouth, Virginia. It will be a grand occasion. Fellowship has been rich in that church through many years. Friendship yields its dividends, and in many instances the interest is compounded. The loyalty of some of the members in this church has been unsurpassed. The joys of home coming should assure them that their labors in the Lord have not been in vain.

Many families from Congregational Christian Churches in North Carolina and Virginia, and elsewhere to be sure, have moved into Portsmouth. Some of these have neglected their Church relationships. The churches of our faith and order are numerous in Tidewater Virginia. Given the loyalty of all our people who live in proximity to First Church, Portsmouth, it should move steadily upward in the ranks of strength and leadership in Eastern Virginia.

DR. HELFENSTEIN REPORTS ON EVANGELISM

An important annual meeting of the Department of Evangelism of The Federal Council of Churches was held in New York City April 14. Members of the Department from as far as Los Angeles, California, and from the deep South were in attendance. Visiting delegates from The United Church of Canada were also present.

Dr. Roy C. Helfenstein of Richmond, Virginia, who has been a member of this Department of the Federal Council since 1920 was also in attendance at the meeting. Dr. Helfenstein has been closely associated with the work of the Department of Evangelism down through all these years, having been one of the seven speakers on the Pacific Coast Visitation Evangelism "Five Weeks' Mission" in 1925, Missions being conducted in the seven principal cities of Oregon, Washington and California. Dr. Helfenstein was also a member of the Federal Council Team in the Washington (D. C.) Mission, in several Missions held in Pennsylvania, Maryland and New York State. He was also a Guest Leader in the Cedar Rapids (Iowa) "National Teaching Mission" and a member of the Speakers Team with six ministers of as many denominations in the National Preaching Mission conducted by the Federal Council at Fargo, North Dakota, in 1942.

Dr. Helfenstein was requested by the editor to submit a report of the recent meeting to The Sun. He reports that, "The meeting of the Department of Evangelism held last week revealed a marvelous development of the Department down through the years, as well as revealing the fact that Visitation Evangelism is one of the major emphases of The Federal Council. Four hundred and sixty-four churches have cooperated in the National Christian Teaching Missions during the past year, which Missions discovered 211,632 people as the immediate evangelistic responsibility of the cooperating churches."

He continues: "Twenty nine Visitation Evangelism Campaigns were conducted under the auspices of the Department in the larger centers of population throughout the country. All these campaigns were characterized by a hearty cooperation on the part of the various denominations. The enthusi- (Continued on page 15.)

Christian Missions

At Home and Abroad

A LETTER FROM THE JACKSONS.

Union High School,
Foochow, Fukien, China,
March 20, 1950.

DEAR FRIENDS:

These last few days have brought us some unexpected blessings, several letters from home folks which had not been sitting around somewhere for weeks and letters from friends all over. What a feast of friendship we've been having? Some letters had been only two weeks en route, so we've felt very much in touch with the world once more, despite blockade and bombings.

The other night Union High had a supper meeting welcoming the new students of this semester. The dining tables and stools were set up in a big circle outdoors. In the center was the big wooden bucket of rice for the faculty, while each boy and girl had his own little clay pot or mixing bowl of rice. Since this was a special meal, there were a number of bowls of good vegetable and meat dishes to be eaten before we started on the rice, as well as little dishes of things to be eaten along with it. We drew slips telling which table and which seat were ours—table named Peace, seat 4 of Patience No. 6, etc. A couple of tables of older students were the leaders, keeping up songs and yells and requesting others to do certain stunts. From the singing of Grace to the leaders' song announcing the end of the meal and adjournment to the auditorium, we were reminded of youth conferences in America. But back of these boys is many a story of hardship and deprivation. The majority of them have to work along with their study in order to earn their tuition and expenses. They are enthusiastic and love fun as do American high schoolers; but life is far more serious for them.

Some other schools have not yet begun the second semester, partly because of the threat of bombing and partly because of the students' inability to pay the fees necessary to run the schools. Union High, being an agricultural vocational school, has more work scholarships to offer its students. As I look out the window now I can see boys watering the fields with their big wooden-spout buckets

swinging from shoulder poles. One boy helps in our little garden and pumps water for us, the house we live in having a regular plumbing system which survived the Japanese occupation.

Dick has become a real teacher now, with four classes in industrial arts and all the students for physical education, plus a class in visual education at the seminary in town once a week. Dorothy is teaching English, a very light load since the government has cut it to three hours a week, an elective course.

A few other classes have been changed a bit, too, to allow time for all the political science classes and extra-curricular government training courses. With all their special courses for teachers, their student meetings and their controlled newspapers, we wonder just how much real change the new regime can effect. The day celebrating the new treaty between Russia and China is an illustration of this point. That day was well chosen by the authorities, the third day of the Chinese New Year, Sunday, February 19, our calendar. Shops were still closed and everyone was still in holiday mood. In fact, preparations were already begun for the big Lantern Festival, March 3. In this festive atmosphere, the treaty was announced and celebration date set. Parades and posters, soldiers and Communist youth were everywhere, whole schools turned out with banners and costumes. Everywhere we foreigners went we were caught in the crowds. Every parade had its banners proclaiming the joys of the new treaty, the generosity of Russia and the wicked imperialism of America. Students impersonating caricatures of Uncle Sam and Chiang Kai Shek sometimes took part in skits showing how China and Russia would overcome these enemies. Hatred of Americans seemed to shriek at us from signboards and parades; yet not even one malicious look was cast our way. If we were noticed, it was with the usual curiosity or with a smiling pleasure at the fun everybody was having parading and beating gongs and drums, etc. We were just a part of the grand holiday and perhaps a lot of that propaganda was taken in the same spirit.

The great difficulty in reaching many of these four hundred and fifty million people isolated by illiteracy as well as poor communications and bound by ancient custom as well as by poverty, may slow down this "new day" and bring about unexpected compromises in its program. It must be hard for those who saw similar demonstrations of a hopeful new day when the former party came to power. Enthusiasm for reformation ran high then, too, and some progress was achieved in the face of great obstacles. But the years of war and hardship took their toll. Morale collapsed and the quality of leadership deteriorated shamefully. In the economic distress, ancient loyalty to family rather than community or country, became uppermost and families were enriched at the expense of the public. The old picture of fabulous wealth in a poverty-stricken country showed all who cared that there must be a chance. Empty promises only hastened the turning to another leadership, and there was only one who offered a program. We only hope enthusiasm won't be wasted in condemnation of those who don't follow the line. Already many words and much ink are so wasted. The lot of many people grows daily bitterer. China never could afford the armies she's been using.

The coming of a new regime has hastened the change already begun in missionary plans and programs. Though our problems have been increased and our very living made harder, the need is greater than ever. The need for economic assistance is so great as to overshadow all else. Take just one phase of this economic problem: the salary for one American missionary would pay six to twelve Chinese teachers' salaries. What is the Christian's responsibility in the face of such a discrepancy in living standards? Money alone would never solve the problem. This much we know, more and more missionary effort must be in the background; more and more initiative must come from the Chinese. The missionary's very living must be less conspicuous; perhaps a simpler, more frugal plane of living might bring him into closer fellowship with the people.

Our hearth warmed today when a Mrs. Lee, pastor's wife, came to us with a project of her own to help church members. Some do not have enough to eat; their husbands or sons are in Formosa and cannot send money back to their families. Mrs. Lee as a child learned to make wheat

(Continued on page 14.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

Our State President, Mrs. F. C. Lester, and family, have been recovering from illness while making a visit in Florida. We have missed them greatly during their absence, and we wish for them a speedy recovery and return to North Carolina, where they are sorely needed.

ASHEBORO DISTRICT HAS WOMAN'S RALLY.

The Asheboro District women held a special rally on April 11 at the Asheboro Church, with Dr. and Mrs. Joseph L. Moulton as guest speakers.

Mrs. E. P. Boroughs, District Chairman, reported that eight churches out of fourteen were represented, totaling thirty-eight women. There were several visitors and four ministers present.

Mrs. Moulton was especially glad to see and greet many old friends from former visits.

BURLINGTON NEWS.

Mrs. E. H. Oulds of Roanoke, Va., will be guest speaker at the May meeting of the Burlington Woman's Auxiliary. Her subject will be "Home and Family Life."

Mrs. Florence Moulton of Ahmednagar, India, spoke to the women of the church on Monday morning in Burlington. Many felt, after hearing Mrs. Moulton speak, that, although the women have accomplished much, much has been left undone and all must strive ever harder to do more and give more to help those who have less.

This opportunity to share comes through their Friendly Service for next month. This gift goes to Japan, where Dr. L. E. Spikes is now serving our government and writes that "The Japanese people are wonderful, especially the children."

NATIONAL FAMILY WEEK TO BE OBSERVED MAY 7-14.

Mrs. Garland Spratley, Chairman of the Family Life Department, reminds the women of the Southern Convention that National Family Week will be observed May 7-14. The theme will be "God Works Through

Homes," which inspires families to cultivate a finer life within the home.

She suggests several leaflets which are helpful in your plans for the observance. *Pages of Power for Home Religion* is a splendid booklet at five cents a copy, with devotions for one week in the home. *Your Home and National Family Week* and *How the Church May Cooperate* are leaflets at two cents each, containing suggested plans for a Christian family to use. These may be obtained from International Council of Religious Education, 206 South Michigan Avenue, Chicago, Illinois.

Dr. Paul Reynolds has compiled the following "Family Life Book Shelf" with interesting and instructive books which can be used in connection with the National Family Week observance:

I. General.

There's No Place Like Home; It Runs in the Family; Just a Durable Parents—Three popular books by James Lee Ellenwood. Amusing, entertaining yet sound and helpful. Intriguing illustrations. Worth many a chuckle.

Stop Annoying Your Children—Dr. W. W. Bauer, Director of Health Education for the AMA. Provocative, stimulating, practical.

Bringing Up Ourselves—Mrs. Helen Hogue. Written out of long experience. Tells parents and teachers things they ought to know. Simply and sympathetically written.

When Children Ask—Marguerite H. Bro. Another "standard equipment" book for the church library.

Sex Guidance in Family Life Education—Frances Bruce Strain. One of the best in its field. Mrs. Strain is a minister's wife.

Pamphlets:

Enjoy Your Child; Ages 1, 2 & 3; Understand Your Child, from 6 to 12; Keeping Up With the Teen-Agers; Making The Grade as Dad—Public Affairs Pamphlets. 20c each. Very good.

II. Religion in the Home.

Opening the Door for God—A Manual for Parents by Herman J. Sweet. Practical, simple, usable. Good basis for parents' group discussions.

Christian Happiness in the Home—Dr. F. W. Wiegman. 13 short chapters suitable for group study and discussion.

Our Family Grows Toward God—Mary Clemens Odell. One of the best new booklets about religion in the home. Reasonable in price (50c), readable, grew out of family experience.

God Lives in Homes—Lulu S. Hamilton. Excellent devotional materials. Prayers for special days.

The Family Worships Together—Mazelle W. Thomas. Pictures, stories, actual family experience with various types of worship in the modern home. Low in cost, 50c.

Tell Me About Jesus; Tell Me About God; Tell Me About the Bible—Three books by Mary Alice Jones. Beautiful children's books. Many pictures in color. Excellent gifts for families with young children.

The Family Looks at One World—Mildred C. Widber. Another of the excellent "Family Books." Good for family "out-loud" reading. Pictures and letters from all over the world.

III. Preparation for Marriage.

From Friendship to Marriage—Roy A. Burkhardt. Helpful steps. For senior High and up.

Family Living—Evelyn M. Duvall. New (1950) High School text book for courses in this field. Good illustrations. Interesting reading.

When You Marry—Evelyn M. Duvall and Dr. Rueben Hill. Very popular college level text. Entertainingly written yet sound. Questions, clever illustrations.

This Man and This Woman—Frederick W. Brink. For the engaged couple. Clear, sound, helpful, religious frame of reference.

This Love of Ours—Leslie R. Smith. For newly-weds. Realistic, practical, deeply religious.

Conserving Marriage and the Family—A Realistic Discussion of the Divorce Problem by Ernest R. Groves. A "must" book for the minister's library.

Building Your Marriage—Duvall. Public Affairs Pamphlet. 20c. Much helpful material in very compact form. Attractively presented.

FINANCIAL REPORTS.

EASTERN VIRGINIA.

Following is the financial report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for quarter ending March 31, 1950:

Balance on hand last report \$ 167.54

RECEIPTS.

Offering—Family Life Institute,
March 23, 1950 92.82

Women's Societies.

(On Apportionment.)

Antioch	\$ 11.05
Berea (Nans.)	20.00
Berea (Great Bridge) ...	17.00
Bethlehem	55.00
Cypress Chapel	25.00
Cypress Chapel (Agnes Brittle Circle)	15.00
Dendron	20.00
Eure	13.20
Franklin	75.00
Holland	40.00
Holy Neck	37.50
Isle of Wight	10.00
Liberty Spring	50.00
Mt. Carmel	23.25
Mt. Zion (for Dec. 31) ..	7.50
Mt. Zion	7.50
Newport News	30.00

(Continued on page 13.)

News of Elon College

By PRESIDENT L. E. SMITH

ELON COLLEGE COMMENCEMENT.

The sixtieth session of the Elon College Commencement will be held May 27, 28 and 29. Saturday, May 27, will be Alumni Day. The program will consist of the Class Day Exercise at 10:00 by the Senior Class. Class reunions will follow. A picnic lunch for all alumni and visitors on the campus will be at 12:30. The business meeting of the General Alumni Association will be in the afternoon at 3:00. At this meeting the Alumni Secretary will make his report and a detailed report will be given concerning the construction of the new gymnasium, the amount paid, pledged, and due. A reception will be given by President and Mrs. Smith at 6:00 honoring the senior class and the reunion classes. The alumni banquet will be served at 7:00. Dr. I. W. Johnson, Suffolk, Virginia, will deliver the alumni oration. On Sunday morning at 11:30, Dr. Rockwell Harmon Potter, Dean Emeritus of Hartford Seminary Foundation, Hartford, Connecticut, will deliver the baccalaureate sermon. The Music Department will give its usual program in the afternoon and the Elon Singers will present *The Seasons* by Haydn at 8:30 in the evening. A program by the Elon Singers is always well received. The Board of Trustees will meet at 9:30 Monday morning for the purpose of authorizing the awarding of degrees to all who have completed requirements for graduation from the college and certificates to those who have earned them. Graduation exercises will be held in the auditorium at 10:30. The Honorable Ralph Bradford, Executive Vice-President of the United States Chamber of Commerce will deliver the address. This will be the largest graduating class in the history of the college. There are more than 150 students classified as seniors. Approximately twenty of these will not complete their requirements for graduation until summer school is over.

At the conclusion of the morning exercises the college will confer honorary degrees on six distinguished citizens of our country. The college is awarding six such degrees this year in consideration of the 60th anniversary of our commencement occasions.

We feel that a very excellent pro-

gram has been arranged and are anticipating a most worthwhile occasion for the college and all who are interested. This is an earnest invitation to the members of the church, alumni and friends to attend any or all items on the program.

CLASS OF 1910.

The Class of 1910 is invited and will be observing its fortieth anniversary on the approaching commencement occasion. The enrollment of the school from 1906 to 1910 was not large. Most of the time there were fewer than 200 students on the campus, consequently, the Class of 1910 was not a large class. There were only eleven members, four young ladies and seven young men. The ladies were Nannie Baker Farmer, Macie Farmer (Mrs. A. C. Hall), Nannie Emma Farmer and Carrie Boyd (Mrs. W. R. Dees). These young ladies were all from Pleasant Grove Church, Halifax County, Virginia. There were seven young men (young then) members of the class: J. W. Barney, W. W. Elder, C. C. Fonville, A. C. Hall, A. L. Lincoln, L. E. Smith and W. Frank Warren.

The members of the Class of 1910 have entered into different professions, have had rich experiences, and have made notable contributions in their fields.

Nannie Baker Farmer and Nannie Emma Farmer have been and are successful teachers in the public schools of Virginia.

Macie Farmer married Lon Hall. The Halls live in Greensboro, N. C., where Lon is a member of the English faculty of Woman's College and has been for years. He is not only a teacher of note but an author and lecturer of influence.

Carrie Boyd married W. R. Dees. Mr. Dees is a prominent business man in Freemont, N. C.

After graduation John Willis Barney studied at the University of Virginia, University of Wisconsin and Columbia University. He has devoted his life to teaching. For a number of years he taught in the public schools of Pennsylvania and Michigan. Many years ago he was called to serve Alma Mater and he has rendered faithful and efficient service. It will be remembered that John Wil-

lis Barney was a good student while in college. He is now Professor of English and is rendering significant service.

"Billy" Elder went places in the United States Navy as a Chaplain. He was advanced to top rank. He was slated to retire during the war but his services were so valuable that he was retained by the Government for the duration. Billy took a second trip to the marriage altar. For his second wife he came to the college and took one of the most popular deans of women that the college has ever had, Julia Mae Oxford. They now live in Concord, Georgia.

Claude Fonville is a successful business man in Burlington, N. C., where he is engaged in the real estate and insurance business.

Liggett Lincoln earned his degree in medicine after graduating from Elon College and located in New York City. He is a very prominent physician. He is connected with Bellevue Hospital and with Cornell Medical School. His friends will recall that he was physician to the late Paderewski, the famous Polish pianist.

Frank Warren has devoted his life to teaching in the public schools of North Carolina and has done an outstanding piece of work in the field of secondary education. At the time of his retirement he was Superintendent of City Schools, Durham, N. C., which at that time was the most coveted position in the public school system of North Carolina.

The writer of this article was a ministerial student while in college, continued his training at Princeton Theological Seminary and Princeton University, Princeton, New Jersey. He was graduated from the Seminary in 1915 and from the University in 1916. After spending 29 years in the pastorate, by persuasion and fate he became president of the college in which capacity he is serving at present.

All members of the Class of 1910 together with their wives or husbands are invited to have breakfast with Mrs. Smith and me at the Alamance Country Club on Saturday morning, May 27, at 10:00.

It is the hope of all that this class shall gather on the campus Saturday, May 27, 100 per cent strong for refreshing of minds, renewing of acquaintances, recalling experiences, and reminding and checking up on ambitions. A picture of the Class of 1910 taken on the occasion of graduation will be displayed and it is the present plan to have pictures of the

(Continued on page 14.)

The Psychology and Stewardship of Church Building

"You don't believe the impossible can be done? Well, I'm one who has seen it done. Let me tell you about it. I can easily recall the doubts and fears expressed at the congregational meeting when we first talked of a new church. Oh, we all were aware of the inadequacy and the appearance of our building—inside and out. We knew changes and improvements were necessary to meet our increasing require-

ments, expanding programs, greater population problems. We recognized the danger of our becoming less effective in our work, and the need of keeping up our prestige in the community. But . . .

creased our building fund from \$7,000 to \$9,000. This, with the bequest, would give us at least \$69,000, and possibly \$89,000. An architect drew us tentative plans of a new sanctuary, with an estimate of the cost in the neighborhood of \$120,000. Perhaps that might be pared to \$100,000. How could we, or could we, raise \$31,000?

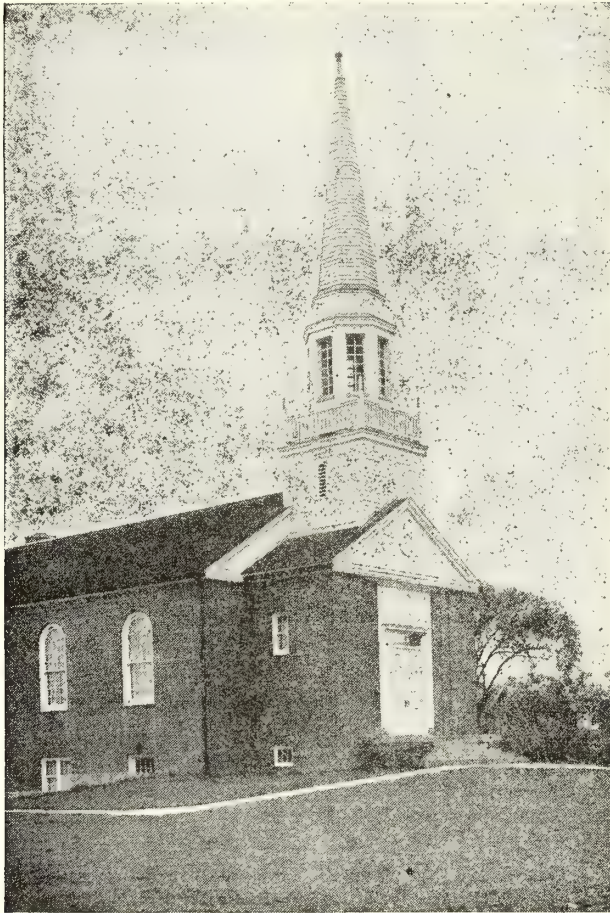
"We read about the new service provided by the Board of Home Mis-

sions. "Well, the congregation met and decided upon plans for the new church, and voted to secure the services of this Church Financial Adviser to direct us in our efforts to raise the money. You see, we had discovered that the Board of Home Missions was really giving us a service in this connection. The only cost to the church would be, in addition to his hotel accommodations, meals and minor incidentals like laundry, a contribution of \$100 to the Board of Home Missions. We found that every church in the country, regardless of where it was located, paid the same amount. After a mutually satisfactory date had been decided upon we presented a formal application for his services, approved by the Superintendent of the Conference, and accompanied the application, as required, with an advance of \$50 towards our \$100 contribution.

"In plenty of time to make proper and necessary preparation—I admit now—we received the outline of procedure to be followed throughout this entire program. This included that which we should do during the six weeks preceding the arrival of the Church Financial Adviser, and also that which was to be done during the week he personally spent with us. And I want to confess right now, as I look back over everything, that had we followed all that was printed in that booklet, and adhered to the instructions as per schedule given, we would have found the entire project progressing more smoothly, and with less strain on us all. I do not mean to give the impression that we didn't enjoy it—it was the happiest week we ever had in our church.

"The first thing that struck us as we looked at the booklet was the title, *Financial Project for Churches*. Not a campaign! Throughout the booklet, we saw the emphasis on the difference between a Stewardship—that was it—A Stewardship Financial Project and a secular campaign to raise money. Now, we had had many experiences working on or directing money-raising campaigns for various causes, and consequently were trained in the techniques employed in those affairs. Were we not having this man here to raise money for us? What's this talk about Stewardship? Well, we had asked this fellow to come. We would go through with it. But—again—but . . .

"We had done the first requirement—that of deciding upon the nature of our building program, approved at a regularly called congregational



CHURCH AT NORTH HAVEN, CONN.

ments, expanding programs, greater population problems. We recognized the danger of our becoming less effective in our work, and the need of keeping up our prestige in the community. But . . .

"Finally, after much argument and discussion, we launched a campaign for a new building. Twenty workers responded and we raised \$7,000.00. Couldn't do much building with that, could we? A little later we were informed of a legacy of from \$60,000 to \$80,000 we were to receive from the estate of a former member who deeply loved his church. Now things looked brighter. We had in-

sions since January 1, 1948. They now had a man, called the Church Financial Adviser, who counseled, advised and helped in financial programs 'involving new buildings or expansion or renovation projects.' He also aided churches with their attempts to liquidate existing indebtedness. We found he spent a major portion of his time in directing financial projects for churches, giving them a carefully planned six-week program. This included all the steps necessary to be followed and gave the type of publicity and information material to be used, as well as a carefully prepared time schedule.

meeting, arrived at a monetary goal, and voted to secure the services of the Church Financial Adviser. Now, the booklet said, hold various Discussion Group Meetings with the different groups of leaders so that they become thoroughly conversant with all aspects of the program. Then we were to have different persons with spiritual enthusiasm to appear before each and all groups and societies to inform them of, and to inspire them of, the cooperative task ahead. That seemed somewhat foolish to us, but we did it. And found that the speakers themselves not only got a great deal of pleasure out of it, but that a feeling of one-ness and enthusiasm was beginning to appear throughout the entire church. The various topics for discussion and the suggested films, filmstrips and slides helped tremendously in the meetings.

"The next suggestion was that the minister preach at least two Stewardship sermons during the pre-canvass week period. We generally didn't like to hear the minister talking to us like that. I see now we just didn't want to have these things brought too forcibly to our attention. Yet, the minister did it—two fine thought-provoking sermons.

"It was also listed that we should have at least three laymen speak on different Sundays, on some phase of the program, and how well we should support it. There were to be for about ten minutes during the regular worship services. This was a little hard to do. The men hesitated about getting up before our people and expressing their feelings publicly. However, three men finally did it—with good results to themselves and for the project. You see, I'm calling it 'project' now, too, instead of a 'campaign' or 'drive.'

"Meanwhile, we had met with our Conference Superintendent, discussing the entire project with him, and acquainting him with all phases of our program. His suggestions were very helpful. Especially, was the one of adhering strictly to the instructions in the booklet, and following all the requirements contained therein.

"Leaflets on Stewardship, Christian giving, and handling of money were ordered from those advised in the booklet and were put in each letter sent out. They were also placed on the church literature table, and comments were made upon them from the pulpit.

"The instructions stated we should secure workers for the project equal to 25 per cent of the number of calls to be made for subscriptions and

pledges. And that these canvassers should be men only. That seemed strange to me—not to use women as workers. Why, they were the best workers we had in the church! To get 108 men to commit themselves to this was a physical impossibility. (We had 426 calls to be made.) The most we ever had together working on a campaign or canvass before was 20. One hundred and eight men! Crazy! Well, as I said, we had a good chairman. And our minister was a peppy, sincere, much-loved individual. They convinced us we could secure 40 men.

"The booklet said the final results of the financial project would be in direct proportion to the number of workers we got, and who attended the training sessions. Somebody said, 'How much money do you think we



C. R. SCHUMACHER

can raise?' The average opinion was \$16,000, but the minister managed to get us to raise our estimate to \$20,000.

"Then we were supposed to arrange at least three afternoon meetings of women. 'Thought he didn't want to use women in this project,' someone said. 'Better cooperate,' another added. So we appointed a chairman to arrange for these gatherings. And set up a session with the Church School officers and staff, and one for the young people. 'See what comes out of it,' the chairman said.

"The prospect cards—'Information Cards' they were called—were secured from the Missions Council Office. We were to prepare these, showing the family name, and then the individual name of each member of the family. In addition, his or her connection in any and every way with the church or its many departments should be checked. Then the cards

were to be routed geographically so that as little travel time as possible would be consumed in the visitation. In the meantime, the workers were to be paired into teams according to rules for such procedure stated in the booklet. The routed Information Cards were then to be assigned to the teams, again according to advice in this connection. We were to keep in mind eight calls per team, so that each team could have one-half hour per call during the canvass time from two to six Sunday afternoon.

"Yes, there were lots of other things to do. There were four letters to write. The booklet said what was to be contained in these letters and when to mail them—one each week beginning three weeks before the Canvass Week, the fourth to go out during the Canvass Week. But it was up to us to compose the letters from the outline given.

"In the first letter, from the trustees, was to be included a brochure. We found detailed advice for preparing this in the booklet, and were sent samples to give us some ideas about the format. We argued about costs, whether it would warrant the expense, and how far we should go in the type of brochure. A lot of time was consumed before we decided to follow instructions.

"The Financial Adviser's booklet said to send with the second letter (from the Canvass or Building Committee) that which he called *Arms of the Church*. The exhibit of this in the booklet looked nice—a church with 'arms' radiating from it, showing all the activities of the church. 'Now why do you suppose he wants that?' was asked. 'Don't know, but suppose we have to do it!' 'Who will or can?' 'It says here that this should be more of a home-made affair—not as elaborate as the brochure. We can mimeograph it in the church office.'

"So with good-natured grumbling we started those things. And did we find out things about the church we never realized before as we prepared them! That in itself was worth a lot to those who worked on the brochure and *The Arms of the Church*, so they said.

"The two letters were prepared. And the minister worked on his. The fourth letter, from the canvassers, looked as though it might be important, but that had to wait.

"First thing we knew time slipped up on us and we were a week late in starting our mailing. However, we felt all was in good shape. We would be ready when the Church Financial

(Continued on page 10.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MISSIONARY OFFERINGS.

REPORT FOR APRIL 7-20, 1950.

Eastern N. C. Conference:	
Amelia	\$ 4.33
Fuller's Chapel	38.00
Hope Mills S. S.	7.20
Mt. Auburn	76.00
Mt. Carmel	3.00
Pope's Chapel S. S.	2.25
Eastern Va. Conference:	
Berea (Nans.)	28.40
Centerville	9.00*
Eure	8.75*
Holy Neck	110.00
Mt. Carmel S. S.	3.83
New Lebanon S. S.	1.50
Norfolk:	
Bay View	35.10
Rosemont	75.00
Oakland	42.61*
N. C. & Va. Conference:	
Berea	5.40*
Bethel S. S.	4.43
Bethlehem	19.86*
Burlington S. S.	55.34*
Burlington	12.23*
Durham	7.13
Greensboro, Palm St.	48.00
Happy Home	8.50*
Ingram S. S.	7.00
Shallow Ford	14.74*
Tryon, Erskine Memorial ...	124.00
Union, N. C.	20.00
Zion	4.00*
Western N. C. Conference:	
Ether	40.00
Needham's Grove	17.21*
Valley Va. Conference:	
Antioch	20.75*
Bethel S. S.	19.03
Concord	3.94*
Mt. Olivet (G)	5.24*
Newport S. S.	20.60
Timber Ridge	50.00
Total for Home Missions ..	
\$ 952.37	
Foreign Missions.	
Eastern N. C. Conference:	
Amelia	\$ 4.33
Fuller's Chapel	38.00
Hope Mills S. S.	7.20
Mt. Carmel	3.00
Pope's Chapel S. S.	2.25
Eastern Va. Conference:	
Berea (Nans.)	28.40
Centerville	9.00*
Eure	8.75*
Mt. Carmel S. S.	3.83
New Lebanon S. S.	1.50
Norfolk:	
Bay View	32.76
Rosemont	82.00
Oakland	42.61*
N. C. & Va. Conference:	
Berea	5.40*
Bethel S. S.	4.43
Bethlehem	19.86*
Burlington S. S.	55.35*
Burlington	12.23*
Danville	20.00
Durham	7.13
Happy Home	8.50*

Ingram S. S.	6.05
Shallow Ford	14.75*
Tryon, Erskine Memorial ...	100.00
Union, N. C. (Jacksons)	20.00
Zion	4.00*
Western N. C. Conference:	
Ether	40.00
Needham's Grove	17.22*
Valley Va. Conference:	
Antioch	20.75*
Bethel S. S.	19.03
Concord	3.94*
Mt. Olivet (G)	5.25*
Timber Ridge	50.00
Cora L. Anthony Trust Fund,	
W. E. Wisseman	2,500.00
Total for Foreign Missions \$	
3,197.52	

Summary.

Total for Period April 7-20, 1950	\$ 4,149.89
Previously reported	11,825.53

Total Since January 1, 1950 .. \$15,975.42

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

*Denotes Easter Offerings.

PSYCHOLOGY & STEWARDSHIP OF CHURCH BUILDING.

(Continued from page 9.)

Canvasser arrived. As ready as we thought necessary.

"I still vividly remember that first meeting with the Adviser. On Monday night, the Trustees, Finance and Building Committees, the Canvass Committee, Heads of Departments and the Pastor met with him. What promised to be just another routine meeting really woke us up. And with a bang! After explaining that he was a former banker, and that he would be speaking as one layman to another, the Financial Adviser showed us that this church building project was a greater event than we even thought it was. And it looked big enough to us as it was! He proved to us that this was an event that generally happened only once in the lifetime of the average person. Then he developed his approach to church financing—that we should be interested in developing the lives of the givers rather than in a mere money-raising campaign. If we accomplished the first, the second would naturally follow. You know, we began to feel that there was something to this.

"Then, before we knew it, he began quietly to review that which was to have been done by the time of his ar-

rival (and we had had a timetable checklist provided for that purpose in the booklet). We got along fairly well on the early preparation. When we told him we were a week late in our mailing, the Adviser pointed out that in order to get the story across in a manner that the people would read, short, well-written material, properly spaced for mailing was an essential factor. We thought of the letters unread that went in the waste-basket in our homes, and how we criticized if too many letters were received in one week. The minister got his letter out quickly so that it would not conflict with the Canvassers' letter, I can tell you. And the canvassers' letter! I laugh now when I think of when the Adviser came to that. He said, 'This letter is purportedly to be from all the canvassers, saying they have faith in this project, and that it can and will be done. It also asks that in return for the time given by them, they felt justified in asking the receivers of the latter to remain home until called upon. Now to omit a name might cause some ill will. I trust you have all the men needed to do the work already committed, and paired into teams of two. I see you expect to make 426 calls. One-fourth of that—the number required—is not quite 107; 108 will give us an even 54 teams. You ought to have at least 110 men to take care of any emergency that might arise.'

"With chagrin, we said that we had secured only 40 men. 'Those 40 men are all that we can get to serve,' we said. 'We've fine-tooth combed our entire membership to get that amount, too.'

Well, didn't he politely, but firmly, show us that he was only seeking less than one-third of our manpower. 'Yes,' we said, 'but most of the remaining men are inactive—never did anything for their church.' 'Why not use women?' someone else asked.

"I still remember his reply, and how truthfully his utterances bore fruit. I only use men, not because I do not recognize the ability of women, but because I am aware of it! In too many churches the women do most of the work. It is time the men responded to their duties—and privileges. By using women, we give the men another grand opportunity for shifting their responsibilities to women. Get after these inactive members. I'll return a group of active men to you at the end of the week.'

"So prompted and urged on, we did get 76 men—almost again as much as

(Continued on page 11.)

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

DEAR BOYS & GIRLS:

The other day someone was telling me how they had made an interesting stained glass window. They saved broken bits of crayon for this purpose. You may like to make some, too.

Choose a piece of paper the size you want. If you plan to cover a whole window, use a large piece of wrapping paper. A small piece made as a medallion to go in the middle of the window would be just as pretty. When you have decided on the size and shape that you want—think of the shapes you have seen—fold your paper in the middle. Then open it, and on one side of the fold shave bits from the crayons. After you have your colors on, fold the paper again. Now move it carefully to your mother's ironing board. First lay a thickness of newspaper over the board and then put on your paper with the shavings—make sure the colors are not all in one spot, but spread over the paper. Next, press it lightly with a warm iron. Open it and hold to the light. The wax of the crayon will run into the paper and make the colors look very much like stained glass.

Do you like the lovely colors of stained glass windows? Perhaps your church has beautiful windows. If not, do visit some church that has them. The most beautiful windows in our part of the country are at the Duke University Chapel at Durham, North Carolina. Their colors and shapes are most inspiring. The feet of the figures are very modernistic, and very striking to see—the Bible characters look as if they had really used their feet to have such big joints. St. Paul's Church in Richmond, Va., has some famous windows, too. They are not so lovely as the ones in Duke Chapel, but are famous for their historical significance. One of them is a memorial to General Lee and others have been given by or in memory of famous people.

The people of Europe who were the artisans that built the great Gothic churches, gave their lives to church work and spent great portions of their lives working on churches. Some carved stone, others wood; but many worked with glass. They shaped the pieces of colored glass and fastened them with the lead that holds them together. They were dedicated in their task.

Our First Church at Portsmouth has two magnificent windows—probably the loveliest in the Conference. The people in the church have always been proud of them and keep them in good repair. And keep them clean—for dirt dims the colors. One of the ministers of the church was married there—and the bride chose a time when the rays of the sun would shine through the glass in radiant splendor and it did!

I know a man in Richmond who makes stained glass windows as his hobby. He makes a pattern, then cuts the pieces, and fits them according to the pattern. While he is not a professional artist, he has made some lovely windows. He is a man interested in church and one who gives much to the church.

Make your windows for home and Sunday School.

PSYCHOLOGY & STEWARDSHIP OF CHURCH BUILDING.

(Continued from page 10.)

we thought possible. Of course some had to take time from their office or factory to do this, and to also pair them into teams. Then we had to complete the routing and assigning of the Informatin Cards. And get out the Canvassers' letters. This all took longer than we anticipated. How we wished now that we had worked a little harder before the Canvass week and done things in the proper order. For we were wearing ourselves down, and using energy which now I see could and should have been used for other things. The Church Financial Adviser had so many additional ideas and suggestions that would have proven extremely valuable. We didn't have time to do them all. But how enthusiastic we were becoming as night after night passed. We were beginning to get the spirit of 'People instead of Dollars,' 'Developing the Character of the Giver rather than Making Money.' And while we were doing all this, we collected material and mimeographed a Fact sheet of technical questions and answers which were considered impractical for inclusion in the training sessions. This sheet was included in the Canvassers' kits. We had the teams ready for announcing Thursday night, and gave out the kits and assignment of calls to

the workers at the Friday meeting. This enabled the Canvassers to study the approach for each call in accordance with the techniques given during the training evenings.

"Canvass Sunday was a big, eventful day. The Adviser spoke in the various departments of the Church School and got those youngsters to tell that which he told them to their parents. Smart stuff. We just had everybody talking and pulling for this project. During the church service, the canvassers were formally—and, it proved to be, dramatically—commissioned to go forth on the Canvass, not as 'beggars,' but as ambassadors of the church—of God's work. They were to afford an opportunity for those upon whom they called to invest with them in Christianity. The Adviser preached a challenging sermon at this service.

"You notice that the plan given to us included no luncheon or dinner meetings—hip, hip, hurrah affairs. But we did have dinner for the workers immediately after the church services. This made possible last-minute adjustments and announcements. The big thing was that it kept the workers together, not permitting a let-down between the inspiring service and in the time for starting on the calls.

"After the dinner, for the first time, we met in the church sanctuary. There the Adviser gave his last talk to us, the shot-in-the-arm before we went on our missions. Then we each one made our own pledge. I see now the wisdom of that. We had to sell ourselves before we could sell others. Next, the pledges were gathered and given to the team having the card of the canvassers' family, and upon whom they were to call. This gave that team a good-sized pledge with which to start out, instilled enthusiasm into them, and raised their sights still higher.

"Then we had our picture taken. We thought that suggestion of the Adviser was somewhat childish, but as I now look back on it, there was good psychology in doing it. We laughed and joked as we were properly grouped—a oneness was created, a solidity and determination of purpose established. I prize that picture now as one of my choice possessions.

"Promptly at 2:00 we were on our way, and until 6:00 we made our calls. At 7:30, we returned with our wives or sweethearts—a happy, unbelievably inspired number of men. While we made our reports to well-selected auditors, the adviser met with

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

HOSEA, THE MAN AND HIS MESSAGE.

LESSON VI—MAY 7, 1950.

MEMORY SELECTION: *My people are destroyed for lack of knowledge.*—Hosea 4:6.

LESSON TEXT: Hosea 4:1-9; 6:1-3; 10:12-13.

DEVOTIONAL READING: Psalm 121:1-8.

The Man and His Times.

We know little about Hosea, and what little we know comes from the prophecy that bears his name. He undoubtedly came from the Northern Kingdom, and was a contemporary of Amos during the latter days of Jeroboam's reign, that is Jeroboam II. In his time some of the evils predicted by Amos had begun to appear. Calamities crowded thick and fast upon Israel, the fear of Assyria hung like a pall over Israel, and made the leaders helpless, and religion had become corrupt and had lost its saving power.

Hosea's message came out of his personal experience. He had married a woman named Gomer. She bore three children, but there was a reasonable doubt about the paternity of some of them. As a matter of fact she proved unfaithful to Hosea, and finally left the home, deserted her children, and became a woman of the street. So low did she sink that she was finally put on the auction block and sold as a slave for a mere pittance. Hosea heard that she was to be sold and went to the auction and bought her. He could not take her back into his home at once, but he did provide a house for her and took care of her, in an effort to effect her redemption. The story does not tell whether he was successful or not. But the story does show this tragic experience in the man's family and personal life gave him insight into the heart of God in His feelings toward and His dealings with the nation of Israel. For as he denounces the sins of the nation, his message throbs with feeling, and we catch through the stinging words the sobs of a man with an aching and breaking heart. Amos declared the justice of God; Hosea proclaimed His love. The writer of these *Notes* remembers the dramatic scene in *Green Pastures* in which God and Hosea are talking with each other,

and he recalls vividly the words "Being God ain't no bed of roses" as spoken by the character in the play. To be sure there was justice in God's character and dealings with the nation. But there was an element of mercy and He did not deal with the people after their sins, or reward them according to their iniquities.

The Man and His Message.

The lesson for today tells us much about the times in which Hosea lived by giving us the gist of his message for those times. He puts the thing in the form of a "controversy with the inhabitants of the land." As in the case of Amos, the times were out of joint, and Hosea had been sent by God to put them right.

1. *Religion and the Good Life.*—What had happened in the land? One almost shudders as he reads about the low state to which the moral life of the nation had sunk. "There is no truth . . . in the land." A man's word was not to be trusted. Lying was prevalent. Faith in the spoken or written word had been undermined. Think of a society in which there was no faith or trust in the word of men!!!

Neither was there any "goodness . . . in the land." People openly and brazenly did wrong, and made no bones about. The life of the nation was like a festering sore. To be sure, here and there must have been folks who had not gone completely to the dogs—God always has His seven thousand—but by and large corruption and immorality and wickedness flourished and ran rampant.

"There was nought but swearing, and breaking faith, and killing and stealing, and committing adultery, in the land." Read that list again and see to what a low level the moral life of the nation had come. One shudders as he thinks of a nation reduced to that state of affairs. How come all this? How did it get that way anyway?

Morality was at a low ebb because there was "no knowledge of God in the land." Morality is a broken reed unless it is undergirded and redeemed by religion. Morality ultimately is rooted in God. God is the source of all good, including the good life. There is no real goodness apart from the goodness that comes from Him.

God and good are intimately related to each other. Only as ethics grounded in religion can they be trusted. This talk about men being good apart from God is all poppycock. Men will not long treat one another right if they leave God out of their lives.

2. *Another Shocking Thing Incurs Hosea's Righteous Indignation—the Example of the Priests and Religious Leaders.*—Strange as it may seem, and as embarrassing as it is to say it, the religious life of the nation had gone into eclipse because the religious leaders of the nation had forgotten their high calling and were prostituting their sacred offices to base ends. They had become greedy, intemperate and even immoral. It was a case of like people, like priest. It may seem unfair to demand a different standard of conduct from a minister or a Sunday school teacher than one expects from the run-of-the-mine church member, but this seems to be the divine imperative. One thing is sure, a stream does not rise higher than its source, and standards of conduct will never rise higher than the ideals set by the leaders of religion.

3. *Superficial Repentance Also was Denounced by Hosea.*—In words of biting irony he shows how in time of crisis the people had "returned to Jehovah" but it was from fear of punishment rather than from any desire to do better that they returned. Their conception of God was so superficial and even so false, and their idea of repentance was so inadequate, that the whole thing was a farce. Punishment was certain unless true repentance found expression in their lives.

4. *Hosea Announces the Law of the Harvest.*—The people were to "sow righteousness" so that they might reap love and kindness. Their lives were to be filled with the spirit of love for their fellowmen. They were to change their way of life if they expected any good results. Old habits had to be changed and new character formed.

(Based on lesson copyrighted by International Council of Religious Education.)

We must believe in a Being, a divine will, or in an intelligent purpose behind the world. And we must live as if the world had sense, not as if the world were meaningless. Cold, cynical people are not only unhappy, but are dead to the spiritual values that make life. Only the positive attitude in acts of kindness and peace will give the joyous life.

—Charles R. Brown, D. D.

CHURCH WOMEN AT WORK.

(Continued from page 6.)

Norfolk:	
Bay View	18.75
Christian Temple	87.50
Norfolk, First	21.50
Little Creek	6.25
Rosemont	45.85
Norfolk, Second	14.50
Oak Grove	9.50
Oakland	18.75
Portsmouth:	
First	35.00
Shelton Memorial	5.00
Richmond, First	12.50
South Norfolk	30.00
Spring Hill	2.75
Suffolk	162.50
Suffolk (Staley Society) ..	27.20
Sunbury (Damascus)	25.00
Union (Southampton)	14.45
Wakefield	23.00
Waverly	13.75
Windsor	16.75

Young People.

Berea (Nans.)	\$ 9.00
Berea (Great Bridge)	5.00
Bethlehem	25.00
Burton's Grove	7.50
Cypress Chapel	20.00
Dendron	5.00
Eure	4.40
Franklin	6.25
Holland	4.00
Holy Neck	10.00
Liberty Spring	15.00
Mt. Carmel	5.00
Mt. Zion (for Dec. 31) ..	3.00
Mt. Zion	3.00
New Lebanon	6.30
Newport News	5.00
Newport News (High School C. E.)	3.00
Norfolk:	
Bay View	1.75
Christian Temple	10.00
Christian Temple (Intermediates)	7.00
Little Creek	2.50
Oak Grove	2.20
Oakland	8.75
Portsmouth, First	7.00
Richmond, First	10.00
South Norfolk	20.00
Suffolk	15.00
Sunbury (Damascus)	5.00
Union (South.)	3.50
Windsor	10.00

Juniors.

Antioch	\$ 4.00
Berea (Nans.)	6.25
Bethlehem	10.00
Cypress Chapel	6.00
Dendron	1.00
Eure	1.10
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	3.00
Mt. Zion (for Dec. 31) ..	1.00
Newport News (Jr. C. E.)	3.00
Norfolk:	
Bay View	1.50
Christian Temple	3.00
Little Creek	2.00
Rosemont	5.80
Oakland	1.25
Portsmouth, First	3.00

South Norfolk	15.00
Suffolk	10.00
Windsor	5.74

Cradle Roll.

Cypress Chapel	\$.50
Dendron	3.75
Eure	1.10
Franklin	2.00
Liberty Spring	5.00
Mt. Carmel	1.00
Mt. Zion (For Dec. 31) ..	1.00
Mt. Zion	1.00
Norfolk:	
Little Creek	1.00
Oakland	2.00
Portsmouth, First	1.00

Thank Offering.

Johnson's Grove (For Dec. 31)	14.50
Johnson's Grove	10.00
Norfolk, Second	22.00

Life Memberships.

Christian Temple	10.00
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Memorials.

Bethlehem (Infant)	1.00
Holland	10.00
Rosemont	10.00
Suffolk	40.00
Suffolk (Staley Society) ..	10.00

Young People's Overseas Worker.

Special Contributions.

Dendron	2.00
Holland	10.00
Liberty Spring	5.00
Liberty Spring (Young People)	5.00
Norfolk:	
Bay View	3.00
Christian Temple	10.00
Suffolk	10.00

Church Extension.

Christian Temple	25.00
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Friendly Service, Japan.

Newport News (Kate Newman Circle)	10.00
Norfolk:	
Bay View	5.00
Little Creek	10.00
Portsmouth:	
Shelton Memorial	10.00

Grand total for the Quarter \$1,906.85

Disbursements.

Gurley Press (Stationery	9.00
Dr. Paul Reynolds (Ins. Speaker)	15.00
Suffolk Floral Gardens ..	7.50
Franklin Printing Co. (Treas. Report)	7.50
Va. Council of Church Women	50.00
Pattie Lee Coghill (Folders for Inst. Programs)	6.30
Mrs. W. V. Leathers, Treasurer	1,646.49

1,741.79

Balance in Treasury April 16, 1950 \$ 165.06

Respectfully submitted,

MRS. W. B. WILLIAMS,
Treasurer.

VALLEY VIRGINIA.

Following is the financial report of the Woman's Missionary Conference of the Valley of Virginia for the second and third quarters:

Woman's Societies:

Antioch, Dues	\$ 10.00
Leaksville, Special	8.41
Winchester, Special	5.00
New Hope, Special	2.00
Leaksville, Thank Offering	4.00
Linville, Thank Offering ..	11.00
Linville, Special	3.00
Newport, Thank Offering	18.00
Winchester, Thank Offering	46.00
Wood's Chapel, Thank Offering	13.80
Leaksville, Thank Offering	42.11
Leaksville, Dues	15.50
Leaksville, (War Victims)	8.76
Newport, Dues	6.50
Bethel, Dues	12.30
Bethel, Thank Offering ..	24.25
Winchester, Dues	33.00
New Hope, Dues	4.00
Linville, Dues	50.00
Mt. Olivet (G), P. O. W. .	3.00
Mt. Olivet (R), Dues	25.00
Bethel, Dues	6.70
Bethel, Memorial for—	
Mrs. Naomi Dofflemyer .	10.00
Mrs. Bulah McDonald .	10.00
Bethel Friendly Service for Japan, S. S. literature .	5.00
Offering at Bethlehem ..	11.87

\$ 389.20

Young People's Societies.

New Hope, Dues	2.00
Linville, Dues	11.00
Antioch, Thank Offering ..	86.80
Antioch, Dues	13.20
Bethel, Dues	5.00
Bethel, Thank Offering ..	2.75
Antioch, Dues	20.00
Linville, Dues	20.00

160.75

Junior Societies.

New Hope, Dues	2.05
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\$ 552.00

Disbursements.

Paid to Mrs Leathers ...	\$332.97
Paid to Miss Verdie Shwalter on expenses to Ohio	28.41
Paid to Mrs. Leathers ...	185.75

547.13

Respectively submitted,

PEARL H. PAINTER,
Treasurer.

Whatever else the early Christians conceived the Church to be, it was first of all a fellowship of believers. Since then whenever Christians have sensed anew the meaning of that fellowship, they have found a creative power for goodness.—*Selected.*

Life is more important than property, but how many, seemingly, never realize the fact till they stand face to face with the "grim reaper who plays no favorites"—death.—*C. R. Nichol.*

The Orphanage

MY DEAR FRIENDS:

Thank you for \$751.77 this week. You are very good to us here, and we humbly appreciate it. The Big Chart is climbing up with names of Sunday Schools and Churches on the list. If every Sunday School or some class or other organization would send us a monthly offering we could make the grade here. Thanks also for the much help with sponsoring children. This is becoming more and more effective, and the children themselves have a feeling of belonging. It helps a great deal to bolster up their character and development.

Our Children's Program: "The Children Learn About Jesus," was a good success at both Union Grove and Pleasant Grove. It is being given this weekend (April 21-23) to five churches in Eastern Virginia. Such a trip is a major undertaking, and we greatly appreciate the help of our churches and pastors in making it possible.

Perhaps many of you have heard about a fire from defective wiring in the pantry and kitchen of the Johnston Hall. It occurred last Sunday while the program was on the road. Some \$1,200 worth of damage was done, and our insurance companies are allowing us a fair and proper coverage. We are all sorry it happened, and shall do some re-wiring of all our buildings to keep the "load" from additional electric equipment from making a hazard. We are so thankful the fire did not occur at night. No one was injured and friends and fire companies were exceedingly good to us.

We are looking forward to using the dining room at our main building as a central dining room. The big commercial range in that kitchen is plenty large, and the dining room is adequate for the present. The kitchen is being enlarged in equipment, and also the pantries. The dining room is being painted. In a few days we hope to be ready to eat in one central eating place. This will make us a single unit; will conserve food and work; will bring us together for all sorts of announcements, training in worship, etc. It will save us the cost of new ranges in two buildings also.

This Home Coming Day—September 2-3—we shall have a bazaar for the benefit of the orphanage. The bazaar will be held on Saturday, September 2, and will offer many donated articles for sale, as well as a good pro-

gram. Anyone having anything they can donate for this bazaar should get in touch with the superintendent. Such a bazaar will get many people acquainted with our work here as well as be a source of help in making this the home it ought to be for our children, and for the many more who are knocking at our doors. I appreciate the kindness of so many, many friends in all their good will and boost of the increasing program being instituted for the sake of the needy and homeless ones coming to us.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Mrs. C. H. Jay, Franklin, Va.: Easter package for Mattie O'Neil.
Mrs. H. W. Shafer, Portsmouth, Va.: clothing.

* * * *

REPORT FOR APRIL 27, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 4,264.08	
Eastern N. C. Conference:		
Beulah	\$ 8.40	
Lebanon	9.00	
Pope's Chapel S. S.	6.00	
Wake Chapel S. S.	51.70	
		75.10
Eastern Va. Conference:		
Newport News S. S.	\$11.50	
Norfolk, Bay View	1.39	
		12.89
N. C. & Va. Conference:		
Bethel	\$ 2.27	
Durham	33.35	
Reidsville S. S.	20.00	
		55.62
Western N. C. Conference:		
Randleman	\$35.00	
Shiloh S. S.	24.57	
		59.57
Valley Va. Conference:		
Bethel S. S.	\$ 4.20	
Newport S. S.	22.84	
		27.04
Total this week from churches	\$	230.22

Total this year from churches \$ 4,494.30

Special Offerings.

Amount brought forward	\$ 7,947.92	
Pleasant Grove Church ..	\$25.53	
Union Grove Church	59.20	
Friendship Class of Union		
Grove Church	20.00	
Special gifts	416.50	
		521.55
Total this year from special		
Offerings	\$ 8,469.47	
Grand total for the week ..	\$	751.77
Grand total for year	\$12,963.77	

NEWS OF ELON COLLEGE.

(Continued from page 7.)

class made on this fortieth anniversary.

We are not only anxious for the Class of 1910 to return to the campus 100 per cent strong but wish the same

for all reunion classes for this occasion. I write of the Class of 1910 because of my acquaintance and knowledge of its members. I invite each member of the class to write his opinion. All such opinions presented will be published in THE CHRISTIAN SUN, our church paper, and in the *Alumni News*, the official publication of the Elon College alumni. You are at liberty to agree or disagree with the information presented in this article.

APPORTIONMENT GIVING.

I would like to congratulate our Sunday Schools and Churches on their response to the needs of the college. I feared that contributions for the college to date totaled less than a year ago. On checking the records, however, I find that the reverse is true. Contributions amount to \$844.57 more than the total of a year ago. This is good! Excellent! Encouraging, but I am sure that we could and will do better. It would certainly be heartening and encouraging if some of our Sunday schools and churches that have not been contributing during the year would have a change of heart and send in contributions however small. You may have had some question about the conduct of the college and its curriculum but certainly no one could have any question about the need of the college. Certainly, no denomination has made a balanced contribution to the civilization of its day without a college for the training and direction of its leaders. All may be assured that there is honesty, sincerity, efficiency and consecration put into the total effort of Elon College in training the young men and women who come to its campus. Every dollar that the church contributes to the college will bear rich dividends in character and personality.

Previously reported	\$ 3,116.31
Eastern Va. Conference:	
Norfolk, Bay View	31.20
Valley Va. Conference:	
Antioch	28.40
Total	\$ 59.60
Grand Total	\$ 3,175.91

LETTER FROM THE JACKSONS.

(Continued from page 5.)

straw into hats and fans. Union High wheat will soon be harvested; hot weather will soon bring a demand for hats and fans. Her idea is to teach the needy women to make these things, advancing them rice, of course, before the objects are sold so that they might live while awaiting their earn-

ings. Here is a woman who takes the burdens of others to her own heart and mind, trying to find a constructive solution. How thrilled we missionaries are to help with such Christian activity!

Little Lewis likes our new home very much; the fields and animals offer lots of entertainment and he is gradually getting acquainted with the Chinese children and foreigners here. The Chinese adults he takes to immediately, apparently being more used to them from Shaowu days. A few Communist soldiers have been visiting us occasionally and Lewis has never objected to their attentions even when they pick him up, something foreign adults must be very slow in doing. These men are nice fellows; and though we're a little guarded in our conversation, we enjoy their friendliness. (We have heard that regular Communist soldiers and civilians are not supposed to talk with foreigners.) Lewis can draw a smile from many of them; after all they're men, too, and away from home.

We know a little of how it feels to be away from home; but we're looking forward to a home-going in 1951. Meanwhile, keep the letters coming (better use water-proof ink, by the way; a big batch of mail got wet at Amoy and some of the news was washed away) and keep China in your hearts and prayers.

Yours sincerely,

DICK & DOROTHY JACKSON.

P. S. March 29:

We had hoped to mimeograph this letter and send to you folks individually; but no machine is available. In the meantime two bits of news have reached us from America—one discouraging and one hopeful. The former is news of the deep concern a mission board member has that our board and other mission boards are finding financial problems still more difficult in addition to his concern regarding new recruits for the mission fields. Facing the increasingly dark problems out here on the field, you can imagine what a blow it is to us to think that mission workers at home are having difficulty securing money for this work and that of other missions as well. But the second news is from Dr. Scott—he believes we can count on support from home. Further, he is looking forward to the Southern Convention meeting at Oakland in May. And so are we. May it bring you inspiration and renewed strength. We hope to be with you in person at the next meeting in 1952, and to see you even before that.

PSYCHOLOGY & STEWARDSHIP OF CHURCH BUILDING.

(Continued from page 11.)

the women. Desiring, while he was with us, to share the experiences gained from contact with churches all over the country, he got the women to talk about our church—its strong and its weak points. The strong points were enlarged upon, so that we would have many things about which to talk to the unchurched person in our several neighborhoods. For the weak points, he gave us many constructive ideas to improve our program. Notes were taken upon his request, and we discussed these matters in subsequent meetings of our various organizations. And you would be amazed to see how we have benefitted from this in our church life!

"Then, when the auditors were ready with the final report, we all got together in the social hall. What fun we had as the men told of many interesting experiences gained during their visitations, not mentioning names, of course. By actual count, we found that using the approach in which we were trained 24 prospects for the church, and 9 prospects for the church school were obtained in addition to securing the pledges for our project. Many proportionate givers were developed. Then, the total pledges (for two years) were announced. Remember, the most we thought possible to get was \$20,000, with a maximum of 40 men working. Now we had 76 Canvassers, and the total amount was given us as \$34,872.00. You see, the impossible had been done! Can you picture the response made to that announcement! At first we couldn't believe it. Then there was a wild outburst of applause, people clapping each other on the back, many—including rugged men—crying for joy and thanksgiving. Then, another big thing happened. Men got to their feet, saying, 'We have no active men's organization. Something happened this week—an impetus, a power we never knew we had. We can't let this go.' And believe it or not, before another week passed, we were organized, officers elected, and are now a flourishing, energetic men's group.

After coffee and doughnuts, much talking, and singing a hymn of praise and gratitude, we went home, with a warm feeling inside, for a good night's sleep.

"Since this project with us, I have talked with the Church Financial Adviser. He told me that our experience is typical of all projects conducted in this manner. He says that to date he

has conducted building financial projects for 32 churches and met with 42 boards and church leaders scattered across the country. He has helped churches raise \$1,133,950.00.

"The only thing I can add now, looking backwards, is that the intangible by-product results of the project were more important to our church than the money secured."

EDITORIAL.

(Continued from page 4.)

astic interest of the laymen of the churches participating was credited as being one of the major secrets of the marvelous success of these campaigns.

"Thirty-seven Evangelistic Missions among student bodies were directed by the Department in colleges and universities throughout the nation. More than 158,000 students, one-fifteenth of the student population of our American colleges and universities were enrolled as participants in these University Christian Missions of far-reaching significance.

"The report of the Committee on The United Evangelistic Advance revealed the inspiring results of this great movement in various sections of our country—some of the local churches participating having increased their membership 25 to 30 per cent during the year. One large Lutheran Church in the Middle West received 625 new members during the year as its reward for participating wholeheartedly in this evangelistic emphasis.

"The Department is promoting a nation-wide United Protestant observance of Reformation Day next fall. Schools of Evangelism are to be conducted in various sections of the country this spring and fall. The Department is sponsoring Kagawa's visit to America this summer and early fall to address inter-denominational Mass Meetings throughout the country. Announcement was made at the meeting that Dr. Frederick K. Stamm, a prominent minister in the Congregational Christian Church, is to be the writer of the 1951 Fellowship of Prayer which the Congregational Christian Churches, down through the years, have shared with the various other denominations—one of the many contributions of our denomination to A United Protestantism."

Dr. Helfenstein believes that our churches in the Southern Convention should derive substantial benefits from an intelligent and wholehearted cooperation with the Department of Evangelism.

IT'S EASIER IN YOUTH

By Charles A. Wells



How few conversions to a better life there are after middle age, and how easy it is to make the climb in youth! Yet the very fact that young people can transform their lives in just a few steps causes them constantly to postpone the decision. "I know what I'm doing isn't good for me, but I can stop any time I want to" is the statement the religious counselor often hears from the young. But the further they go, the deeper the path gets grooved into life and the steeper the climb to higher levels. This reveals why it is that unless we are surrounded by religious influences in youth we seldom are able to lift above the dead levels of indifference, cynicism and futility. Yet millions of parents are robbing their children of this desperately needed opportunity to learn the way to a better life at a time when it can mean most—a time that may never come again. "Remember now thy creator in the days of thy youth!"

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, MAY 4, 1950

NUMBER 18

"O Come Let Us Worship"



BECAUSE OF

The example of our Lord. "He went as His custom was."

BECAUSE OF

The Scriptural exhortation that echoes across the centuries, "not forsaking our own assembling together as the custom of some is."

BECAUSE OF

The uplift which comes through worship. Who is not conscious that his greatest need in these days is "A Presence which disturbs me with the joy of elevated thoughts"?

BECAUSE OF

The harmonizing of the soul with the music of the spheres. Our age cries out for those who are "in the spirit on the Lord's Day."

BECAUSE OF

The joys of Christian fellowship.

BECAUSE OF

The courage and Christian optimism received.

BECAUSE OF

The contribution that worship makes to the building of a peaceful world. "The rich and the poor meet together. The Lord is the maker of them all." World brotherhood can be realized only as it finds its source in our hearts, our homes, our communities, our nation.

BECAUSE OF

The development of a sensitive conscience. It is when we see "the Lord high and lifted up" that we cry "Woe is me for I am undone, for I am a man of unclean lips and I dwell in the midst of a people of unclean lips."

BECAUSE OF

The acquiring of a passion to serve.

BECAUSE OF

The glory worship ascribes to God. "Worship the Lord in the beauty of holiness." Our age needs to recover its lost appreciation of the glory and majesty of God.

—Selected.

News Flashes

Funeral services for Mrs. Martha Heritage Hall were conducted at Providence Memorial Church in Graham on Monday, April 17, by the pastor, Dr. Ferris E. Reynolds.

Funeral services for Dr. S. W. Cadell, retired physician, were held in the Elon Community Church on Monday of last week. Drs. J. H. Dollar and W. T. Scott officiated.

Dr. W. W. Sloan gave the last of a series of lectures to the Mentor Book Club in Burlington last week. The general theme of the lectures was, "What is Europe Thinking?"

The Rev. J. S. Taylor, pastor of the Elm Avenue Church in Portsmouth, has announced his resignation, effective June 1. He began his present ministry in 1946, and has resigned to become the pastor of Grace Baptist Church in Norfolk.

Dr. D. J. Bowden was honored on Wednesday evening of last week at a supper meeting in First Church, Burlington. The testimonial supper was given in recognition of Dr. Bowden's services as interim pastor of the church during four winter months.

May will be Loyalty Month at Rosemont Church (Norfolk). The major emphasis is being placed on church attendance. Sunday will be Communion Sunday. Youth Sunday, Family Sunday and Guest Sunday will be observed in succession. Family Visitation Week, May 15-19, will be followed by Preaching Mission Week.

PARSONAGE BOUGHT FOR DR. HARDCASTLE.

At a special conference held at Oakland Christian Church the members of that church approved a motion to buy the home of Mr. and Mrs. W. G. Saunders for the sum of \$12,000 for a parsonage for Dr. and Mrs. H. S. Hardcastle.

The parsonage will be bought on a joint sharing basis with Berea Christian Church and includes a modern heated and lighted home with double garage and other large buildings together with concrete driveway and beautifully kept lawn and shrubbery. The property adjoins Wesley Chapel Methodist Church in Chuckatuck, and possession will be given in the late fall.

DEDICATION OF "GOD'S PORTION."

A service of uniqueness and distinction was held at our Pfafftown Church, near Wiston-Salem, Sunday night, April 16. This was the Dedication Service of "God's Portion" as the people in the Pfafftown Church are setting aside certain things for work of the church. The service used was entitled, "An Order for the Dedication of the Seed, the Soil and the Sowers" by James W. Sells.

In this area the plan is called "The Lord's Acre." In the middle west of our country many churches call the plan, "God's Portion," and it means about the same.

We at Pfafftown are dedicating money, ground, grain, livestock, quilts, etc., to the service of God. This fall we will have the Harvest Festival. Thus we hope to add much to our Building Fund and create in the hearts of all a sense of better stewardship to God.

Guest speaker at the dedication service was Rev. Garland Stafford, a neighboring Methodist minister and chairman of the Rural Life Commission of the North Carolina Council of Churches. As he closed his message, he led the dedicatory service. Francis Robertson and Watson Flynt presented corn seed on a platter, symbolizing the various types of seed that would be planted in the community. James Cohn and Fred Stout presented the soil, symbolizing the earth of the community in which seed would be planted and the harvest would be brought forth. Placing these upon the altar, Mr. Stafford placed the open Bible between them and led the people in the Act of Dedication.

Our rural churches need to find new sources of strength. Here is an opportunity for greater Christian living and the development of our rural churches.

W. J. ANDES, *Pastor.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to:

Name

Address

Name of Church

☐ New ☐ Renewal

PLYMOUTH CHURCH LISTS MANY ACTIVITIES.

On Sunday, April 9, the Rev. Joseph Moulton, Missionary in India, spoke at the regular evening service of the Plymouth Christian Church on his work and experiences in India. The meeting was publicly announced and there were representatives there from other churches in the community.

During the last nine months, the Sunday school at Plymouth Church has experienced a 100 per cent increase in attendance. We feel this is due to an attendance contest held over a three-month period and climaxing in a chicken dinner for the entire Sunday school, the re-organization of new classes giving better grouping of the different ages, and also the regular monthly meetings of the officers and teachers and other interested individuals in the Sunday school. We have divided one of our larger classrooms making two small rooms and provided separate meeting places for the beginner and primary classes. During the past year these two classes have been using the flannel board to assist in teaching. We feel that we have had a truly dedicated group of teachers and officers to serve in the entire Sunday school during the past year.

Our church has installed gas heaters and also started a church ground improvement program. We have seeded a temporary lawn and are underpinning the church. The Ladies' Missionary Society is planning now to plant shrubbery and make further improvements to the church grounds during the coming year.

The deacons of the church have begun meeting quarterly and have been responsible for erecting an attractive sign at the church. They have also had the highway department to put up the proper signs on highways leading to the church. Plymouth is located on Rural Route No. 3, Raleigh, North Carolina.

In January, 1950, the ladies in the Plymouth Christian Church along with our pastor and his wife, Rev. and Mrs. Fred P. Register, met and organized a Woman's Missionary Society. The following officers were elected: President, Mrs. C. C. Ferrell; Vice-President, Mrs. H. S. Sauls; Treasurer, Mrs. Manley Harmon; and Secretary, Mrs. J. W. Ennis.

The Wake Chapel Woman's Missionary Society of Fuquay Springs has been very helpful in getting our society organized by meeting with us and having us meet with them. For

our March meeting, we met with the Wake Chapel Society at the Wake Chapel Church and heard Mrs. Carl Wallace Explain the book, *Missions at the Grass Roots*, by Dr. William P. Shriver, which we enjoyed very much.

At the present time the Plymouth Woman's Missionary Society has 15 ladies on roll.

ODE TO RICHMOND.

Dr. R. C. Helfenstein, speaking last Sunday morning on the subject, "Richmond's Greatest Asset," spoke from the text, Psalm 1:1—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of scoffers." He made comment that "though the beauty of Richmond's Flower Gardens was an asset of which any city, regardless of its size, might well be proud, that Richmond's Greatest Asset was not the riches of its beautiful gardens, its artistic homes, its inviting stores, its business advantages, its educational opportunities, its transportation facilities, or its ideal location. Neither is Richmond's Greatest Asset its spacious parks, its congenial citizenry, its splendid hospitals or even its imposing church edifices. Richmond's greatest asset is the moral and spiritual idealism and worth of its men and women and boys and girls who 'delight in the law of the Lord' and who with love and reverence worship the Lord God Almighty. These are the people who always keep their city's welfare and good name in mind and in heart. These are the people against whom it is not necessary to lock our homes and stores. If all our citizens and those who pass this way were of their type, think of the incalculable saving our city would experience in the maintenance of its courts and police force! Richmond's greatest asset is definitely its people who have solemnly affirmed their belief in God—its praying people, its worshipping people, its people who believe in the God and Father worshiped and revealed to mankind by the Man of Galilee—and who daily seek to do their Heavenly Father's will.

"Our city owes more to its men and women and boys and girls of religious faith from every church and synagogue of Richmond—both those who today bless our city by their lives and those who once living here have passed from labor to reward. Not until 'the Books of the Judgment Unfold' will it be fully known how great is the debt of our city to the people

who built its churches and synagogues that they and their posterity might worship God in the beauty of holiness, and serve Him with their lives, their love, their talents and their resources. Take all the churches and synagogues and their various agencies for service out of our city, and even the non-church folk would no longer be content to live here. What is true of Richmond is true of every town and city is our nation—their greatest asset their sincerely religious-minded men and women and boys and girls."

PORTSMOUTH SERVICES.

On Sunday evening, May 9 at eight o'clock, the laymen of the First Christian Church, Portsmouth, are planning for a special service, handled entirely by laymen.

Mr. Mills Godwin, president of the Eastern Virginia Laymen's Fellowship, will be the speaker. Special male voice music will be featured. The men of the Thursday noontime Bible class, meeting each week at the YMCA will attend and assist in the service. We feel sure that great numbers of people will want to hear Mr. Godwin's message on "Living Together."

On Sunday, May 14, an evangelistic campaign will open under the leadership of Dr. Harry Ironside, a former pastor of the Moody Church, Chicago, for over twenty years. Song leader for the campaign will be George Poole. The public is invited.

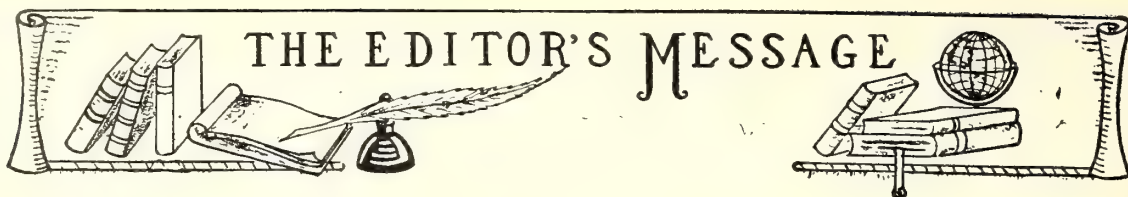
STANLEY CARNE.

DEDICATION OF A NEW HOME.

Bill and Polly Fansler of our Winston-Salem Church stood before the large fireplace in their new home and solemnly declared, "We recognize Christ as the head of this home, its Guest and also its Lord." Their friends, the Young Adults of the Church, gathered round them and solemnly pledged their love to this fine young couple. Saturday night, April 15, will long be remembered by those who attended this "Home Dedication Service."

There are many new homes springing up in our communities. Many are like that of Bill and Polly. The last word in modernization and mechanization of the house, the superb beauty of a modern home filled so minutely with adorable antiques and a delightful young couple to call it their own, all add up to a happy home. Yet with all of this at their side, they choose,

(Continued on page 7.)



FARMER JESUS

The number of farmers who know the botanical names of what they are raising, the zoological name of the insect that eats it, and the chemical name of what will kill it is increasing. While this knowledge is not altogether essential to good farming, it is an asset. Guesswork on the farm is yielding to knowledge. The old-fashioned almanac is being supplanted by the modern, scientific farm journal. Many farmers of yesterday depended on the oral advice of relatives and friends. Some were, and still are, skeptical of "book larnin'" with reference to farming, but the modern farmer augments his individual storehouse of experience by studying the up-to-date findings of the experts.

There is unending speculation on what Jesus would do if he returned to earth. What would he do if he returned to the farm, your farm? Jesus, we recall, was interested in farm life. He knew farms, farmers, flowers, different types of soil and the possibilities as well as the penalties of the harvest.

It should require no distorted stretch of the imagination to picture Jesus not only as an interested observer but also as an intelligent and enthusiastic participant in modern farm life. The carpenter of Nazareth and the itinerant of rural Galilee would be at home in Rural America. How eagerly would he utilize the knowledge and facilities of our age and demonstrate new measures of stewardship!

Those who bear the name of Christ have the opportunity of bringing Christ back to the soil. During these spring days it may be said of countless ones: "A sower went forth to sow"—in the name and spirit of Christ. Christian farmers face a day of great opportunity. The unprecedented knowledge and equipment of our age enables them to lift their stewardship to new levels, "some thirty, some sixty, and some a hundred fold!" Christ and the farmer—what a partnership!

Thank God for our rural churches. We look to them in hope and confidence. Among them should now appear a new order of Churchmanship. For them, we confidently believe, the best is yet to be.

THE CENSUS: BANE OR BLESSING?

Said one lady to the census taker: "If I get all these questions right, what do I get: a washing machine or a refrigerator?"

For many people the census taker may be an annoyance, one to be rid of at the earliest possible moment. Considerable criticism has been leveled at the details of this current census: it is superficial, inadequate, superfluous.

This writer does not feel called upon defend or make apologies for the U. S. Census. Nevertheless, it does seem that the advantages of such a census should be recognized. Statistical information of this kind lends

itself to many uses. One should find considerable satisfaction in the realization that authentic information concerning the population of our nation is available.

Both sociology and religion are rightly insisting that we should quit guessing when factual material is at hand. Here is the raw material for many sociological studies. Denominational and interdenominational planning will receive new impetus, and new benefits.

Of all statistics, none are more interesting and significant than vital statistics. Ours is a nation of people. And people are important in our civilization, every one of them. Yes, there is religious significance in a census. Thank God for it, cooperate in it, and utilize its benefits.

THE ROLE OF EDUCATION IN GREECE

"Greece is like a man who has been very ill. The crisis has passed, but he is still weak and worn and a long period of convalescence lies ahead. This is no time for his friends to leave him. A little more help now will make more secure all that has been done for him so far," reports Carl C. Compton, President-elect of Anatolia Colleg, Thessaloniki, Greece, on the eve of sailing back to his post in Greece.

"Our Government, recognizing the strategic importance of Greece, is helping in material reconstruction, but does not include aid to education in its program. That has been left to the Greek people themselves and to private institutions like Anatolia College. The war and its aftermath have left deep scars in Greece, not only on its buildings, roads and fields, but even more in the hearts and minds of its people. Our task is to help heal these scars and help prepare young people for the great work of reconstruction that lies ahead. The Communists have been defeated in the mountains, but it is equally important to instill in the youth of Greece the ideals and the attitudes that are the best defense against either Communism or Fascism," says Mr. Compton, who succeeds as President of Anatolia College, Rev. Ernest W. Riggs.

Mr. Compton, who is a missionary of the American Board of Foreign Missions, Boston, has had more than 35 years of educational and relief service in the Near East covering both World Wars I and II. During World War II he was for over a year Assistant Chief of the Relief Section of the Blockade Division in Washington and was in charge of the Trans-Blockade Feeding of Greece. Later he was Director of UNRRA for Northern Greece.

Goodwill to others is constructive thought. It helps build us up. It is good for your body. It makes your blood purer, your muscles stronger, and your whole form more symmetrical in shape. It is the real elixir of life. The more such thought you attract to you, the more life you will have.—Prentice Mulford.

The Importance of Preaching

By REV. EARL T. FARRELL

Delivered before the Eastern Virginia Ministers' Association

In my own efforts to preach, I often think of the late Dr. Joseph Fort Newton who wrote in the introduction to his widely read autobiography, *River of Years*, of a friend who commented, "Much present day preaching is worse than is necessary."

As long as we live we strive to improve our preaching, or else we dream about it. Either we work on it or we put it off one more week, or after next vacation; then, we say, we are going to do and give our best. Often enough we have plenty of unused advice, left over from college or seminary. There is no substitute in successful preaching for a lot of hard and prayerful work and study. The successful preachers tell us that.

I.

Preaching has always played a vital part in the life of the Christian Church. The way was prepared for Jesus by John the Baptist preaching in the region of the Jordan, proclaiming the coming of the Messiah. In the spirit of the prophets before him he called the people to repentance.

Jesus was drawn from His quiet life by the preaching of John, and went to him for baptism in the Jordan. Immediately following Jesus' temptation experience, He "came into Galilee preaching the Gospel of the Kingdom of God . . . repent ye, and believe the Gospel."

Through His preaching men left their fishing nets and followed Him. And Jesus, "taught them as one that had authority, and not as the scribes." Jesus chose His disciples to preach. He sent forth the disciples, "and as ye go, preach, saying, The kingdom of Heaven is at hand" (Matthew 10:7). At the end of His ministry He gave the great commission for the disciples to go everywhere preaching the Gospel, making disciples, baptizing them and teaching them to observe His commands.

After Christ's resurrection it was Peter who through preaching made Pentecost indeed a "day of the Lord." According to Walker, "it marked an epoch in the proclamation of the gospel in the disciples' conviction of Christ's presence, and in the increase of adherents to the new faith."

It was by the preaching of Peter, Paul, Barnabas, Timothy and others, and by unknown preachers that the gospel was carried to the gentile world. In three centuries Christi-

anity was the foremost religion in the Roman Empire. The importance of preaching to the Christian Church can be seen by a study of its history.

We are told that a Russian prince was converted, and that the cross of Christ was set up in the land of the Slav. Boniface tramped into the northern countries of Europe preaching the gospel and established the Christian faith among the Teutonic peoples. Augustine crossed the English Channel, tramped the fields to Canterbury, and in Britain was established the Christian Church. Through preaching the church has expanded!

In periods when the church compromised her gospel to win popularity and admit new adherents; in those periods when she was in danger of losing her soul, always some fearless spirit came forth preaching in protest! Once it was a retired merchant, Peter Waldo. Again it was John Huss who was burned at the stake for raising his voice in protest. Two hundred years later Martin Luther nailed to the doors of his parish church his ninety-five theses. As the sound of his hammer rang out, so rang out the voice of Luther against the decadence of the church, "The just shall live by faith." So through the preaching of the Word the Reformation was born. And the story goes on until now it rests upon us to preach the "... unsearchable riches of the gospel of Christ."

II.

The quality of Christian living in the life of the church has been measured by the quality of Christian preaching. Broadus said, "Since those early triumphs of the gospel the quality of preaching and the spirit and life of the church have advanced or declined together. Of every age it is true that there has been no great religious movement, no restoration of Scripture truth and reanimation of genuine piety without new power in preaching" (*On the Preparation and Delivery of Sermons*, page 3).

There is no substitute for preaching. It does appear that the fire dwindles in the pulpit before it does in the pew. "No power in human experience has wrought such mighty works as the spoken word: it has beaten down impiety, taught righteousness, given freedom to the oppressed, and created nations (John Watson in *Heart of the Yale Lec-*

tures, page 5). Thus the importance of preaching!

All the revivals of religion have come to pass through preaching. When Isaiah preached a new concept of holiness was born. When Amos left his flocks and preached a new idea of justice came into being. With St. Francis there came a new compassion for the poor and outcasts. There are Luther, Calvin, Wesley, Kagawa, and others who have added new vitality to the church because they preached with their feet, "shod with the preparation of the gospel," bearing witness to the truth that they saw in Jesus Christ.

Preaching has played a vital role in the life of the church, and in the life of the world. No one can tell the alternative in history if it had not been for great preaching. But on the other hand, if all of us had urged the gospel as the "way" upon all people as we have urged so many lesser things we might be nearer the kingdom of heaven.

III.

The preaching of the gospel is as needed today as ever. There faces us a challenge as great as that which faced the apostles. The leadership of the Christian ministry is today greatly needed, because the world's tragedy is due more to lack of vital religion than to any other cause. The cure will come only in more and better religion. The task of awakening the people to this need rests upon us. There is no need, nor any excuse for sorry preaching. Our preaching will be rewarded if we "endure as seeing Him who is invisible."

It has been said often before and I say again this morning that the people are confused and bewildered. H. A. Keek says that, "The very stones would cry out against us if in these days we failed to point out God's way in human affairs."

Winston Churchill spoke to the British people during the war and said, "Unto you it has been given so to bear yourselves that, even though the British Empire lasts another thousand years, men will look back at you, and say that was its greatest hour." If democracy and Christian civilization should last another thousand years it may be that history will look back to our time and say of us, "That was their greatest hour." In the midst of world-wide confusion we who preach the gospel must speak in "no uncertain sound."

We must know God in order to interpret His mind and will to the
(Continued on page 13.)

News of Elon College

By PRESIDENT L. E. SMITH

AFTER GRADUATION FROM HIGH SCHOOL, WHAT?

During the months of May and June this year literally thousands of young men and women will graduate from high school. They will graduate into a society and a world that are confused and bewildered. No one seems to know exactly where we are going or when we shall reach our destination. Desirable jobs and positions are becoming more difficult to find. Young men and women who are fully prepared are more fortunate in securing desirable employment or profitable positions. If present trends continue within three or four years only those who are adequately prepared will stand much chance in reaching comfortable and set goals in life. If desirable employment is available at graduation from high school the big question is, "Shall I accept that position or shall I go to college?" This is a question for the parent to answer. I know that in "the fading light" of so called progressive education a high school graduate is to decide this important question himself. This is a most vital question and much depends upon the answer. Perhaps the parent out of the richness of his experiences could be of help to his son in offering wise counsel. Of course, the student must answer the question for himself, "Which shall it be, four years in college and perhaps two to three years in graduate school or shall I face the world and tackle its problems with my present mental equipment?"

Three years ago, a young man in his 30's with a family and a good business entered Elon College. He married while in high school and immediately entered business. Somewhere in life a spark of ambition has been ignited in his soul. He wanted to be a doctor. After building a business that netted him some \$700 monthly he kept his investments but turned away from business and entered college. Last summer he graduated. Now he is in medical school and expects eventually to realize the goal of his ambition. He is convinced that his life even though half spent will mean more to humanity than it would have had he remained in business.

A few weeks ago the Dramatics Department of the college presented the

Greek tragedy, "Antigone." One of the leading characters was a mature young man who is a freshman. He performed excellently and effectively. After the play, I congratulated him on his performance and inquired as to his class in college. He promptly replied, "I am a Freshman." He is 38 years old, is married and has had a great deal of experience in life. He said, "I was one of those wise guys who thought I could make it in life without a college education and after



DR. MORGAN

butting my head against impossible situations for some years I realized my mistake and I am determined to graduate from college and see if I can do better for my fellowman and for myself."

Of course, there are hundreds and thousands of young men and women who after graduating from high school enter college. These all might be held up as worthy examples. The two characters herewith presented would seem to constitute convincing evidence as to the profitableness of a college education. There is no better time to settle the issue than when you receive your high school diploma.

Elon College, our church institution, has carefully constructed a curriculum and with the utmost precision selected and employed a faculty to execute that curriculum. If you are a high school graduate you are

invited to consider Elon College and its many advantages. If you are interested in teaching, full and complete courses are offered that you will prepare you for effective service in any and all grades in our public schools. We offer very excellent courses in Dramatics and Physical Education. We also offer pre-training in all professional fields including engineering.

Elon College is open twelve months in the year and offers a curriculum for the summer quarter in keeping with the requirements of the total enrollment. Summer school begins June 5 and continues for twelve weeks—two six-week periods. The regular session opens September 5. If you are interested in entering in September it would be well to make application now. We have rooms for only a few more than 50 per cent of our student body. Others commute and are enrolled as day students. You may address the writer for additional information.

DR. F. CROSSLEY MORGAN TO BE AT ELON COLLEGE.

Dr. F. Crossley Morgan, eminent Presbyterian minister and Bible conference leader, will conduct a series of religious services at Elon College, beginning Sunday, May 7, and continuing through Friday, May 12. He will speak at regular chapel exercises each morning and will conduct services each evening.

Dr. Morgan is a former pastor of the First Presbyterian Church at Concord, North Carolina, and is well known throughout North Carolina. His work in other parts of the United States during the past thirty years has earned for him a large following among Christian workers in all parts of the country.

He was born in London in 1898 and received his early education in English schools, first at the Holm School in London and later at the Douglass Collegiate School at Cheltenham. He served as an officer in the British Army during World War I and was decorated by King George V for gallantry in action at Ledegham, Belgium, in October, 1917.

Dr. Morgan came to the United States in 1919 and completed ministerial studies under his father, Dr. G. Campbell Morgan, being ordained to the ministry in 1920. After a first pastorate in Indiana in 1920-21, he pursued further studies for one year and came South to Georgia. He was granted the honorary degree of Doc-

tor of Divinity by the University of Georgia in 1927.

After eight years as an itinerant Bible teacher and minister from 1932 to 1940, he accepted the pastorate at Concord in 1940, but resigned that post in 1944 to resume Bible Conference work.

ELON ALUMNI MEETINGS AT MANY POINTS.

Elon alumni from Atlanta in the South to New York City in the North are getting together this spring in a series of chapter meetings, designed to arouse a renewed interest among the "old grads" in their Alma Mater.

Four of the local chapter meetings have already been held, according to Alumni Secretary James F. Darden, and four others are scheduled during April and May. The local gatherings will serve as background for the annual meeting of the General Alumni Association, which is to be held here at commencement time.

The alumni in the Norfolk area led off with the first of the spring meetings on Tuesday, February 28. This chapter, which embraces both Norfolk and Portsmouth, is under the leadership of William L. Cooper of the Class of 1936.

Second in the series of meets was at Charlotte on Thursday, March 22, when Conner Hutchison of the Class of 1921 presided. Dr. William M. Brown was a special speaker, along with Secretary Darden, who has shown movies of the new gym at this and all other meetings.

Secretary Darden himself was the principal speaker at the Atlanta meeting, held at the club house of W. L. Monroe, Class of 1918. J. L. Floyd, Class of 1920, was elected for another two-year term as president of the Atlanta unit.

President Leon E. Smith and Dr. Brown each spoke at the meeting of the Richmond alumni group, which was held at the William Byrd Hotel in Richmond on Saturday night, April 1. Ryland E. Johnson, Class of 1936, presided over the meeting.

Dr. Truitt and Mr. Darden were present at the meeting of the Suffolk group on Friday, April 21. Rev. Duane N. Vore was the principal speaker, and Chapter President J. K. Kirk presided.

Other meetings scheduled include the Guilford County Chapter meeting which will be held at Greensboro on Friday, May 5; the Vance County unit at Henderson, Friday, May 12 and the New York City chapter at the Winthrop Hotel in that city on Thurs-

day night, May 18. There are 90 alumni in the New York area.—*Maroon and Gold.*

HISTORICAL MARKER PLANNED FOR ELON.

The importance of Elon College in the history of North Carolina has been recognized by the state officials, and it will be told to the world by a new historical marker, which is to be placed at an early date to commemorate the establishment of the institution in 1889.

The marker will be similar to the hundreds of others that may be seen along the various highways in the state. It will be placed by the State Department of Archives and History, which chooses spots for such markers.

ELON COLLEGE SENIORS HEAR ADDRESS BY NOTED WORKER.

Pointing out that America has a fear complex today, Dr. Arthur E. Roberts, world-famous youth worker from Cincinnati, Ohio, urged Elon College seniors to face life with courage, and to consider spiritual as well as material values in choosing or accepting an occupation.

The advice was given in an address to the student body and faculty at the regular chapel gathering. He also spoke before the history classes of the college later in the morning and addressed a special faculty meeting.

The Cincinnati Boy Scout leader, who has made seven tours abroad in the interest of youth work, pointed out to the seniors that they may find it difficult "to fit a \$5,000 education into a \$10,000 job" at the start, but he declared that there is a job ready for everyone who has something to sell.

He further challenged the seniors to consider the altruistic professions, such as education, the ministry and other types of youth work, despite the fact that those occupations are not the best paid. He told them that they must consider spiritual values and commented that "if we are to get rid of war, it must be on a spiritual basis." He made a point of the fact that the majority of persons found in "Who's Who" came from homes with incomes of \$1,200 or less.

Dr. Roberts then described in vivid language some of his many experiences in foreign countries, pointing out that he had observed first-hand conditions in every principal nation of the world except Australia, New Zealand, Venezuela and Bolivia. He

dwelt particularly upon experiences in Prague in 1938 at the time Nazi Germany was marching to seize the Sudetenland, praising the courage of the people of Czechoslovakia at that time.

It was the first visit for Dr. Roberts to Elon College and North Carolina, and he expressed himself as well pleased with what he found. He declared that the smaller denominational college has much to offer students which they might not obtain in attending the larger institutions.

APPORTIONMENT GIVING.

The summer months will soon be here. The regular session of the college closes with May. Summer school will barely pay its own expenses. This year as never before we will need financial assistance from our Sunday schools and churches. When you make a payment on Conference apportionments for Elon College you are not simply making a donation to the college but you are making an investment, an investment not merely in buildings and grounds but in life. These young men and women are facing the issues of this complex age and are endeavoring to prepare themselves for worthwhile services. These investments that you make in human lives will bear dividends that will not perish but shall endure for all all times. Other investments that you make will one day come to naught but investments in human lives, for the enrichment of character and the enhancement of ability, will go on for years and will become richer and more telling with every passing year. Elon College shall endeavor to see that your investment bears the largest dividends possible.

Previously reported	\$3,175.91
N. C. & Va. Conference:	
Graham, Providence Memorial ..	23.00
Haw River	53.50
Western N. C. Conference:	
Pleasant Grove	5.00
Valley Va. Conference:	
Mt. Olivet (G) S. S.	12.00
Palmyra S. S.	6.00
Total	\$ 99.50
Grand Total	\$3,275.41

DEDICATION OF A NEW HOME.

(Continued from page 3.)

in addition, to consecrate themselves and dedicate their home to Christ.

If ministers would like copies of this "Home Dedication" they can write to The Federal Council of the Churches of Christ in America New York City.

W. J. ANDES.

Christian Missions

At Home and Abroad

LAY MISSIONARIES COMMISSIONED FOR TURKEY.

An impressive ceremony took place Sunday morning, April 16, in historic Plymouth Church of the Pilgrims, Congregational, Brooklyn, N. Y., Dr. Wendell Fifield, minister, when Mr. and Mrs. David Albert Bergmark, since 1946 on the staff of Plymouth Church, were commissioned as career lay missionaries in the Near East by the American Board.

The American Board is sending Mr. Bergmark to Turkey where he will be stationed in Istanbul and take over the post of Treasurer and Business Agent for the entire American Board Near East Mission.

Since 1946 Mr. Bergmark has been Executive Secretary of Plymouth Church and Mrs. Bergmark has aided in the church school, the choir and the Women's Guild. Mr. Bergmark has had complete supervision of the extensive church plant covering half a large city block, administrative supervision of a day choir and has been active in many community projects.

A World War II vetran, Mr. Bergmark served with the U. S. Navy in Rhode Island and later in Washington, D. C. Prior to World War II he was with the New York Telephone Co. in Brooklyn for seven years.

"I see in Christian service abroad a chance to be of greater influence in the world-wide promotion of a realization of God's will through Christ," says Mr. Bergmark. And Mrs. Bergmark adds, "I want to know about the other peoples of the world and their ways hoping that with this increased knowledge and understanding and skill in languages, I shall be just a little better able to do my share of spreading Christianity and peace. I feel that it is important, too, to have the chance of bringing up our three children in tolerance and understanding of the world as well as of America."

DO MISSIONARIES RETURN? AND HOW!

Rev. and Mrs. Arthur F. Christofersen of Naperville, Illinois, Congregational Christian missionaries under the American Board in South Africa sailed back to their posts Friday, April 14, on the *S. S. Silverstreak* from New Orleans, La.

Mr. Christofersen, who combines some of the duties of a bishop, state superintendent and old-time circuit-riding parson with those of a builder, architect and educator, is also a friendly counsellor and trouble shooter among the Bantu Christian Churches of Ifafa on the lower southern coast of South Africa.

Mrs. Christofersen, the former Julia Rau of Milwaukee, Wisconsin, does educational and church work, especially among the Zulu women, and conducts a small clinic in her own home.

The Zulu churches among which the Christofersens work are known as "singing churches." They are made up of poor farmers living in isolated villages scattered over a wide rural area. Mr. Christofersen sometimes travels 2,000 miles a month in the line of duty over very difficult terrain using his auto as far as possible but usually being forced to make part of the journey on foot.

The Christofersens are a missionary family. Four of their five children were born in Africa and three of the five are already engaged in foreign Christian service, namely, Miss Mabel Christofersen teaching at Inanda Seminary, Inanda, South Africa; Mrs. Eric Dahle of Adams College, Adams, South Africa, and Dr. Howard R. Christofersen, at present Assistant Surgical Resident at St. Luke's Hospital, Chicago, Illinois, under appointment by the American Board of Foreign Missions with his nurse wife for service at the McCord Zulu Hospital, Durban, South Africa.

Mr. Christofersen taught in one of our summer conferences at Franklinton a few years ago.

"Like Father, Like Son."

Dr. Howard Rau Christofersen and Mrs. Ruth Gregersen Christofersen, R. N., have just been appointed by the American Board for a five-year term as Christian medical missionaries in the McCord Zulu Hospital, Durban, South Africa.

Dr. Christofersen was taken to Natal, South Africa, by his missionary parents when a baby and spent most of his first sixteen years in a country mission station. Following his discharge from the Navy he worked nights in a doctor's office during his last two years of school and interned

at St. Luke's, where he met his wife.

The hospital to which Dr. and Mrs. Christofersen are going was founded by Dr. James B. McCord, now retired, but for 41 years a medical missionary of the American Board of Foreign Missions in Africa. It is the first hospital for Africans in the Natal Province; the first hospital to train African nurses in Natal, and the first hospital to train African midwives in South Africa. It has pioneered in several medical programs and led government hospitals along these lines. In 1935 this Christian hospital was turned over to a local board of directors made up of Durban citizens, including 15 South Africans, three of them black. In the white South African membership are business and professional men, state officials and members of Parliament. The Medical Superintendent is an American Board Missionary doctor, Alan Boardman Taylor, M. D., who had an extensive speaking engagement in the states, including North Carolina and Virginia, on his last furlough.

"WHAT ARE YOUR ORDERS?"

You will recall the old story of the Duke of Wellington. One day a minister came to him and asked if he thought foreign mission should be carried on. The Iron Duke said, "What are your orders?" The minister quoted the great commission. "What!" exclaimed the Duke, "those are your orders and you discuss doing it?" To a man whose first instinct was to obey an order it seemed treason to debate the matter. So it is!—*J. A. McAfee.*

HEATHEN AT HOME AND ABROAD.

Every once in a while I hear some one growl against foreign missions because the money and strength put into them are needed at home. I did it myself when I did not know better. God forgive me! I know better now, and I will tell you how I found out. I became interested in a strong religious haven and set about investigating. It was then that I learned what others have learned before me, and that was the fact that every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—*Jacob Riis.*

The real class war will be a war of intellectual classes and its conquest will be the souls of children.—*George Bernard Shaw.*

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

MISS BLEMKER TO SPEAK AT SCHOOL OF MISSIONS.

Miss Margaret Blemker will present our Foreign Mission Study for next year at our School of Missions at Elon College, June 13-15. Miss Blemker is secretary for the Near East and Europe of the American Board. She came to her post from three years as a teacher in the American School for Girls, Izmir, Turkey. The Near East mission which includes Turkey, Syria, Greece and the Lebanese Republic, are her special responsibilities.

"Bubble gum, popular songs, American cars, slang, movies, the new look in clothes—such is the picture newspaper reports are giving of modern Turkey," says Miss Blemker. "While it is true that Turkey is no longer the land of the Sultan, the veil, the harem and the fez, there are still many old and picturesque features to delight the traveler."

"On the other hand nothing so much impresses the visitor to Turkey as the similarity, in many respects with western life, and the modernization which has come rapidly since the establishment of the Turkish Republic 25 years ago," she adds.

Born into an Ohio Reformed manse, Miss Blemker is the daughter of Dr. and Mrs. R. W. Blemker. Her father is now pastor of the Union Evangelical and Reformed Church of Bascom, Ohio.

Following graduation from Heidelberg College, Miss Blemker taught English and Latin in two high schools in her own home state of Ohio for four years. She then went to Syracuse University where she had an Assistantship in the Office of the Dean of Women while studying for her Master's degree in Personnel.

In 1942 Miss Blemker became Director of Residences for University Hospitals in Cleveland, Ohio, and three years later went to Turkey under the American Board. Finishing her term of service in the Near East in the summer of 1948, she joined the faculty of the Hopewell-Loudon School in Bascom, Ohio, until called to her international post in Boston early in 1949.

Although Miss Blemker's three years of teaching abroad were spent

in Turkey at the American School for Girls in Izmir, she devoted her summer vacations to travel throughout Turkey and into Syria, Palestine and Egypt, so she has a well-rounded picture of the American Board fields in the Near East.

The young people of Turkey, Miss Blemker points out, are awakening rapidly to the problems of this modern One World and are weighing old customs and practices. Primary school education under the Turkish government is reaching even into the villages but even so our American Board schools are still getting more applicants than they can admit.



MISS BLEMKER

VISUAL AIDS.

By MRS. WILLIAM T. SCOTT,
*Chairman of Visual Aids, Woman's
an's Missionary Convention.*

Your Visual Aids Committee has been quiet long enough! You deserve to know what is happening and we are ready now to bring you up to date in the events of what we consider a "big stride" forward in the use of "Visual Aids" in the entire Southern Convention, as well as in our Woman's Convention work.

The appointed committee is as follows: Rev. Henry E. Robinson, Ministers' Representative; Mrs. W. T. Scott, Woman's Missionary Convention Representative; Mr. A. H. Blalock, Layman's Fellowship Representative; Miss Melva Foster, Young

People's Representative; Miss Pattie Lee Coghill, Member Ex Officio.

On March 10 this committee met at Elon College and after electing unanimously Rev. Henry E. Robinson chairman, the committee immediately got down to work on plans for setting up an adequate library of visual materials and discussed, at length, plans for making these materials available to the churches of the Convention. It was voted that a bulletin of available slides, film strips, records and sound films be distributed in the Convention. This vote you will hear from soon.

Next, the Committee discussed the Convention needs for some suitable equipment for exhibiting films, etc. Out of this discussion grew the plan and the program which is now already in progress. Here are a few details in the Equipment Fund Plan.

The Laymen, within easy driving distance of Elon College (the area of the North Carolina and Virginia Conference) are volunteers in sponsoring and collecting a fund to underwrite the expense of the said suitable equipment. The estimated cost will be \$375. To date, approximately one-third of this amount has been raised. Only a little figuring and we can see there are still "two-thirds to go." In clearer financial parlance—we still need \$200.00 plus!

It is the intention of the committee to buy a sound projector, a record player, a splicer, a screen and an auxiliary amplifier—all of which will be owned and used by the Southern Convention.

Perhaps you may have an opportunity to present these facts to the laymen of your church. If so, please tell them how very much we need Visual Equipment in the Convention and assure them that any contributions that they may send will be real "boosters" to the well-begun Fund. Please ask that contributions be sent to:

Mr. A. H. Blalock, Treas.
114 East Front Street
Burlington, North Carolina

Other articles will appear here as time moves on and other suggestions will be made which we hope can be helpful to our Woman's Missionary Convention.

Here is one last word for today: If you wish to see for yourself what is happening "Today in Japan"—the facts as presented in our Foreign Mission Study booklet—then by all means see the film, "Kyoto Story." The price of this film is \$6.00 and may be ordered through Missions Council,

(Continued on page 12.)

FOR THE CHILDREN

Mrs. R. L. House, Editor

DEAR BOYS & GIRLS:

The Southern Convention is meeting this week. Your minister is supposed to attend, and each church may have one or more delegates depending on the size of the church.

This is the most important meeting of our North Carolina and Virginia churches. It comes every two years and at that time plans are made for the next two years. It is customary to have good speaking, excellent reports and very good food.

Since the Convention meets at Oakland which is the best section of rural Virginia—food will be ample and delicious—Virginia cooks are unsurpassed.

But eating is only a minor phase of the Convention. It would be wonderful if all the people could agree on all the reports and all the suggestions one time, but then—that would probably be a sign of weakness—too feeble to care. These different ideas give enthusiasm to the speakers, they cause the delegates to think, weigh the values of the discussion and to make earnest decisions for our future.

The Southern Convention is responsible for Elon College, the Orphanage and THE CHRISTIAN SUN. THE SUN is the oldest of the Convention's children, and all of these are worthy of our work and money. The heads of these institutions will make reports: financial, statistical (that's when they count to see how many students, or children, or subscriptions), and then an appeal is made for future work.

Ministerial students under the Conferences and money loaned to ministers is considered. Home and foreign missions are studied—it was at a meeting of the Southern Convention that the Jacksons first thought of giving themselves to China. So you see what a tremendous meeting it is: filled with fellowship, fight, yes, that's right, fight against unchurchly things—prayer and praise. Hope you may be a delegate some day.

"FORBID THEM NOT."

Parents who provide clothing, education, and homes for their children but do not devote attention to their religious education are failing. For they are treating their children as creatures of time and not of eternity. And we reside in eternity and

need to be conscious of ourselves as citizens of an everlasting country.

Such parents fail for they do not realize what the knowledge of the power and presence of God can do for their children. This knowledge is the most precious possession which can be given a child. Through it he learns that the kingdom of righteousness stands first and that those who recognize this are provided with moral stamina and the necessities of life. Through the knowledge of God and his Universality the child loses a sense of fear and takes on assurance. Through the knowledge of God the child attains to his rightful happiness.

There is much to be said for the almost forgotten custom of bringing children and parents together for reading of Scripture and for prayer in the early morning. In the hurry of our day, in the thrust of circumstance we tend to do away with this period of spiritual refreshment. We lose in so doing. We lose moments of access to the realm where there is no moth or rust, to the existence which does not pass away. We lose the moral strength which accrues to those who commune with God.

"Suffer little children and forbid them not, to come unto me," said Jesus of Nazareth. And we who see the children receive instruction in the teachings of the Master are obeying his counsel.—*The Dayton Herald*.

WHO ARE THE GREAT?

Here is a fine contribution from one of our church publications on the question, "Who are the Great?" We feel that it is worthy of being passed on to our many readers:

"Life has a way of confirming this truth. A few years ago H. G. Wells listed as his choice of the six greatest figures in history the following: Jesus of Nazareth, Buddha, Asoka, Aristotle, Roger Bacon and Abraham Lincoln." Whereupon, Bruce Barton, who had interviewed Mr. Wells, commented as follows: "Think of the thousands of emperors who have battled for fame, and fashioned their immortality into monuments of brick and stone. Yet there is only one emperor, Asoka, on the list; and he is there because he devoted himself to the betterment of his millions of subjects.

Think of the hosts who have struggled for wealth; yet no millionaire is on the list, except Asoka. Who sat on the throne in Rome when Jesus of Nazareth hung on the cross? Who ruled the hosts of Persia when Aristotle thought and taught? Who was king of England when Roger Bacon laid the foundation of modern scientific research?"

"These six men stood on the corners of history," said Mr. Wells. "Events hinged on them. The current human thought was freer and clearer because they had lived and worked. They took little from the world and left much to it. They did not get, they gave, and, in the giving, gained eternal influence."

In contrast, a newspaper editor sensed the emptiness and futility of a self-centered life when he published the following paragraph, headed *A Short Biography*—"The famous Chauncey Mitchell Depew's son and namesake is dead of pneumonia at his home in New York. Here's the tale of his life: Born fifty-four years ago, little known to the public, unmarried, took no part in business or professional affairs and lived a quiet bachelor's life, inheriting half of his father's estate of \$17,000,000. That's all." That's all!

On the other hand, on the day of David Livingstone's funeral in Westminster Abbey, the London *Punch* printed the following tribute:

*He needs no epitaph to guard a name
Which men shall prize while worthy
work is known;
He lived and died for good—be that
his fame;
Let marble crumble; that is Living-
stone.*

—*The Standard*.

A shamefaced employer was summoned to the office of the senior partner to hear his doom. The least that he could expect was a blistering dismissal. He might be sent to prison for years. The old man called his name and asked him if he were guilty. The clerk stammered out that he had no defense. "I shall not send you to prison," said the old man. "If I take you back, can I trust you?" When the surprised and broken clerk had given assurance and was about to leave, the senior partner continued: "You are the second man who has fallen and been pardoned in this business. I was the first. What you have done, I did. The mercy you have received, I received. God help us all."

—*Christian Endeavor World*.

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates

MORE GOOD NEWS.

We have reached our goal! In the fall of last year, the Youth Council, representing all young people of the Convention, adopted a work camp project, which meant raising at least \$600 and finding a qualified young person. And now you can see that we have succeeded in raising and exceeding the original goal, and we have Max Vestal to represent us at a work camp in Agape (near Turin), Italy. Only with the cooperation and interest of young people and adults were we able to succeed. It is the answer to our dreams. With a similar spirit, you, the youth of the Convention, can do even greater things in His name.

There is an excellent possibility that we may be able to send a young married couple to a work camp in Puerto Rico. Their applications have already been sent in to the work camp office, and we are awaiting word from there. If they are accepted, there is an opportunity for us to accept this as part of the work camp project adopted last fall. It would be "over and above" our expectations. The P.O.W. Fund would have to be extended until we raised at least one hundred (\$100) dollars in addition to what we already have on hand. As soon as we hear from the New York office, you will be informed immediately.

C. BAXTER TWIDDY.

WORK CAMP FUND.

Amount brought forward	\$ 541.97
Liberty Y. P.	5.00
Chapel Hill Y. P.	10.00
Happy Home	3.15
South Norfolk Miss. Society (W) ..	5.00
Berea (Driver, Va.)	5.00
Mt. Zion Miss. Society (W)	5.00
Wake Chapel Y. P.	5.00
Liberty Vance S. S. Y. P.	5.00
Winchester Y. P.	10.00
Oakland	5.00
Greensboro, First Miss. Society (W)	5.00
Union Ridge Y. P.	5.00
Little Creek Miss. Society (W) .	5.00
Liberty Y. P. (Nathalie, Va.) ..	5.00
Happy Home Miss. Society	2.00
N. C. & Va. Y. P. Rally	12.85
Other gifts	10.00
So. Conv. Women's Miss Societies	67.00
Total	\$ 711.97

* * * *

If your group has not been acknowledged for its gift, or has not received

a receipt, please write to John G. Truitt, Jr., Box 157, Elon College, North Carolina.

PLEASANT RIDGE (R) JUNIOR HI'S.

We organized sometime ago and are now having monthly meetings. We meet with a different member of our group each month and have a worship service and a fellowship hour together. We sometime use the "Junior Hi Kit" to help us plan our program for these meetings and sometimes we just plan them all ourselves with the program committee and sponsor working together. We try to plan programs that we feel God would want us to have.

This Junior Hi group and the Senior (Intermediate) class consist of the same boys and girls and have the same officers for both. These officers are: President, Harris Rumley; Vice President, Robert Williams; Secretary, Norman Smith; Assistant Secretary, Kitty Lee Cox; Sunshine Fund Treasurer, Clifton Hayes; Assistant, Clyde L. Fields, Jr.; Adult Advisers, Theodore Cox, Mrs. Tommy Cain and Rev. Clyde L. Fields; Sponsor, Tommy Shoemaker.

We feel that this news will be of interest to other people and also that it will help our own group to work harder and do more for Christ in this Junior Hi group.

TOMMY SHOEMAKER.

REIDSVILLE PILGRIM FELLOWSHIP.

The regular monthly business meeting of the Pilgrim Fellowship of the Congregational Christian Church was held with Marion Faust at the home of Mrs. D. E. Mitchell, Friday, April 28, with 17 members present. The president, Miss Mary Ellen Ware, presided.

The Play Committee reported on three plays which had been considered since the last meeting. Acting upon the counsel of the committee, the group voted to give the play, "Cracked Nuts."

All members were urged to cooperate with Myrtle Dyer, chairman of the Cheer Committee, so that cards could be sent to the sick people in the church and community.

Further business included discussion by the group as to the feasibility of suspending with the regular Sunday evening meetings of the Pilgrim suspend these meetings for the summer months. The group also decided to have a combination supper-business meeting on the fourth Saturday night in each month. Rev. and Mrs. Tucker Humphries will be hosts of the next meeting.

Other plans include a fellowship gathering for all the young people from other churches in town.

Mrs. Edd Chilton read a letter received from Miss Pattie Lee Coghill asking the young people to aid in establishing youth activities in churches where there are none. The group decided to ask for more information before making definite plans.

The young people decided to recognize Mr. K. B. Hook through a letter of thanks for his generosity and good will upon so many occasions, and to invite him to the next meeting.

After the business meeting Mr. Humphries dismissed the group with prayer and then the social hour followed.

WHAT MAKES A WINNER.

"On many occasions during the time that it has been my pleasure to coach young men and women in athletics, the question has been asked of me what makes an athlete a winner in sports contests? Too often coaches are too busy to formulate answers to such queries but it always seemed important to me that the inquirer be informed of the makeup of a winner in athletics.

"One requirement for a winner is the possession of some special physical abilities including endurance, prowess, agility, timing and intestinal fortitude. The entire group of these physical abilities can be accumulated by a normal child under the supervision of a capable coach.

"A second requirement is the possession of a sound body with which we acquire the physical skills. This, of course, presupposes a total *abstinence* of any form of non-nourishing material from entering the body. Participation in athletics requires a well-nourished body ready to act at a moment's notice. Any form of alcohol which is taken internally tears down body tissues and dulls the nervous system so that reaction is hopeless. There is no middle road to take in becoming a winner in sports. Small amounts of alcohol taken internally are harmful."—Gil Dodd.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

HOSEA REVEALS GOD'S FORGIVING LOVE.

LESSON VII—MAY 14, 1950.

MEMORY SELECTION: I will heal their backsliding; I will love them freely. Hosea 14:4.

LESSON: Hosea 11:1-4, 8-11; 14:4-9.

DEVOTIONAL READING: Psalm 130.

Out of the Abundance of the Heart.

As was stated in the *Notes* last week, Hosea's message came out of his own experience, or was colored by his own experience. He loved a woman and married her. But she proved unfaithful and finally left him to ply her trade of shame in the city streets. She went from bad to worse, and finally ended up as a slave about to be sold. Hosea heard about her sad plight and went to the auction and bought her. He could not take her at once into his own home, but he did provide for her and bestowed upon her his love, warm and tender and true. The book which bears his name does not state whether she ever became penitent and whether he took her into his own home again. It does bear clear evidence of his patient and yearning love for her. And it was against this background that he preached and wrote.

A God Who Cares.

Perhaps nowhere in Scripture is there a more tender message than in the opening words of the eleventh chapter of Hosea. The prophet puts his truth in the language of the home, and in terms of the care of a parent for a child. It is the picture of a young child just taking his first steps and learning to walk. "I taught Ephraim to walk; I took them on my arms. I drew them with cords of a man, with bands of love . . . and I laid food before them." Those of us who are parents well remember the first steps our children took. Who is there that ever saw his child take these first steps that can ever forget the sight or the emotions of that great event! To see that little one tottering along, swaying uncertainly from side to side, trying at time desperately to balance himself, and as often as not, not succeeding, and falling down or sitting down unceremoniously. Usually there is a smile of satisfaction and the glow of achieve-

ment on the face of the little one as he moves along. And the light on the face of the proud parent is something ne'er seen on land or sea. And if perchance the little one took a bad tumble, mother or daddy was there to pick him up and to hug him in loving arms and to kiss away the tears. Some of you who read these *Notes* know what I am writing about.

Well, said Hosea, that is just the way God felt about His chosen people of Israel. When He called him out of Egypt he was, as it were a young child. And God tempered the wind to the shorn lamb, to change the figure of speech. He lovingly and patiently watched over Israel, and ministered unto him. But even in those early years there were evidences of that wayward spirit, and that hankering after strange gods that was disturbing and distressing to Jehovah with His fatherly heart and His great care and concern. Hosea was emphasizing the fact that the God of Israel, and our God is a God who cares.

This truth finds emphasis in the succeeding verses of chapter eleven. To be sure there is the quality of justice in the character of God. He is bound by His own law and by His own nature—they are the same—to loathe sin, and to allow the natural penalty of sin to come upon the sinner. But this justice is overshadowed and redeemed by His mercy and His love. "How can I give thee up, Ephraim? How shall I cast thee off Israel? My heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim. *For I am God and not man.*" Ah, there's the difference. He does not deal with us after our sins or reward us according to our iniquities. He returns good for evil. He is just but He is merciful. The Cross of Christ reveals how His mercy expresses itself even as His justice is satisfied.

God's Forgiving and Redemptive Love.

Chapter fourteen expresses another variation of the theme of chapter eleven. "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." They were sinful and ungrateful and even unrepentant, but He loved them

just the same. And He would always go on loving them, no matter what they did. Even when His justice demanded that they reap the penalty of their sins, His heart was breaking because of His great love for them. And this love would be redemptive. There would be a *remnant* which would return, the nation would produce the fruits of righteousness again. The time would come when in shame Ephraim would say, "What have I to do any more with idols?"

The Ways of Jehovah.

"For the ways of Jehovah are right, and the just shall walk in them; but the transgressors shall fall therein." Many years before this one of God's great spirits had said in the face of all the confusion caused by evil in the world, and the problem of suffering, "Shall not the judge of all the earth do right?" That statement marked one of the great milestones in the moral and spiritual history of the race and of religion. The ways of Jehovah are right. He doeth all things well. He is too wise to make a mistake and too good to be unkind. And some day we will understand. We shall see that "He is able to make all things, all things, to work together for good to those that love Him."

(Based on lesson copyrighted by International Council of Religious Education.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

287 Fourth Avenue, New York City, or by writing to:

Christian Film Service

1302 East 4th Street

Charlotte, North Carolina

Doshisha University, Kobe College, Glory Kindergarten—yes, even Miss Angie Crew, herself—are all in plain view. Your study of "Today in Japan" will become real.

NEW WOMEN'S GROUPS ORGANIZED.

Here are a few new women's groups recently organized, with the President listed in each case:

Pleasant Cross—President, Mrs. Graham Craven, Route 1, Asheboro, N. C.

Union Grove—President, Mrs. Paul Wilson, Route 1, Asheboro, N. C.

Sophia—President, Mrs. W. T. Madren, Sophia, N. C.

These are all in the Asheboro District. A new society was organized last summer at Spoon's Chapel, with the President, Mrs. Gillis Luck, Route 1, Asheboro, N. C. Congratulations and best wishes to these groups!

The group at Sophia was started in

February with fourteen members. Six new members have been added since then. Other officers at Sophia are: Vice-President, Mrs. Troy Hall; Secretary, Mrs. Marvin Staley; Assistant Secretary, Mrs. G. M. Yow; Treasurer, Miss Doris Lee Hayes.

MISSION SOCIETY HOLDS MEETING.

The Woman's Missionary Society of Cypress Chapel held its April meeting at the church. Mrs. G. C. Mann presided and led the devotionals using a part of the 10th Chapter of St. John. Mrs. W. S. Harrell reported \$37.00 realized from the Ruritan Supper.

Mrs. G. C. Mann, Mrs. Grady Brown and Mrs. J. P. Byrd were appointed to meet with other people from the different organizations of the church to discuss and make plans for remodeling the recently purchased building to be used for Fellowship Hall and educational building.

TREASURER'S REPORT.

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, fourth quarter, first year bi-ennium 1949-51:

Receipts.

N. C. Conference:	
Women	\$1,711.32
Young People	52.71
Juniors	32.49
Cradle Roll	34.81
	\$1,831.33
Valley Va. Conference:	
Women	\$ 146.70
Young People	40.00
Juniors	2.05
	188.75
Eastern Va. Conference:	
Women	\$1,275.00
Young People	244.15
Juniors	107.99
Cradle Roll	19.35
	1,646.49
Total Receipts	\$3,666.57

Disbursements.

Home Missions General Fund		\$1,100.00
Young People's Home Mission Fund	163.31	
Church Extension	25.00	
Children All Over the World	32.00	
Friendly Servants (Missionaries)	5.25	
		\$1,325.56
Foreign Missions, General Fund		\$1,100.00
Young People's Foreign Mission Fund	163.30	
Thank Offering (Han Mei School Shaowu)	102.50	
Friendly Service (Japan) Bibles & Hymn Books \$20, S. School		

\$15, S. School literature \$5	40.00
Mr. & Mrs. Chiu Hsien Bao	30.00
	1,435.80
Check to Mr. George D. Colelough Treas., S. C. C.	\$2,761.36
Check, Mrs. Leathers, W. W. Staley Memorial Fund	500.00
Check, Mrs. Leathers Treas., Life Members & Memorials for 3 Life Members \$30, 10 Memorials \$100, one infant Memorial \$1	131.00
Check to John G. Truitt Jr., Young People Overseas Worker	67.00
Total Disbursements	\$3,459.36
Cash in bank	207.21
	\$3,666.57

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

IMPORTANCE OF PREACHING.

(Continued from page 5.)

people. Then our message will be validated with experience and we can speak as men who have authority. Latourette says that in spite of the threats of the age of storm, the church must take counsel, not of its fears, but of the commands of Christ. "Christians must take God at His word, dream in large terms, and reach the entire human race for God." We must have courage, after we have something to say, to say it! Deliver it with persuasion. When we have a message from God, declare it! Dr. Halford Luccock reminds us that Jesus was not crucified for saying, "Consider the lilies how they grow," but rather for saying, "Consider the thieves in the temple, how they steal."

The role of the minister to me is not that he must be a priest, or that he must be a prophet, but that he must be both priest and prophet. In his ministration, a priest to the sorrowful, sick, discouraged and hopeless. He must champion the cause of the disinherited, proclaiming the gospel of the kingdom of God with its claims upon every person in the world, in the spirit of a prophet! My soul, what a task! "Go into all the world and preach the gospel to every creature . . . telling them to observe all things whatsoever I have commanded you."

More people in our country are expressing interest in religion than ever before. We have a larger percentage of our people as church members than ever in our history. We must take these people where they are in their concern of religion and lead them on to commitment in Christ as Saviour. In a period that is confused and un-

certain, people are turning to the church for peace of mind. People are not returning to the church because of a religious revival among the ranks of Christian believers, not because we have gone out and compelled them to come in, but out of fear of bombs and guns people are looking for peace of mind.

Rise up O men of God

Have done with lesser things

and speak to this fevered race:

"My peace I give unto you, not as the world giveth, give I unto you."

Jesus called Himself the Shepherd. We are to be shepherds. What if in our own time the hungry sheep come and look up and are not fed?

Not alone does our job rest in the pulpit. We must give ourselves to prayer, to study, and in all our conduct to let our light so shine. Not alone are we to preach, but to be what we preach. At least with all our heart, mind and strength, we must press on toward the mark of our high calling in Christ. Listen to St. Paul, "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead . . . preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching . . . be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry" (II Timothy 4:1-2, 5).

I want to close by telling you part of a parable that I heard Dr. Russell Dicks tell sometime ago. A man stood in his home and saw a man coming down the walk. There was something about him that looked familiar. He came in and introduced himself as the new minister in the community. "There was an air about the way he talked, the interest that he took in me and my family that I thought strange, but it seems I have met him before. Long ago a man stood on the temple steps in Jerusalem and preached. He was dragged across the city and crucified. That's where I met him!" That is our task as ministers.

The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written, as with a sunbeam, in the whole volume of human nature, by the hand of Divinity itself, and can never be erased or obscured by mortal power.—*Exchange*.

He who influences the thought of his times, influences all the times that follow. He has made his impress on eternity.—*Elbert Hubbard*.

The Orphanage

DEAR FRIENDS:

The children—21 of them—enjoyed their trip to Eastern Virginia. The beautiful churches, both city and rural, attracted their attention, and the generous reception given by the pastors and people made them very happy. They were delighted with the ocean, the Norfolk azalea gardens, and many sights and wonderful places. They did their work well and we were all tired but happy when we arrived safely home.

Burlington invited us to give the program at their Family Night picnic supper Wednesday and the children enjoyed this very much because they felt so much at home and because of the bountiful supper and kindness of the Burlington Church. The first Sunday in May they will be featured at the afternoon session of Long's Chapel Church's annual home coming services.

The talk of our campus is the central dining room arrangement which is to be put into operation very soon. The dining room of the first main building which is quite large will be used. It is being redecorated. The big kitchen is being modernized and redecorated. The big back porch with its door opening into the dining room will be the place of entry so that the coming and going will not disturb the front sections of the main building. The superintendent will dine with them frequently, join with them in their "grace at the table," their songs, their plans for the day, etc. Announcements can be made where all the children and all the matrons can hear them at the same time. A study has been made which indicates this new arrangement will tend toward unity, economy and efficiency. We are all looking forward to it.

Come to see us. Eat with us. Bless our children by your presence and interest, and encourage us with your visit. Thank you for all your kindness.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 4, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 4,494.30
Eastern N. C. Conference:	
Morrisville	\$ 4.68
Pinney Plain	30.00

34.68

Eastern Va. Conference:
Bethlehem (Nans.) (Pro-

gram)	\$ 62.00
Burton's Grove	2.26
Mt. Carmel S. S.	16.25
South Norfolk (Program)	35.00

115.51

N. C. & Va. Conference:	
Bethel S. S.	\$ 2.43
Haw River	46.00

48.43

Western N. C. Conference:	
Bennett	\$ 4.60
Flint Hill (M) S. S.	3.22
Pleasant Grove	5.00

12.82

Valley Va. Conference:	
Palmyra S. S.	7.00
Alabama Conference:	
Cornith	\$ 4.28
New Hope S. S.	2.31

6.59

Total this week from churches \$ 225.03

Total this year from churches \$ 4,719.33

Special Offerings.

Amount brought forward	\$ 8,469.47
Ladies' Aid Society, Den-	
dron Church	\$ 5.00
Friendship Class, Christian	
Temple for Frances R.,	
clothes	19.36
Jr. Philathea Class, Suf-	
folk for Harvell boys .	7.50
Woman's Auxiliary, Den-	
dron Church	5.00
Special gifts	10.00

Total this year from Special Offerings \$ 8,516.33

Grand total for the week ... \$ 271.89

Grand total for the year ... \$13,235.66

NETWORK RELIGIOUS PROGRAMS CHANGE TIME.

"Religion in the News" program dealing with news items of particular interest to church members will be heard over the National Broadcasting Company affiliates from 10:30-10:45 A. M. (EST) on Sunday mornings effective April 23. This program, broadcast from San Francisco by Dr. Ronald Bridges, President of the Pacific School of Religion, has previously been heard from 6:15-6:30 P. M. (EST), Saturdays.

"Gems for Thought," daily devotional program, may be heard over American Broadcasting Company stations from 11:55 P. M. to 12:00 midnight (EST), Mondays through Fridays beginning April 24. This program was formerly broadcast from 11:30 to 11:35 P. M.

Please publicize these time changes in your community in connection with your nearest NBC and ABC stations from which the programs may be heard.

Be at war with your vices; at peace
with your neighbors.—*Ben Franklin.*

GEN. MacARTHUR HAILS WORK OF AMERICAN BIBLE SOCIETY.

General Douglas A. MacArthur "confidently" expects completion of a project for the distribution in Japan of 10,000,000 Scriptures before the end of 1951, it was revealed in a letter made public recently by the American Bible Society. The Society launched a campaign on April 12 for signatures in a huge "Good Will" book which will contain the names of contributors to the Bible distribution project.

General MacArthur, in his letter, suggested that a "Good Will" book be presented to the Japan Bible Society for permanent inclusion in its archives.

The American Bible Society has set three million Scriptures as its goal for distribution in Japan in 1950, and a further five million next year. The 1950 quota includes 35,000 complete Bibles, 980,000 New Testaments, and 1,985,000 portions of the Scriptures. In 1951, 50,000 Bibles, 1,240,000 New Testaments and 3,710,000 portions will be distributed.

The 8,000,000 Scriptures, in addition to the 2,000,000 previously distributed, will bring the total to the 10,000,000 goal set by General MacArthur, according to Dr. Robert T. Taylor, Bible society general secretary.

LET'S KNOW MORE ABOUT IT.

Life Magazine, in a full page advertisement, presents the case of the Licensed Beverage Industries, Inc. They claim jobs for 1,100,000 men and women covered by an annual payroll of \$2½ billion, dividends for 200,000 stockholders.

In a review of this advertisement, Miss Laura Lindley of the Temperance League of America, comments that workers lost 29,700,000 working days from acute effects of drinking last year, which means that every person employed in the liquor industry was responsible for some other worker's losing 27 days because of drinking. For every stockholder, society has lost \$5,000 on alcohol addicts and alcoholics.

If the \$8.8 billion spent on alcoholic beverages in 1948 had been used to purchase useful goods, there would have been a greater demand for food crops, for containers, for freight, for labor in processing and distribution.

Miss Lindley, however, concedes that the Licensed Beverage Industries have made business—business for the police, for the courts, for jails, prisons, coroners, social workers, mental hospitals.

In Memoriam

WRIGHT.

WHEREAS, God has in His infinite wisdom and love seen fit to call to his reward our beloved sister and co-worker, Mrs. Lucy Pierce Wright, and we, as a church and individuals, desire to record our appreciation and sorrow in our loss; therefore,

BE IT RESOLVED:

1. That the Isle of Wight Christian Church and Woman's Missionary Society, of which she was a member, has lost one for whom they mourn.

2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers that God's blessings may fall upon their sad hearts and give them comfort.

Mrs. W. J. DARDEN,
Mrs. H. M. WILSON,
Mrs. R. F. WHITLEY,
Committee.

HOLLAND.

On February 1, 1950, Almighty God in His infinite wisdom saw fit to call to his reward our dearly beloved Senior Deacon and Brother, Frederick Carlton Holland of Bethlehem Church (Nansemond), and in his death we feel a deep sense of loss, yet are we strengthened and inspired to a higher plane of living by the admirable faith that was his; therefore,

BE IT RESOLVED:

1. That the Board of Deacons of Bethlehem Church, which he loved so well, bow in humble submission to the will of God.

2. That our church has lost a member whose loyalty was constant, our community a citizen who was wise and inspirational in his desire for the growth of its physical and spiritual condition, his family a devoted husband and father.

3. That we honor his memory and consecrated life by carrying on the work so dear to him, Brother Fred, as he was lovingly known, although an invalid for 25 years, accomplished a great ministry from his wheelchair.

W. EMMOTTE WHITE,
C. F. SARAGE,
A. C. HUNGERTY, Sr.,
Committee for Board of Deacons.

DAUGHTREY.

William Allen Daughtrey was a man for whom the church was the most vital and significant thing in life. His interest and his effort have been a source of strength to the Suffolk Church for many years.

From the time he came to Suffolk some two years ago, he had labored faithfully that the church might prosper and increase in its effective service to the community and to its God. For many years he served as chairman of its ushers, for the past five years he had served ably as chairman of its Board of Deacons. His interest in the Baracca Class brought vision and strength to the men's program in the church.

Mr. Daughtrey's unflinching devotion to the church was infectious. Not only those who served with him on committees and boards but all whose lives he touched and all whose lives touched his were inspired by the knowl-

edge that here was a man of faith whose faith worked constantly. One could not be in his presence without realizing the innate goodness of his life. He was a friend to all, a wise counsellor when his advice was requested, a source of comfort and strength in time of need and a source of joy to all who knew him.

In his death Suffolk Church suffers a real loss but he has bequeathed to the church a fine vision for the future and a firm understanding of how that vision, under the help and guidance of God, can be accomplished.

THE H-BOMB AND THE WORLD'S CHILDREN.

Some Affirmations for Men and Women of Good Will

By FRED EASTMAN.

One of the blackest crimes in the annals of infamy was King Herod's Slaughter of the Innocents. At most he murdered a few hundred children. He did it for the sake of his own security.

Now, nearly two thousand years later, our Government has announced its intention to produce a hydrogen bomb which may be dropped upon Russia killing multitudes of civilians including their children. Our Government maintains that such use would be in defense of our security.

WE AFFIRM that our Government has taken this action without the consent of the governed.

WE AFFIRM that we do not wish to purchase our security, even if we could do so, at such a price.

WE AFFIRM that the use of the H-Bomb, or other instrument of mass destruction, upon the children of any nation would be in defiance of the laws of God and humanity. Should we be the first to use such instruments we would create fear and hatred of us and would precipitate a war that would slaughter more children than any war mankind has ever experienced.

WE AFFIRM that our immediate duty to the children of the world is to feed the hungry, clothe the ragged, and teach all as best we can the truth that makes men free.

WE AFFIRM that the real strength of our people is primarily moral and spiritual, and not in our bombs, strategic bases, raw materials and other resources of military might. Our strength is rooted in our religious faith out of which have sprung our convictions about the worth and dignity of man, has right to life and liberty, and his duty to "do justly, love mercy and walk humbly with his God."

WE AFFIRM that our security among

the peoples of the world depends upon their good will toward us. We create that good will by acts of mercy and of mutual aid, not by violence.

THEREFORE—

WE URGE OUR GOVERNMENT, as the first step to halt the arms race toward a new war, to enter into negotiations with Russia through the United Nations in a patient and continuous effort to settle the basic political conflicts between East and West.

WE URGE OUR GOVERNMENT at the same time to make the widest possible use of radio and other media of mass education in order to reach all the peoples of the world, including our own and the Russians, with messages designed to tell the truth about America and our sincere desire for peace, to dispel fear and distrust, and to build mutual confidence.

WE URGE OUR GOVERNMENT to do all in its capacity to strengthen the United Nations so that its power to prevent war is made effective.

WE URGE OUR PRESS to distinguish between the Russian people and their Politburo, remembering that the Russian people are much like ourselves, loving their children as we love ours, and desiring peace as we do.

WE URGE OUR STATESMEN, as they deal with the complex problems of our tragic crisis, to seek their solution in the framework of religious faith rather than the framework of power politics.

WE URGE OUR FELLOWMEN in all countries to lift the world's children into the focus of world thought. The future belongs to them, not to us. Only as we save them from a new Slaughter of the Innocents in a holocaust of bombs do we fulfil our first responsibility to them and to future generations.

After today's re-write of *News on the Drunk Front*, we cannot help but recapitulate: beer, whiskey, wine—the glasses that cheer! Well, that cheer must be for the ear that was bitten off; the bullets that landed in the spine, stomach, heart, hip, elbow; the car wrecks which injured an 18-month baby, a three-year-old child, several adults; the chain which beat a wife; the seduction of young womanhood; the disgraced element of a small town; an inebriated five-year-old child; the comic who jumped from the second-story window; the ex-G. I. who went berserk; the repeal bootleggers, and that pay-off item—the bill to let drinks go "on the cuff."

TEMPERING THE BLOWS

By Charles A. Wells



We hear a lot these days about doing something to stop communism in Asia. We are prepared to spend billions to accomplish this, but it is revealing to discover that we are already represented behind the iron curtain by powerful forces. The Christian missionaries all over Asia are right now at grips with communism in a manner more vital than any other method we could use. Our warships and bombers might drive back the armed Communist troops but they can't drive back Communist ideas. All over Communist China Christian missionaries are still carrying on, healing, teaching, ministering to the people. Responsible Christian workers report that the Communist leaders are even sending their children to Christian schools. Talk about infiltration behind enemy lines! Can you think of anything more dramatic or effective than this widespread penetration of Christian thought in the very areas the Communists are trying to make their own—especially in view of how little we spend on such a program in contrast to armaments and diplomacy!

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, MAY 11, 1950

NUMBER 19

NEW CONVENTION PRESIDENT



MR. STEVENS

The Rev. W. Millard Stevens, pastor of The Christian Temple in Norfolk, Virginia, succeeds Dr. John G. Truitt as president of The Southern Convention. Other new officers include Dr. J. H. Dollar, vice-president; Dr. W. B. O'Neill, secretary. The following were re-elected: George D. Colclough, treasurer; W. T. Scott, superintendent; C. E. Newman, historian; R. L. House, editor of THE SUN.

News Flashes

The Women's School of Missions (Convention-wide), will be held at Elon College, N. C., on June 13-15.

Dr. F. C. Lester, recuperating from a recent operation, expects to return to Asheboro within the next few days.

The Shelton Church, Portsmouth, announces that Rev. C. V. Crawford of Florida has accepted a call and will begin his pastorate July 1.

The Eastern North Carolina Ministerial Association will meet May 18 in the United Church, Raleigh. Dr. Ross Sanderson will speak.

THE SUN extends sympathy to Dr. Ronald Bridges, former Moderator of the General Council, who recently sustained a severe injury to his back.

Rev. Melvin Dollar, new pastor at Union (South.), has arrived from Langdale, Alabama, and began his work on Sunday, May 7. Rev. R. E. Brittle has been supplying at Union.

The Executive Committee and Committee and Commissions of the Southeastern Regional Council will meet in Atlanta Tuesday and Wednesday of next week. Dr. Thomas Anderson is president.

Miss Mary Frances Thelen, a member of our Lynchburg (Va.) Church, and instructor in Bible at Randolph-Macon College, Lynchburg, has been named vice-president of the National Association of Bible Instructors.

The recently elected Board of Publications is meeting in Suffolk Thursday of this week. Members of the new board are: Duane Vore, chairman, R. C. Helfenstein, S. T. Holland, S. E. Madren and P. H. Ricketts.

Funeral services for Mr. Oscar F. Smith, prominent Norfolk citizen and member of the Rosemont Church, were conducted Sunday afternoon by Dr. L. E. Smith, Rev. H. G. Council, Jr., and Rev. Norman T. Slater. Mr. Smith was a trustee of Elon College.

Rev. Charles Cecil Thomas was installed as pastor of First Church, Berkley, on Sunday, April 30. Participating ministers included R. E. Brittle, Johnson Griffin, J. E. Neese,

H. S. Hardcastle, W. M. Stevens, O. D. Poythress and H. G. Council, Jr.

The Installation Service for Rev. Mack V. Welch, new pastor of Palm Street Church, Greensboro, was held Sunday night, April 30, with Dr. John G. Truitt, Dr. D. J. Bowden and Superintendent Scott presiding.

Superintendent Scott was one of the speakers at the annual Memorial and Home Coming Services at Union Grove Church in Randolph County on Sunday, May 7. His grandparents, father, an uncle, and two aunts were charter members of this church at its organization in 1866.

THE CHRISTIAN SUN NEEDS YOUR HELP.

If your subscription to THE CHRISTIAN SUN is due, please send your remittance to The Convention Office, Elon College, at once. The Board of Publications does not wish to cancel a subscription, but it costs them every week to carry unpaid subscriptions. Please send your renewal.

MRS. FONVILLE'S INJURIES FATAL.

Funeral services for Mrs. D. R. Fonville, victim of an automobile accident near Holland, Va., May 4, were conducted Saturday at 4:00 p. m. at Burlington, N. C., her home town.

Mrs. Fonville died at 8:30 a. m. Thursday, May 4, at Lakeview Hospital, Suffolk, where she was taken after an automobile driven by her husband overturned on Route 58 just west of Holland.

At the time of the crash they were en route to the biennial meeting of the Southern Convention of Congre-

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to:

Name

Address

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Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

THE 1950 SESSION OF THE CONVENTION.

The 39th biennial session of The Southern Convention of Congregational and Christian Churches, Incorporated, is history. The significance of the meeting held at Oakland Christian Church, Chuckatuck, Virginia, May 2-4, will be determined by what we do with the good resolutions and forward-looking actions taken there. It is believed that the good spirit, unanimity of action, and projected plans for a needed advance were sufficient to spur us on to new and greater things. Let us hope and pray that we may have the courage to put into action our high purposes manifested at Oakland.

The attendance at the Convention

sessions was better than usual. Despite rain almost throughout the meeting, the church was filled at every session except the last morning, and approximately 100 persons attended that last session. Dr. H. S. Hardcastle and His Oakland people provided generously for every comfort of delegates and visitors. The program was of high order. The statesmanlike addresses of Dr. Truman B. Douglass, Executive President of the Board of Home Missions, New York, and Dr. Ross W. Sanderson of our denominational department of research, challenged us. The reports of Boards, Committees, Institutions and Auxiliaries gave us a new confidence and hope for the future. The presence of so many of our pastors and

lay people give us a hope that the actions of the Convention will find sympathetic and favorable response in our churches.

Three distinguished "church fathers"—Dr. I. W. Johnson and Drs. N. G. and C. E. Newman—were with us in spirit and in truth, giving of their able counsel and inspiration.

We are grateful to President Truitt and all other officers, boards and committees for their faithful discharge of their duties.

The Convention was saddened by the tragic accident which took the life of Mrs. D. R. Fonville, Sr., of Burlington, who with her husband and Rev. and Mrs. H. E. Robinson, was en route to the Convention.

Again, thanks to everyone for helping to make a great session of the Convention. In the spirit of the "new togetherness" manifested at Oakland, let us move forward courageously in a "needed advance."

Faithfully yours,

WM. T. SCOTT,
Superintendent.

REFLECTIONS ON MOTHER'S DAY



Mother's Day has done much to help men understand God. Christ projected the idea of a God of love in a world where concepts of God had been chiefly in the terms of a god of wrath, stern justice and vengeance. The love of God, made so manifest and dramatic by the teachings and life of Christ, even then remained somewhat a mystery to the minds of man. The commemoration of motherhood has done much to help man realize the nature of divine love as a basic attribute of God's presence in life. Motherhood is universal, its nature unchanging. The visible love of motherhood marks clearly the path of invisible divine love. Men can be sure of God's love through the human channel made thus available to us. Mother's Day should draw men away from their selfishness, hatreds and prejudices and a little closer to the love of God made manifest in Christ.—Charles A. Wells.

MOTHER'S DAY.

Mother's Day was established by an Act of Congress and the second Sunday in May was so designated. The bill was signed by President Woodrow Wilson and William Jennings Bryan. This was on May 8, 1914.

The idea originated in the mind of Miss Anna Jarvis of Philadelphia. Some of the things we are supposed to do are as follows: Every family that has an American flag is supposed to display it that day; sons and daughters away from home are urged to write mother a letter if she is living; if your mother is living be sure to wear a red flower that day; if she is not living, wear a white flower.

Churches can be made much more interesting if extra flowers are on hand for those who may forget. Carnations are thought of, but any flower—white or red—will do.

Volumes have been written about this saint of saints. She was last at the Cross and first at the Tomb.

Little girls like dolls—it's a God-given instinct. Raphael's Madonna will always remain the world's master painting.

A mother's love, how sweet the name;

What is a mother's love?

A noble, pure and tender name

Enkindled from above.

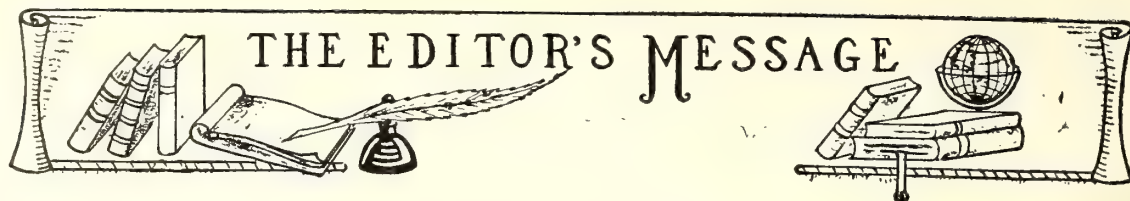
To bless a heart of earthly mold,

The warmest love that can't grow cold,

This is a mother's love.

—J. Montgomery.

S. M. SMITH.



THE FOURTH ESTATE*

The Christian Sun is a small star in the galaxy of religious journalism. It contributes its rays of light to the great white way of Christian truth, Christian service and Christian idealism. What does one small light matter, when there are so many others, and some are much larger? The answer may be surmised by recalling the testimony of the historians during our own generation as they described the lights going out, one by one, throughout Europe. Many of those lamps of enlightenment have never come on again. Some never will. St. John testified, "The light shineth in the darkness and the darkness has never (completely) put it out."

The Findings of the Madras Conference carried this statement: "The Christian movement must speak . . . through the writers and editors of books, pamphlets and periodicals, in an ever enlarging circle of students and readers. God grant it may be so."

The Church Press

The Protestant church paper can help shape future American culture, declares Dr. Benjamin P. Browne, director of Christian publications of the Northern Baptist Convention. He says, "The mass mind has become so thoroughly secularized or so drugged with the stimulants of gadgets and sex as to be incapable of even understanding what the lofty concepts of the Christian heritage are all about. We must train thousands of writers who can flood into American life until news reporters, fiction and feature writers, magazine publishers and book authors are craftsmen committed to captivating America for Christ."

The Sun is a part, and a member, of the Associated Church Press. A responsible member of this body wrote:

What do you know about the power of the religious press of America? Has it occurred to you that every week, year in and year out, it goes into hundreds of thousands of the finest homes in the United States? That it is read and re-read and passed along? That hundreds of thousands of people, among them the outstanding leaders of thought in our country, have faith in the high integrity of these journals and that their lives are motivated by the principles for which they stand?

Alongside the chaotic life of the world today, as you see it mirrored in your daily paper, put the world that is visioned in the pages of the religious press.

For which would you vote—the world as it is or the world as the religious press believes it can be?—the world for which it pleads in its every issue? And remember the constant reiteration of that plea, as it goes into hundreds of thousands of homes. Don't underestimate the power of your religious press.

Editors

The Associated Church Press meets annually. This year the meeting was held in Syracuse, New York. Re-

ligious editors of various denominations came from many states and from Canada. For three days they discussed their common problems, compared notes, and listened to the experts. The speaker came away with a few definite and vivid impressions of these editorial practitioners.

1. **Religious editors are quite human.** However, they may yearn for the power of the prestidigitator, the magic word, the secret abracadabra that would open all doors, resolve all problems, and heal all wounds, they must admit and accept their terrestrial status. Even at their best they have marked limitations and their "ex cathedra" pronouncements may be taken with the proverbial grain of salt. Two topflight editors spoke at Syracuse of their trips to, and impression of Yugoslavia. Their impressions and explanations were markedly divergent. Editors are not omniscient.

2. **Editors, although human, may be underestimated.** Any smart alec may make mincemeat of their messages, but they may be ignored at individual and corporate peril. Thus, in mid-August, 1914, the first month of the first World War, H. G. Wells wrote a brief paper for the London "Nation." He had been prophesying the general European war for years. No one paid any attention to him. They said of him what was said of the prophet Ezekiel centuries before: "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off" (Ezek. 12:27). Once the storm had broken, Wells wrote, "I am not prophesying now. I am running as hard as I can beside the marching facts, pointing at them." No generation can afford to bridle or ignore its prophets and editors.

3. **Religious editors have their problems. And how!** The majority of them are handicapped, financially or otherwise. Some have their hands tied by denominational boards. Those who have ample time, competent help and up-to-the-minute press work are the exception rather than the rule. One lone religious editor boasts that all his assistants are graduates in journalism. Many have no full-time assistants and some have to do jobs in addition to editorial work, believe it or not. All this indicates that religious journalism has a long way to go.

Yes, problems abound. Every editor needs a sixth sense of journalism to tell him what to print and what not to print, when to hold his fire and when to "shoot the works." Now he is accused of using unpoetic license, again he finds himself in the dialectic doghouse. Copy must meet the deadline as weeks go by in monotonous or maddening rapidity. The endless process of meditating, incubating, germinating, assimilating, refrigerating, and incinerating continues without interruption or respite. Rain or shine, sickness or health, blizzards or blisters, vacations or vaccinations, deacons or damsels,

*Biennial report of the Editor to the Southern Convention at Oakland Church, May 2, 1950.

editors' easy chairs of popular lore because the uneasy babies or bumpkins—copy must go to press. Thus the chair of experience. "Do you think I should put more fire into my editorials?" a writer asked. "No," said his adviser, "vice-versa."

4. **There is hope.** The Associated Church Press is indicative of a large reservoir of talented and devoted personnel in the ranks of Protestantism. They endeavor to read the signs of the times, rise above sectional and historical attitudes and cultivate a world-wide perspective.

This is a great age for religious journalism. More schools are adding classes or departments in journalism. Articles and books on the subject are being written. New and improved techniques of printing are prevalent. While few editors can maintain a cursive pen aglow with crusading ink, a host of pen-prodders habitually give mental and spiritual sustenance for innumerable readers.

Survival Power

Dr. N. G. Newman used to speak concerning the recuperative power of the church. How true! Consider also the survival power of our church paper. It has survived more than a century, and as one centenarian tersely observed, it is stronger at the beginning of the second century than it was at the beginning of the first. While there are those who have felt its pulse, taken its blood pressure, listened to its heart murmurs, diagnosed its ills, and even made plans for its funeral, still the "Ole ark's a moving along."

There is in the book of Ecclesiasticus a lovely verse which says, "And, lo, my brook became a river, and my river became a sea" (Ecclus. 24:13). The trickle of words, sentences and paragraphs which began back there with Daniel Kerr at Junto Academy in 1844 has become a life-giving and life-sustaining stream.

From time to time we hear of the financial plight of The Sun until some people get impatient and others lose heart (all those who have never had financial difficulties will please stand on their heads at this point). Now and again someone will say: "Why doesn't someone do something? Why not stay out of debt or quit publishing the paper? Can't we cut it in half, or publish monthly?" Of course, one might timidly reply that the very fact that our paper has been published weekly for more than a hundred years would indicate that somebody has been doing something. After such a worthy record of service by our church paper, who would dare be a party to its dismemberment?

Subscriptions

While the editor has no direct responsibility for subscriptions, he is concerned and feels a bit depressed at times when it is reported that a given number have not renewed. Why didn't they renew? Were the editorials uninteresting, or was it because of the inordinate amount of energy required to prepare and forward a renewal? The experience of a Vermont editor may be apropos. He sent one Hiram Sparks a notice that his subscription had expired. The notice came back with this laconic scrawl: "So's Hiram." Subscribers, like church members, come and go.

Some readers are hard to please. The editor of a small weekly paper in a Nevada town was in need of

some material to fill his columns; so he had the printer set up the Ten Commandments, and he ran them without making an editorial comment. Three days after the paper was published, he received a letter saying, "Cancel my subscription. You're getting too personal."

There are hundreds of people throughout our churches who would both enjoy and profit by The Sun. You, ministers and layworkers, can help find them and enroll them among our family of subscribers.

The majority of our church members know too little of the work of the churches, both within and without our fellowship. We busy pastors do not have time to keep them up to date on all phases of church thought and activity. The church paper helps greatly and consistently at this point. Few pastors can afford an assistant. Few can visit every member weekly. The church paper can visit every member every week and find them at home! Nor does this journalistic visitor waste time talking about the weather or other non-essentials. Its visit is devoted entirely to religion and the church. Here is your best opportunity to give your people a weekly shot of religious adrenalin. So, why not go out and get subscriptions?

By the way, this Convention is an ideal time and place to subscribe or renew. A story with a moral comes to mind. An Alabama editor tells of a farmer who, too stingy to subscribe to his church paper, sent his little boy to borrow a copy from his neighbor. In haste, the boy ran over a stand of bees and, in ten minutes, he looked like a boy with the mumps. His father ran to his assistance and, failing to notice the barbed wire fence, ran into that, ruining a nine dollar pair of pants. Then the old cow took advantage of the gap in the fence, got in the corn field and ate so much green corn she was sick and almost died. Hearing the strange commotion, his wife ran out, upsetting a four gallon churn of milk into a basket of little chickens, drowning the entire batch. In her haste she dropped a thirty-five dollar pair of false teeth on the cement steps and broke them. The baby, being left alone, crawled through the milk into the parlor where there was wet paint on the floor. During the excitement the oldest daughter eloped with the hired man, the dog broke up eleven setting hens and the calves chewed the tails off three white shirts on the clothes line.

The moral of this story is: "Don't borrow your neighbor's church paper. Subscribe today." The price is two dollars; pretty steep, we admit, but slightly less than a philanthropic investment.

Church News

One of the rigors of editorial work is the weekly scavenger hunt for news. We think often of Horace Greely, who always insisted that the word "news" was plural. One day he wired to his reporter: "Are there any news?" The return wire brought the reply: "Not a 'new.'"

Well, there are news, on our doorsteps. Things happen in our churches. Some of you prepare reports for your local paper but neglect sending the same news to your church paper. That, dear friends, is what is known as sin of omission. Considerable distress has been experienced by those who complain that news items have appeared slightly distorted in (Continued on page 9)

A New Togetherness for a Needed Advance

Keynote Address Given at the Southern Convention

By PRESIDENT JOHN G. TRUITT

And they were all with one accord in one place . . . and they were all filled with the Holy Spirit.—Acts 2:1 and 4.

Both by tradition and the program committee it has been suggested that I make a few remarks upon the opening of the 39th biennial session of the Southern Convention. I regret that it is called a "keynote address." For two years something of the burden of the Convention's work and welfare has rested upon my heart. Daily have I prayed through these two years that I might be given grace and wisdom to do my share humbly and well. I have felt the responsibility I assure you.

The Miracle of the Magnet.

I shall never forget the thrill and wonder that possessed me as a lad when I saw for the first time what I felt was the miracle of a simple horseshoe magnet. To me it looked like a piece of iron, but I noticed that it seemed to come alive with power when pieces of steel were placed near it. How they jumped with some unseen power to it! How it held them! But its wonder overwhelmed me completely when I saw that small nails became possessed of its unseen power when they touched it so that they in turn could draw other nails to them and hold them fast. To me in after years I looked upon it as a law of God in His universe and it has made the text spoken by Jesus to His disciples come alive when He said, "And I, if I be lifted up, will draw all men unto Me." I pray that in the power of His person, His power and divine help, we may be drawn together to achieve His will, working in all our hearts.

Jesus and His disciples had come very near the end of their earthly way together. He had ridden into Jerusalem with a very small triumph staged at His own direction by a small party of His followers and friends. But the humble beginning of this triumphal entry took upon it the hosannas of the children and youth and kindled the hearts and hopes of the rapidly growing multitudes of adults as it pressed its way through the narrow, crowded streets to the Temple. At this annual passover period the Chosen People pressed into Jerusalem from many nations, so that beholding this spectacle were representatives

from among the Parthians and Medes, strangers from Asia, Egypt and Rome, and Jews and proselytes from all the lands and countries thereabout. These all had the opportunity to see Someone who was "more than a king."

Jesus Himself had looked forward to these days with concern beyond our comprehension, and had set His face like a flint toward their fulfillment. On one occasion He had told His little band: "I must go up to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised up again the third day." His conversations with them, full of light and life and love, were spoken as He expressed it "before I suffer."

Fruit-Bearers.

It was in this week of suffering the Master was drawing His disciples closer and ever closer to Him. Drawing them aside He sat with them in an upper room. He shared with them the tragedy of the cross before its enactment. They heard those solemn words which christendom dare never forget: This is My body broken for you. In the closing days He lifted the veil and let them glimpse eternal life, and the many mansions. Perhaps for us here the view of our hearts coming at last into the eternal presence of it is not as vivid as it was to them, but that does not mean it should not be. It gave assurance and strength to them, and to the saints and master-marcher across the centuries. They heard His new commandment to love one another as He had loved them—which was unto the death. They were commissioned to be His fruit-bearers, and to be one even as He and His Father were one. They were given the rich assurance of the coming to them and to their successors of the Holy Spirit; and they were offered the avenue of prayer as the source of power; and they were assured that just as He had overcome the world so should they. More or less falteringly they followed Him to the cross. They displayed their human frailties. But His love would not let them go. He took the little they had to offer and made it the cornerstone of the Kingdom of God on earth, the hope of the fulfillment of the Lord's Prayer: "Thy Kingdom come."

After His resurrection He commanded them to wait in prayer until

they be endued with power. He kept His promise and the Church was born. The Kingdom of God had a bridgehead in old Jerusalem. And the march of the Gospel began to the uttermost parts of the earth.

Briefly I have recounted those things for His promises are to us and to all that are afar off. That is the story of Jesus with the men and women who followed Him. You and your churches—this Convention—are in the wake of those first years. He dealt with them. He is dealing and will deal with us, through His Holy Spirit. True they had their imperfections, their faults, and their failings; but they had His power because they were a team—there was a togetherness from which they could go to set the world upside down for Christ.

How the world needs new followers of Him who are banded together in the inseparable bonds of love and discipleship! Let us honor Him for the things He has done for us, and through us. In our Convention He has given us five Conferences, with 196 churches. These are the buildings of the noble men and women who have gone before. They are a heritage, a field and opportunity. He has given us a great college, built out of the vision, and brawn, and sacrifice of our predecessors. Here is the place of vision, the broadening of our horizons. We dare not let it discontinue its growth and good favor. Where there is no vision the people perish. It should be made more and more effective by our support and planning every year. Our Convention and our country need its contributions.

Of long standing and great worth for the spiritualizing of our efforts, and the carrying out of the Lord's command that we go into all the world and preach the Gospel to every creature is our Mission Board. Through this Board we marshal our gifts, consecrate and inspire our giver, and have some small share of paying the price of Christian Missions across this broken and needy world. What an inspiring job! Compared to the immeasurable need ours is indeed but a small part, but it is one heavily demanded of our Lord. How do we know what will be the fate of Dick and Dorothy Jackson, and many others who stand in such places? It is ours, under God, to do our best. To do this we need a new realization of our partnership with Jesus, a new togetherness in all our ranks. A new laying down of petty difficulties, and a new lifting up of the cross of Christ.

(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH

LOSSES.

Elon College suffered two unfortunate and severe losses during last week:

MRS. D. R. FONVILLE.

Mr. and Mrs. D. R. Fonville of Burlington, N. C., together with Rev. and Mrs. H. E. Robinson, pastor of the Burlington Church, were driving to the Southern Convention meeting at Chuckatuck, Va. Between Franklin and Holland, Mr. Fonville lost control of the car which left the highway, overturned and was wrecked. Mr. and Mrs. Robinson suffered minor bruises. Mr. Fonville suffered a sprained ankle, broken rib, and other minor injuries. Mrs. Fonville was fatally injured. The funeral was conducted by Rev. Robinson assisted by the writer, Saturday afternoon at 4:00 o'clock.

Mrs. Fonville was prominent in civic and social affairs in Burlington. She was a devoted member of the Burlington Church and gave her time and service freely. She was a teacher in the Sunday school, director of young people's work, and an officer in the women's work of the church. She was capable, efficient and consecrated. Her services will be greatly missed.

Mr. Fonville is recovering satisfactorily. He is a member and secretary of the Board of Trustees of Elon College.

* * *

OSCAR F. SMITH.

Thursday evening of last week while participating in the annual horse show at Sedgefield, N. C., Mr. Smith was stricken and fell from his horse. He was rushed to the hospital but was pronounced dead by physicians. Oscar Smith is known throughout the Convention. He has made notable contributions to his local church, Rosemont, and helped to make it one of the best equipped small churches of our Convention. He rendered his services in a quiet, unassuming manner but could always be depended upon to do what was necessary. His interest and services extended beyond his local church. He has made notable contributions to the missionary interest of the Southern Convention and has assisted financially in the remodeling and building of many of our churches in the Convention. He was very fond of children

and has demonstrated particular interest in the Christian Orphanage at Elon College. For a number of years his church has given to the orphanage an amount far above the average of the local churches in the Convention. At times the has made direct contributions to the Orphanage.

For a number of years Oscar Smith has been a member of the Board of Trustees of Elon College and was one of the original directors of the Elon College Foundation. At the time of his death he was vice-president of the organization. Since the first effort to clear Elon College of its debts Oscar Smith has been a very generous contributor to the college which has been of great assistance. In addition to his financial support he has given freely of his time, his counsel, and his advice. Because of his experience and successes in business his services in these particulars have been of inestimable value to the college. Indirectly he has helped to guide and pilot the college through its periods of uncertainty and rejoiced to see it resting on more solid foundation. He was greatly interested in the Elon College Foundation. He saw in this work an opportunity to interest men of means in the college and for the securing and handling of funds for the benefit of the college in a safe and constructive manner. His services and support will be greatly missed by the college. It will be necessary for all of us to work harder, contribute more generously and pray earnestly for the success of our college.

APPORTIONMENT GIVING.

Had it not been for the churches in the Southern Convention the college would never have been brought into existence. Had it not been for the interest and support given by the Convention the college could not have conducted its program of education for our young people. As the college has been dependent upon the churches in the past so it is dependent on the church in the future and shall ever be. It is the responsibility of the college to communicate its needs to the church and to assure the church that its contributions are greatly appreciated and used to the greatest possible advantage. There are so many young people and many of them in our

church who desire an education but are not financially able to meet the requirements. Every contribution that the church makes to the college makes it possible for the college to be of greater service to the youth of our country and to the church of which it is a part. During the summer months we shall need the support of all. We appreciate every thought and every contribution.

Previously reported	\$3,275.41
Eastern N. C. Conference:	
Bethlehem	6.00
Wake Chapel S. S.	29.19
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	18.62
Liberty Spring S. S.	22.00
Newport News S. S.	24.50
Rosemont	55.00
Portsmouth: Shelton Memorial .	15.00
N. C. & Va. Conference:	
Burlington S. S.	62.00
Burlington Church	15.00
Valley Va. Conference:	
Linville	15.94
New Hope S. S.	7.00

Total \$ 270.25

Grand total \$3,545.66

THE FLOWERS AT OAKLAND.

We all wondered whether the Rev. Henry E. Robinson would overcome the difficulties of the hour and preach the Convention sermon this past week at Oakland. Coming into the pulpit he asked me as the presiding official to do a favor for him. I promised even before I knew what it was. Would I look at the beautiful daisies in the silver bowl and write a poem about them. He preached a great sermon, and the next day I penned these lines:

Daisies.

Daisies sweet and fresh are they,
On our altar where we pray;
A work of beauty deftly planned
By grateful heart and skilful hand;
Lifting up both mind and soul,
Shasta daisies in silver bowl.

Sentinel stems stand in between
Lacy leaves of living green,
While ray-like petals snowy white
Symbolize pure shafts of light
Encircling round, as they unfold
A central sun of shining gold.

Grant we as well our lives may yield
As these sweet flowers of the field;
And help us, Lord, by night or day,
As we meet to sing and pray,
To be as pure in all our praises
As this bowl of Shasta daisies!

The tragic announcement the next morning causes me to desire humbly to dedicate the above poem to the memory of the life which had enriched so many years even more beautifully than the bowl of daisies had enriched our place of worship on the evening before.

JOHN G. TRUITT.

Christian Missions

At Home and Abroad

WHAT ABOUT YOUR MISSION APPORTIONMENT?

The beginning of two new churches awaits funds. The Mission Board wishes to help these two and other promising fields to have churches. The Board is the agency of our churches and Convention. Without funds the Board cannot do its job. This is Mission Period. Each church is urged to send its Conference Apportionment for Missions now. Please help extend the cause of Christ in our Convention area by sending your Mission Apportionment to The Convention Office, Elon College, N. C.

MISSIONARY OFFERINGS.

REPORT FOR APRIL 21-MAY 4, 1950.

Eastern N. C. Conference:	
Bethlehem	\$ 13.00
Morrisville	10.55*
Morrisville	4.71
Mt. Gilead S. S.	7.50
Niagara	6.00
Southern Pines	37.02*
Turner's Chapel	10.02*
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	4.46
Burton's Grove	2.50
Dendron	5.35*
Franklin	15.85*
Hopewell	3.62
Liberty Spring S. S.	2.50
Liberty Spring Church	55.62
Newport News S. S.	13.12
Norfolk: Bay View	6.27*
Richmond, First	100.00
Union (Surry)	29.15*
N. C. & Va. Conference:	
Graham, Prov. Mem.	40.00
Haw River	68.10
New Lebanon	14.75
Pfafftown	4.37*
Reidsville S. S.	20.00
Union (Va.)	25.00
Western N. C. Conference:	
Brown's Chapel	4.12
Flint Hill (M) S. S.	3.17*
Pleasant Grove	7.50
Seagrove	40.00
Valley Va. Conference:	
Leaksville	30.87*
Linville	15.87*
Linville	7.59
Mt. Olivet (G) S. S.	12.50
New Hope S. S.	5.00*
New Hope S. S.	2.84
Palmyra S. S.	1.00*
Palmyra S. S.	7.00
Wood's Chapel	2.12*
Woman's Board	1,325.56
Total for Home Missions . \$	
1,964.60	
Foreign Missions.	
Eastern N. C. Conference:	
Morrisville	\$ 10.55*
Mt. Gilead S. S.	7.50

Southern Pines	37.03*
Southern Pines	25.00
Turner's Chapel	10.02*
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	4.46
Dendron	5.35*
Franklin	15.85*
Hopewell	3.63*
Liberty Spring	55.63
Newport News S. S.	13.13
Norfolk: Bay View	6.28*
Union (Surry)	29.15*
N. C. & Va. Conference:	
Graham, Prov. Mem.	17.00
Haw River	52.60
Liberty S. S.	2.50
New Lebanon	14.75
Pfafftown	4.38*
Union (Va.)	25.00
Western N. C. Conference:	
Brown's Chapel	4.13
Flint Hill (M) S. S.	3.13*
Pleasant Grove	7.50
Leaksville	30.88*
Linville	15.88*
Linville	7.58
Mt. Olivet (G) S. S.	12.50
New Hope S. S.	5.00*
New Hope S. S.	2.84
Palmyra S. S.	1.00*
Palmyra S. S.	6.00
Wood's Chapel	2.13*
Woman's Board	1,435.80

Total for Foreign Missions \$ 1,874.18

Summary.

Total for period April 21-May 4 \$ 3,838.78
Previously reported 1950 \$15,975.42

Total receipts Jan.-May 4, 1950 \$19,814.20

Respectfully submitted,

WM. T. SCOTT.

*Indicates designation as Easter Offering.

CAREER MISSIONARIES APPOINTED.

Mr. and Mrs. Donald K. Abbott of New York City have just been appointed as career Congregational Christian missionaries by the American Board for educational and ministerial work in East Africa. Mr. Abbott was for four years in the United States Navy during World War II during which time he saw action in every theatre of war.

The Abbotts hope to sail for their new work in Africa around the first of August. They will be working in the East Africa Mission of the American Board where the work centers at Chikore and Mt. Silinda. They will learn the native tongue, Chindau, after they reach the field.

DISPLACED PERSONS DIRECTOR.

Rev. and Mrs. William Fairbank Hastings of San Juan, Puerto Rico, reached New York City by plane Sunday, May 7, to assume direction of the Displaced Persons Program of the Congregational Christian Service Committee at 110 East 29th Street, New York City.

The Hastings succeed Rev. and Mrs. Howard Kester, the present directors of the Service Committee hostel and Displaced Person's work, who are leaving to take over the John C. Campbell Folk School in South Carolina.

On Monday evening, May 8, at 6:00 o'clock there was held a farewell dinner for Mr. and Mrs. Kester in the Parkside Hotel, Gramercy Park, New York City, at which time the Hastings were given a welcome.

Mr. Hastings has been minister of the Union Church at San Juan, Puerto Rico for the past six years. This church, including more than 20 denominations, is situated at "the crossroads of the Americas." It is the only all English-speaking church on the Island.

Mr. Hastings comes from a preacher-missionary family. His father is a Congregational minister, still preaching at the age of 84. His mother was Elizabeth Fairbank, born in Ahmednagar, India, the daughter of a distinguished missionary of the American Board of Foreign Missions.

Before going to Puerto Rico he was minister of Christian Education at Watchung Avenue Congregational Church in Montclair, New Jersey, for two years; pastor of the First Congregational Church of Ithica, New York, for three years; pastor of the Middlebury (Vt.) Congregational Church for five years. He has taught mathematics in high school; physics in college and Old Testament in seminary. For three years he was Chairman of the Committee on Evangelism of the New York Congregational Conference and also Chairman of their Social Relations Committee.

Mr. and Mrs. Hastings co-authored the book, *Puerto Rico Today and Tomorrow*, used for interdenominational mission study by young adult groups in the U. S. A.

The saying that knowledge is power is not quite true. *Used* knowledge is power, and more than power. It is money, and service, and better living for our fellowmen, and a hundred other good things. But mere knowledge, left unused, has no power in it.

—Dr. Edward E. Free.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

LINVILLE CHURCH HAS FAMILY LIFE PROGRAM.

As National Family Life occurs during the week of May 7-14, the Linville (Va.) Church held a special service on April 23, last preaching service before that week.

A special message was given by the pastor, Rev. E. J. Rohart. A visual-art presentation was given and a special musical number presented. These were all centered on Home and Family Life. Special reading material and leaflets, "Let's Worship Together in the Family," were distributed.

MAY FELLOWSHIP DAY IN WINSTON-SALEM.

The Winston-Salem Council of Church Women had a very fine meeting for May Fellowship Day, Friday, May 5. A representative group of women gathered into one of the lovely parks where a business session was begun at 11:00 a. m. Among the items of business was the election of new officers.

A pot-luck picnic lunch was enjoyed at 12:00 o'clock, and at 12:45 an address was heard by Prof. Floyd Moore of Guilford College on the theme, "Our Daily Bread." Prof. Moore has spent some time in Germany and Palestine and was well qualified to speak on the subject. "The women of America," he said, "have a definite responsibility for the economic welfare of the world."

BURLINGTON AUXILIARY.

The Woman's Auxiliary of the Burlington Church had as its guest speaker Mrs. W. L. Parker of Greensboro on Monday, May 1. In speaking on the subject of "Home and Family Life," she not only held the interest of the women present, but left a deep desire in their hearts to create an atmosphere in their homes which will not only unite their families in personal relationships, but one in which they will serve as instruments to serve God.

Circle No. 6 met in the evening, at which time Mr. John Graves spoke on the subject of "Home and Family Life." Mr. Graves, as always, brought a real message to his listeners.

On the same evening, a most inspiring message was given to the Margaret Lightbourne Circle when Miss Genevieve Burton, Field Secretary of the State P.T.A., spoke on "Home and Family Life."

The current issue of *Guide Posts* (May-June) carries a most impressive modern parable entitled "A Church Woman." It is suggested for use preceding an installation service or the first meeting in the fall. It would be quite effective whenever used, and is something for all women in the church to consider.

EDITORIAL.

(Continued from page 5.)

our publication. Others have faced this same problem.

Mark Twain, in his reporting days, was instructed by an editor never to state anything as a fact unless he could verify it from personal knowledge. Sent out to cover an important social event soon afterward, he submitted the following story: "A woman giving the name of Mrs. James Jones, who is reported to be one of the society leaders of the city, is said to have given what purported to be a party yesterday to a number of alleged ladies. The hostess claims to be the wife of a reputed attorney."

The editor is anchored to two jobs and finds it impossible to check every detail for accuracy. Much must be taken for granted. He must depend heavily on others. There is good authority for this time-honored mode of reporting. Remembering the well-known columnist who wrote, "I give unto you that which I myself also received."

Boners.

Yes, THE SUN can be depended upon to come forth with its full quota of typographical errors, for which we receive due condemnation. Now here is an enigma. When a paper in Petersburg, Virginia, reports that "The doctor felt the patient's pulse, and admitted that there was nothing he could do," or when a Tennessee daily states that "Columbia, which calls itself the largest outdoor mule market in the world, held a mule parade yesterday, headed by the governor,"

these items are hailed by delighted readers and given prominent mention in national publications. But when THE SUN refers to "pastors" as "pesters" the bluebloods look down their noses at us. Just wait until *The Reader's Digest* gets THE SUN into its "Slips That Pass in the Type" and we'll be coming into our own!

THE SUN does not pretend to be a high-brow literary magazine. It is a religious newspaper for the rank and file of church members. The Moreland (Kansas) *Monitor* once had an editor who wrote: "Some of the smart alecs have criticized my grammar. I want it understood that I use poor English for three reasons: First, I don't know any better; second, half of you wouldn't understand good English; third, if I could write correctly, I would probably be some place else and you would lose the best editor in Graham County."

A Decade.

This biennium rounds out a decade of service for the present editor. The score is 500 issues. There are no illusions (only a few allusions!). I am not a great editor, but it is great to be an editor. Thank you for this grand experience; the opportunity of specialized service. Dr. John Wright Buckham has described the experience: "That which has come to me, has come to me as to no one else. Therefore it is mine to put into words, or deed, to make it part of myself and to give it back to the All Giver, and to my fellows, individualized and expressed. In the manifold wealth of the whole, this is my peculiar portion, my especial service, slight though it be, it shall not be lost, for it is part of the Common Good."

Finally, Brethren.

A final observation. Surely we need to cultivate a higher opinion of our fellowship, our institutions and our total mission. We are a grand fellowshipship. Within reason, we can do anything we resolve to do. We have in our church paper a medium of exceptional power and usefulness. It is mechanical; but the mechanical may become mediocre or miraculous, monotonous or milliferous. As the paper is blessed by your prayers and patronage, it will continue to be a blessing.

When our twentieth century civilization is weighed in the scales of divine judgment, will it be found wanting? We help to answer that question. Ours is the task of building the church, extending the Kingdom and helping make society genuinely and permanently Christian.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

GROWING UP.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

While on a trip to California my husband and I stopped off for a day's visit with our nephew. As we stepped from the plane his eleven-year-old son, Don, rushed to meet us. He and his Uncle Ross shook hands. "Why didn't you give Uncle Ross a kiss?" I asked. "Men don't kiss, Aunt Helen," he answered. "We're men!"

Later in the year, When Don was visiting with us, we were invited to dinner by the parents of six-year-old Mary Sue. Her heart was completely won by the young guest of honor. "I liked Don, Mommie," she confided. "He didn't treat me like a baby."

Then there is our small neighbor Betty—five-and-a-half years old. Her mother had allowed her to spend thirty minutes of her bedtime with some guests. A cousin of her mother's rushed up to her, caught hold of her arms, and called everyone's attention to the child's new frock. Betty drew back. The relative looked hurt, but her husband quickly stepped forward, extended his hand, and in much the same manner that he had addressed his hostess, he said, "Good evening, Betty. How are you?" The sensitive youngster straightened up, held out her hand and smiled. "Very well, thank you," she answered. "How are you?"

Children should not be treated as though they were younger than they are, and the dignity which a particular occasion in their lives demands should be respected. Boys, especially, are apt to resent being babied by any member of the family in the presence of a third person. Also, the mental attitude of the child at the moment should be taken into consideration. "Don't call me *Lamb*, Mom—call me *Tiger*," said little Bobby. This was the spirit of an enjoyed conflict—such as might be gloried in by any healthy youngster when he has fought his way home from school through a raging storm.

Some children begin very early to put childish ways behind them. This should not be discouraged, but neither should be accentuated by Mother and Dad. Boys and girls should not be

rushed from babyhood into adulthood; childhood is a distinct period of life with opportunities and joys all its own. We do not want early sophistication for our children, but we do want them to feel the added importance that each completed year of achievement has brought to them naturally. Even a very little child should have small but regular daily tasks, and these should be replaced by more difficult ones as he grows older. One of our newspapers recently carried a report on an "interview" with a young executive who believes very strongly that boys and girls should be given definite responsibilities at an early age. "My three-year-old selects each morning the tie I wear to the office," he was quoted as saying, adding, "I keep a *spare* at the office in case the choice is not appropriate."

Mary Joe, "going on thirteen," cares for her baby sister when Mother and Daddy go out for an evening. Also, she has the responsibility for her own room—making her bed before school every morning. Her brother, a year older, has a paper route, takes care of the lawn, and runs errands for his parents and one of their neighbors.

A certain lawyer was heard to relate, "I believe the reason my brother and I (both honor students at college) have never been successful in our professions is that our father had the ridiculous idea 'young gentlemen' didn't work with their hands—it was not 'genteel'! While the other boys were hustling around, earning money in any honest way, we learned the art of laziness." Children should be taught that it is most admirable to have good old Yankee *get-up-and-get*.

It is easy to start early to help our children in the growing-up process—neither holding them back nor pushing them forward, but encouraging them to enjoy and profit by the present, to the utmost.

MRS. FONVILLE'S INJURIES FATAL.

(Continued from page 2.)

gational Christian Churches meeting in Chuckatuck.

The funeral was conducted at the Burlington Congregational Christian Church, and burial was in Pine Hill Cemetery.

Mrs. Fonville's husband was slightly injured when the car went off the road about 11:00 a. m. The Rev. Henry Robinson, pastor of the Burlington Church, and Mrs. Robinson were in the back seat, but their injuries were inconsequential. Mr. Fonville was hospitalized but was discharged on Thursday.

Mrs. Fonville is survived by her husband, a son, D. R. Fonville, Jr., of Burlington, and a daughter, Mrs. Lewis M. Millsaps of Norfolk.—*Norfolk Virginian Pilot*.

* * *

THE CHRISTIAN SUN extends its deepest sympathy in this hour of bereavement.

SUFFOLK CHURCH ACTIVITIES.

On April 23, the Suffolk Christian Church acted as host to the United Men's Bible Class of Suffolk. It was a real thrill to see between 650 and 700 men fill the sanctuary not only with their physical presence but with the warmth of their fellowship and the strength of the church that they symbolize. The pastor of the Suffolk Christian Church had the privilege of addressing the group on the subject of "Fellowship for What?"

The Christian Education and Daily Vacation Bible School Institute was of real value to the churches of the Suffolk District. Miss Pattie Lee Coghill and her deputation are to be commended for the excellent presentation of new materials and their use in these two important fields.

The Baraca Class has performed a real service to the membership of the church in the construction of a new parking lot at the rear of the church. Space for 48 cars has been marked off with railroad ties and a double driveway has been constructed to facilitate easy movement of traffic.

The Youth Fellowship sponsored another party Saturday night and doubled the attendance over the first one. The program of games and fun had been planned under the direction of Miss Virginia Rebick. It is hoped that in the fall a regular bi-weekly schedule of Saturday evening parties can be sponsored not only for the young people of our church but of the community as well. Of course chaperones will be enlisted and a schedule of hobbies, games and fun planned.

A lie may keep its throne a whole age longer if it skulks behind the shield of some fair-seeming name.

—James Russell Lowell.

PROGRESS AT BAYVIEW.

Several weeks ago I promised the readers of THE SUN more information concerning the progress here at Bay View. Before too many items claim my attention it seems best that I tell you what has been accomplished over the past few months.

On Sunday morning, January 22, 1950, a special drive was opened to clear the church of its indebtedness. We were to make a special effort to pay the tremendous bill of \$821.64 to the City of Norfolk on the Street Sewage Assessment. In order that we might have round figures to work with, we set out to raise \$900. On this Sunday in January we had a few pledges toward this bill, and in the morning service opportunity was given to members and friends of the

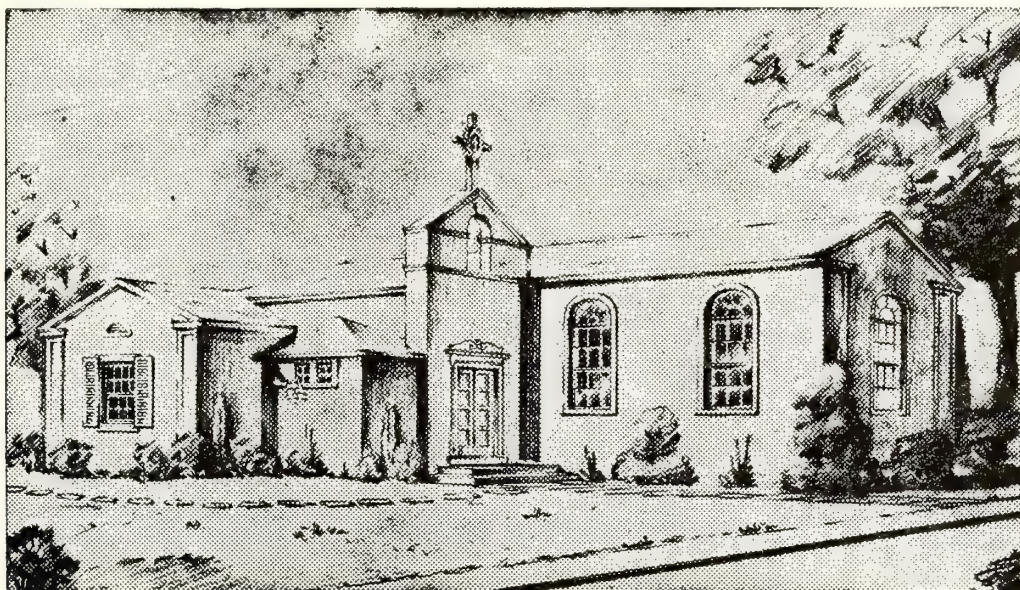
our services, and some of them have united with our church.

Several weeks before Easter, Mr. B. C. Haskett, Chairman of the Board of Finance, informed me that we had secured enough to pay off the City of Norfolk, and pledges had exceeded \$900, and money was still coming in. The Sunday prior to Palm Sunday the church witnessed the burning of a token note of our full payment to the City of Norfolk on the Street Assessment. Yet, money kept coming in! Suggestions were made that we strive to secure enough funds to pay off all debts while we were about it. The week following Easter we had a Finance Meeting to bring in all old bills and any obligations that might be outstanding against the church. At the close of the session that night it

attendance for the past five weeks has been one hundred and twenty-one. We feel we are able to perform the miracle of miracles when we put that many into our cramped quarters. The Bartholomew Class (Men's Class) continues to meet in the home of the minister, and this alleviates much of the congestion.

The morning services have been running to the capacity of our small building, and plans are in the making now to begin dual church services in the fall. With worship services at 8:30 Sunday school at 9:45, worship services at 11:00, and another service at 8:00 p. m. This will give a full schedule, but it will be worth it.

The Young People in our church are a blessing to us. Since the last news item, they have volunteered to



BAYVIEW CONGREGATIONAL CHRISTIAN CHURCH

church to make pledges or outright contributions. Several more pledges were made on that date. Previously, it had been suggested to the members of the church through the Deacon's Board that February 22 (Ash Wednesday) be set up as a deadline for raising all pledges on this debt, and April 9 (Easter Sunday) as deadline for the final payment of pledges. The members of the church accepted these assignments with interest, vim and vigor.

Needless to say, every organization in the church realized the importance of this drive. Every organization went to work to raise funds. They gave unselfishly of their time, energy and money, toward every project. The Sunday school began to grow, and the worship services on Sunday were utilizing our capacity of space. New people who had never attended our church before began to come to

was discovered that we had sufficient funds to meet all obligations including our last year's apportionments which we had not been able to pay. On April 17 checks were written to all concerns clearing us of all obligations. Happy people- I'll say we were!

There are times when churches spend too much time talking about money. I have taken the liberty to mention it first in this article, because money has been a concern to us here at Bay View. Yet, we have made advancements in other fields.

There has been a decided interest and devotion in our church as I have never witnessed in any church before. A program has been presented, and the people have responded beautifully toward it. Our Sunday school has been on a steady increase since the beginning of the year. For the second quarter the average attendance was one hundred and one. The average

paint the recreation room of the church and also the kitchen. They excelled in both jobs. As many of you know, the cradle roll has been meeting in the kitchen for several years. It was a deep concern to the minister and teachers of the department that something be done. Bare cinder block is not very conducive to the worship atmosphere of a tiny child. The huge gas range detracted much from the possibilities of the room. However, a plywood cover has been made for this monstrosity, and the kitchen was painted a beautiful white. The small chairs were painted various pastel colors by many of the members of the church. This past week two men from the church, Mr. C. C. Mountcastle and Mr. A. C. MacAuslan, put inlaid linoleum on the tables and this added to the beauty of the cradle roll department. Miss Shirley Dunbar, the

(Continued on page 14.)

The Orphanage

DEAR FRIENDS:

We are so thankful for the rains. Our oats, wheat, corn, gardens, and hay crops are getting off to a good start. Our campus is green and pretty. Our children and workers are happy, and working together as a well organized team. We respect and honor one another, and seek to work together in such a way as to make our work a good success, and to bring joy both to those whom we serve and to ourselves.

Last night we had a meeting of our seven matrons. I wish you knew them everyone. It is quite a task to reorganize our work so that there is only one kitchen instead of three, only one head dietitian, only one dining room, and many problems connected with so great a change; but every matron on the hill showed the spirit of real teamwork. I could not help but be proud of them, and I want you to know them and be proud of them, too. I wish again to say just here that we have a real master farmer in L. W. Wagoner, in Garner Hilliard, a dairyman who loves his cows and his boys and does a piece of work in which you can all be proud. He was reared right here at the Orphanage, has a lovely family and a sweet little home.

One of our finest boys was "away without leave" for a day and night. He had had a little scrape with some of the boys. He was frightened and lonely. He slipped off to his mother. She sent him back and asked him to report to me and his matron for whatever was his dues. When he came to me I heard his story. I remembered when I was a lad of 12, and when I was frightened and confused at times. I told him he had a friend who understood something of his temporary loneliness and fear, and that I was for him first, last and always, and that he had nothing to fear, but everything for which to be happy. He finally arose brushing the tears from his handsome face and thanked me. His cheery call back to me was that of a lad who had grown a bit.

Please help us make the very best possible substitute for a genuinely Christian home for the fine girls and boys. Do not begrudge us a nickle but rather give us your help and encouragement, and come to see our opportunities and our needs. Long ago we have learned not to let our "wants" bother us, but we are still

working and striving under God for our "needs." God bless the many friends and big hearted people who are taking this matter as a part of their own privilege and duty, and are doing something real and tangible about it.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Mrs. S. H. Pell, Ramseur, N. C.: clothing.
Miss Vera Gilliam, Reidsville, N. C.: clothing.

* * * *

REPORT FOR MAY 11, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 4,719.33
Eastern N. C. Conference:	
New Elam	20.00
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	\$ 23.17
Liberty Spring S. S.	7.00
Shelton Memorial	24.00
	54.17
Valley Va. Conference:	
Linville	\$ 11.21
New Hope S. S.	4.34
	15.55
Alabama Conference:	
Pisgah	5.60

Total this week from churches \$ 95.32

Total this year from churches \$ 4,814.65

Special Offerings.

Amount brought forward	\$ 8,516.33
Mr. Garland Gray	\$100.00
Insurance on fire damage	1,232.86
Special gifts	306.18
	1,639.04

Total this year from Special Offerings \$10,155.37

Grand total for the week .. \$ 1,734.36

Grand total for the year ... \$14,970.02

PROGRESS AT BAYVIEW.

(Continued from page 13.)

teacher, is doing a commendable job of teaching and training these youngsters in devoted Christian living. We could not get along without our young people, because they encourage and inspire us all.

Easter Sunday provided several special thrills for us here at Bay View. A Sunrise Service was scheduled for 5:45 a.m. to be followed with a breakfast prepared and served by the Men's Class. We had excellent attendance at this early service, and the men prepared and served an excellent breakfast. Two ladies suggested ways of arranging the tables and placed flowers on them for us, but aside from these aids, the men carried the full burden. A charge was not made for the breakfast, but a basket was placed at the door for free will contributions to help us meet ex-

penses. At the close of the meal it was discovered that the group had come out \$35.00 to the good. Needless to say, this full amount was turned over to the Building Committee treasurer as an initial installment on our new Education Building.

The Sunday school on Easter Sunday ran a total of 139 with only four visitors. This was an interesting report, because we only have a 142 on roll. This was an excellent percentage even for Easter Sunday.

At the morning service on Easter Sunday the church was filled to over capacity. Extra chairs had to be placed in the aisles to accommodate our crowd. At this service three children were consecrated. Sarah Jane Albert and Lynn Albert, daughter and son of Mr. and Mrs. L. D. Albert; and Janis Merritt Kello, daughter of Mr. and Mrs. J. M. Kello, to the love and safe keeping of our God.

At the evening service the choir under the capable leadership of Mrs. H. J. Kivette, director, and Mrs. Mary Hughes, pianist, rendered the Easter Cantata, "Crown After Cross." This was a fitting and proper finale of a perfect Easter Sunday. We hope all churches everywhere experienced a perfect day as we had.

What have we done since Easter? Well, far be it from us to slow down now. At the Quarterly Meeting Wednesday night, April 26, a new deacon was voted to the Board of Deacons to be installed Sunday morning. Mr. A. C. MacAuslan who came to us from the Evangelical Congregational Church in Grafton, Massachusetts, was highly recommended by his former minister to us for this high office. Other members in our church serving on this Board are: Mr. L. D. Albert, Mr. B. C. Haskett, Mr. J. W. Cline and Mr. C. C. Mountcastle, Chairman of the Board. We are blessed not only with the attendance of Mr. MacAuslan, but also Mrs. MacAuslan and their two daughters, Mary and Ellen.

We plan to have much legal business to transact in the coming year with our prospective building program, and it was imperative that we have several more trustees appointed. At the Quarterly Meeting Mr. Conrad Hoellregel, Mr. H. R. Forlines, Mr. Bernard Jewel and Mr. W. M. Sydenstricker were nominated to this office pending their acceptance. They all agreed to accept, and they were duly installed at the morning service April 30. Mr. Hoellregel came to us from the First Lutheran Church in Portsmouth; Mr. Forlines hails from the Christian Church in Virgilina; Mr.

Jewel united with our church a year ago on profession of faith; Mr. W. M. Sydenstricker has been a member of long standing in our church. Other members of the Board of Trustees are Mr. J. S. Gray and Mr. J. W. Cline, Chairman.

The trustees began working before they were installed in office. The church voted to have the exterior of the church painted as soon as possible. Money to finance this project will be raised through individuals who will donate enough money to buy a gallon of the best paint. Many of you know that our church is constructed of cinder block, and this will necessitate a special kind of paint. Part of the church has never been painted, and this will require two coats. The men of the church have volunteered to do the work.

Six new members have been added to our church roll since the last writing, and there are several more prospects in our community and neighborhood. Much of our encouragement has been brought in with the presence of new members. Bay View has suffered for need of manpower. Three men and their good wives make up our list of new members. All three men have been placed on the highest boards of our church. We are, indeed, blessed with our new members who so readily and sincerely step immediately into responsible positions.

Following the morning service on April 30, the church sponsored a covered dish luncheon, and several of our members remained for this enjoyable occasion. There was food in abundance, and love and fellowship unlimited. How could you defeat a spirit such as this working in the church?

As minister of the Bay View Church I can write this item of progress unashamed. Some would praise the minister for the work accomplished, but let me assure you the praise is not mine. The praise must go to the members of the church who have labored long and tediously because they love their church. They love their church because they have given themselves unto the service of Almighty God. At times I can distinctly hear the words of the Master as he spoke to the faithful stewards. "Well done, thou good and faithful servants, thou hast been faithful over few things, I will make thee ruler over many things."

JOHNSON L. GRIFFIN,
Minister.

The agencies which degrade and destroy never sleep—shall the Church slumber.—*Exchange.*

A NEW TOGETHER FOR A NEW ADVANCE.

(Continued from page 6.)

We need a new denying of ourselves, and a new affirmation of our Savior. Churches at home and Mission fields abroad demand a more liberal accounting of our stewardship, the assuming of some self-denial, the seeking to see how much we can do for the only enterprise that has any hope for the distraught world.

The Gospel is still new and fresh. Men and women come alive when they enter enthusiastically into the work of the church, when they give themselves to duty for the Christ, when they band themselves with a Christian enthusiasm for the advancement of the Church in the community and in the world. What outstanding records are being made by many churches where laymen and laywomen are taking the work of the Church seriously.

Consider Reports.

As I read the reports which you hold in your hands there comes to me that scene where Christ is standing with His little band of followers. Perhaps they are very close together. Perhaps his hand rests upon Simon Peter, maybe His arm is about the shoulder of young John the beloved. At least there they are a little compact group, and I hear Him saying "greater things than these shall ye do." How this word haunts me! How I hope for its realization on the part of the fine men, women, young people and children who make up the constituency of the Southern Convention. I repeat it. He dealt with them. He will deal with us if we but only let Him. "Greater things than these shall ye do," and He added the reason why: "Because I go unto the Father!" He is making intercession for His followers. He is still giving Himself for His Church. His power and His grace is unlimited when we get close enough together in harmony and love—one accord they called it in those first days—for Him to use us.

As I read the reports which you hold in your hands—see the work of the various boards, institutions, committees, churches, conferences, and peoples I see how much we need a new togetherness of advance. He who prayed "that they may all be one, even as we are one" revealed in that prayer the divine principle of togetherness without which there is little hope for growth and good success. As a definite expression of this principle the staff of Convention workers has been established. The growth of our Convention, the complexities of

our times, the multitudinous details make it necessary if we are to take our place in the efficient promotion of all our work to have the workers in the over-all picture. The deepening of our own personal devotion and consecration and the pooling of all our interest and activities are absolutely essential to the betterment and work of all our enterprises. The business, educational and scientific world have already long since seen this. They forge ahead. The Church, please God must not lag behind. The principle which Jesus inaugurated for the little band of followers in the New Testament times still holds. His prayer that they may be one must be answered in our hearts and hopes, and in our endeavors. Out of that unity comes the joy which he vouchsafed to his disciples.

In conclusion let me add: Good and sincere men and women have labored with the various reports and recommendations which you hold in your hand. I humbly trust they will be taken seriously, that in the main their work will stand approved, and that their recommendations will be carefully and patiently considered in the light of the needs of our Convention and that we shall work constructively and harmoniously together to map the way for growth and development all along the line. If you call this a keynote address let the keynote be the will of the Christ, the guidance of the Holy Spirit, that working together in the bonds of love and Christian patience and goodwill we may achieve the things within our Convention we should achieve for Christ in the coming biennium. We are a part of the church universal. Let us humbly pledge ourselves to bring honor upon the name we bear, and do our best, in His name, in full cooperation with our larger denominational advance. Let us be good stewards in the larger realm, as well as brethren and co-workers in the local scene. Let us go forth with renewed faith that as He dealt with the faithful in the past He will vouchsafe to us his grace and power for the present and the future.

When all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the center of all power, it will render powerless the checks provided of one government on another, and will become as venal and oppressive as the government from which we separated. —*Thomas Jefferson in a letter to C. Hammond in 1821.*

May Queen and Attendants at Elon



The annual Elon College May Day festival was staged on the South Lawn of the campus at 5:30 o'clock on Tuesday afternoon, May 9, with the program planned around the general theme of the United Nations. It was staged under the joint auspices of the Physical Education Department and the Music Department.

Miss Nina Wilson, of Burlington, N. C. (seated), reigned over the festival as the 1950 May Queen. Members of her court, shown left to right standing, are: Miss Maxine Abercrombie of Burlington; Mrs. Dorothy Parker of Elon College; Miss Beth Raines of Harrisonburg, Va., Miss Shirley Joyner of Franklin, Va.; and Miss Laverne Russell of Graham, N. C. Miss Raines was maid-of-honor, while the others represented the junior and senior classes.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, MAY 18, 1950

NUMBER 20

A Good Example of Home Mission
Church Extension

ASHEBORO CONGREGATIONAL CHRISTIAN CHURCH

Asheboro, North Carolina

DR. F. C. LESTER, *Pastor*

The Convention and National Mission Boards have assisted a devoted membership in Asheboro to organize and erect an adequate building, and to have efficient ministerial leadership. The Asheboro Church is growing. Last year with a membership of 100, more than \$10,000 was raised. The church has become a symbol of unity and progress in the Western North Carolina Conference. The success of this work bears witness of what can be repeated in a dozen other points within our Convention if funds can be made available for adequate buildings in new places.

News Flashes

Rev. Lee C. Fisher is preaching this week and next in revival services at the South Norfolk Church.

Dr. W. M. Brown of the Elon College faculty was guest speaker Sunday for the Memorial Service at Shallow Ford Church.

Rev. Duane Vore was the guest speaker last Sunday afternoon at Holy Neck Church. A Memorial Service was held for those buried in Holy Neck Cemetery.

Dr. H. S. Harcastle was the guest speaker at the Fourth Annual Woman's Banquet held last Friday night in the Suffolk Christian Church. Mrs. Hubert Young served as toastmistress.

Rev. Howard P. Bozarth, Minister of the United Church, Walpole, Massachusetts since 1939, has accepted a call to become pastor of the Elon College Community Church. Mr. Bozarth will take up his work at Elon about the middle of August.

An Ecclesiastical Council will be held Friday afternoon, May 26, at the First Christian Church in Burlington, to hear a statement of faith and religious experience by Rev. Henry G. Robinson. A public service of installation is scheduled at 7:30 p. m. Mr. Ralph Newman is chairman of the committee of the church.

Rev. Tucker G. Humphries of Reidsville was the principal speaker at the Alamance Scout Memorial Service in Burlington Sunday afternoon. I. W. Roberston, who has directed the Memorial Service since it was originated 25 years ago, directed the service and he was assisted by Lon G. Turner, Alamance County's oldest Scout leader.

Supt. Scott gave the sermon at a special Mother's Day service held at First Evangelical and Reformed Church in Winston-Salem, Sunday night, May 14. Rev. Hiram Davis is the pastor of this church. Mr. Davis and his people make a great deal of this special Mother's Day service which was instituted some years ago. A lovely floral decoration attracts large numbers of people to the church each year.

PALM STREET (GREENSBORO).

On April 27, Rev. and Mrs. Mack V. Welch and their daughter, Patricia, moved into the parsonage to take up their work with the Palm Street Church. The church had redecorated the parsonage inside and out and rearranged the kitchen equipment.

The first service of the new pastor was held on Sunday morning, April 30, and at the evening service the installation was held. In the installation Superintendent Scott presided and gave the charge to the church; Dr. John G. Truitt delivered the sermon and Dr. D. J. Bowden gave the charge to the minister.

On May 6, a reception for the pastor and his family was held at the parsonage. This reception was sponsored by the Sunshine Class. Mr. and Mrs. Welch received gifts of crystal, china and linen.

The morning service of May 7 was well attended and at the evening service of that day five new members were received into the fellowship of the church.

Mr. Welch succeeds Rev. J. L. Neese who had to relinquish his work because of ill health. Recent reports from Mr. Neese are that he is improving in health. We wish him earliest recovery and we pray God's richest blessings on Mr. Welch in his work at Palm Street Church.

W. T. S.

THE CONVENTION MINUTES.

The center pages of this issue of THE SUN are being used to bring you the Minutes of the recent Convention session at Chuckatuck, Virginia. Pull out the center sheet and fold the pages marked 4 and 5 together, slit the top with an envelope opener or knife and you will have the complete Minutes in pamphlet form.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott
Elon College, N. C.

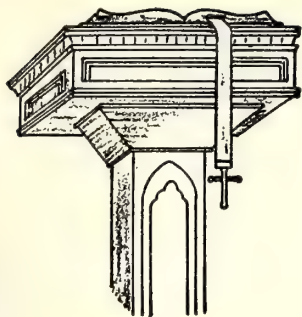
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THE COST OF REDEMPTION.

*Sermon Notes for a
Communion Meditation*

By REV. W. R. CATTON,
Decatur, Illinois.

*Now abideth faith, hope, love,
these three; and the greatest of
these is love.*

*God so loved the world that He
gave His only begotten Son, that
whosoever believeth on Him
might not perish, but have eternal
life.*

Theology used to say that His death was the most important thing about Christ. We are coming to see that His life, and what He said and did, is even more important. But he did die; and dying, for a young man not yet much over thirty, is not an easy thing to face.

He died for us!

In dying He set the seal upon His life. He was loyal, absolutely, to the way of life He thought the best.

He died because He had aroused the bitter opposition of powerful persons. Even today, the Christian way of life will be difficult, and will meet opposition. Christian people have to face this issue—whether to be Christian or to be safe.

In dying He showed God's love. The most effective way a loving father can redeem his son is to let him see how the wrong the son is doing hurts the heart of the father. Thus God was in Christ reconciling the world unto Himself.

Christ is not the only one who has died for us. Or lived for us! Or sacrificed for us. We are inescapably debtors to a host of those who have served us. One of the great spiritual realities of life, which we must recognize, and with which we need to come to terms, is that we serve, and live for, and sometimes have to die for, one another. Our lives are debtors to others in this way, and we are called on, likewise, to live and die for humanity.

How can this be done? It seems to contradict some of the strongest of our instincts. Why should men live

and die for others? Why will men do this.

They must have love for those they serve. Thus they find their own fulfillment, paradoxical as this may seem, in the happiness and success of those they love, even when this is achieved by their own self denial.

They must have hope for the future, in which their own self-denial results in better life for others whom they love. Hope is the projection of ourselves beyond the present, beyond our present self-denial into the future where the self-denial has borne its fruit and there is fulfillment.

They must have faith in God, and in God's world of law and love in which their sacrifice will not be in vain but will bear its fruit of redemption.

These matters are too profound for words entirely to express them.

The sacrament is a "doing," that transcends words. In the sacrament we "show forth the Lord's death." This something we do, in remembrance of Him. As we take the sacrament, this day, to our comfort, we enter into a fellowship: the fellowship of those whose lives have been redeemed by sacrificial love, and faith and hope: the faith and hope and love of God, who was in Christ, reconciling the world unto Himself. We enter into fellowship with those whose lives have been so magnificently enriched by the sacrifices of a host now gone before. And we pledge ourselves to be worthy of this sacrificial love, this love of God, of Christ, and of all these others, and ourselves to give our love in faith and hope, to God and to all men and women whom God loves.

LET US PRAY.

By REV. ROY C. HELFENSTEIN D. D.

"Our God, our help in ages past, our hope for years to come," we acknowledge Thee as the author of life, and the supreme possessor of power and of love. We recognize our absolute dependence upon Thee. Recognizing our limitations, we call upon Thee for wisdom and for strength—believing Thy promise that Thou wilt give liberally to all who ask Thee.

We pray that Thou wilt forgive us our indifference, our disloyalty, our selfishness, our lack of faith, and our unwillingness to follow Jesus into the hard places of life. Help us and all Christians of our nation to realize that the real test of Christians faith is not what we say we believe happened in Palestine 2,000 years ago, but that the supreme test of Chris-

tian faith is what we believe would happen in America now—today—if all who call Christ "Lord" would commit themselves unreservedly to the leadership of Jesus in his spirit and program of courageous, loving service to humanity.

Save us, O God, we pray from mistaking our petty prejudices for convictions; and give us true convictions of faith in the power of love, and of truth to meet baffling situation in human relationships that may confront us. Give us faith in the power of the love of God, when enthroned in human hearts, to lift the world out of its wreckage and ruin.

Save us from an attitude of complacency in a world of need. Save us from being satisfied with the joy of religion, and make us willing to take the dare of religion to cooperate with the eternal God in helping to "set things right."

Be Thou our Guide. Be Thou our strength. Be Thou our light as we find our way through the darkness, the uncertainties and the disillusionments of our day in our effort worthily to serve Thee and Thy world in our generation.

In the name of our Lord and Master, we pray. Amen.

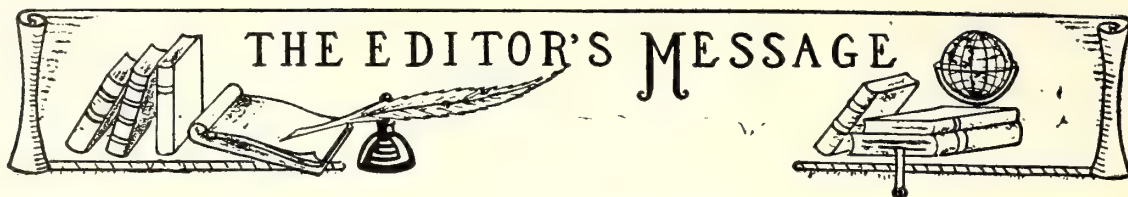
HOLIDAY COURSES OPEN TO TRAVELERS.

Anyone travelling in Europe this summer has the opportunity to spend a few days at the Ecumenical Institute participating in one of two special laymen's holiday courses on the ecumenical movement, August 2-9 and August 14-25.

The groups gathering at Chateau de Bossey, Switzerland, from countries all over the world will concentrate on problems of the laymen's role as a Christian in his own social surroundings. Their Bible study will be held by Mlle. Suzanne Dietrich, and introductions to the ecumenical movement will be given by Prof. Hendrik Kraemer, director of the Institute, and Pastors Henriod and Walz.

Special leaders for the second course are Dr. Paul L. Lehmann, Professor of Applied Christianity at Princeton Theological Seminary, N. J., who will direct Bible study on "The Lordship of Christ," and Pastor Hans J. Baden of the Evangelical Church in Germany. Father Curtis, Church of England, is coming from the House of the Resurrection in Mirfield, to serve as chaplain for both courses.

Free time is left in the program for
(Continued on page 11.)



THE SOUTHERN CONVENTION

The Oakland Convention was episodic rather than epochal. It was an important event in the ongoing life of the Convention. No conspicuous Ebenezer was raised, but many sane voices were lifted. No Rubicon was crossed, but bridges of understanding were projected. No new atomic or hydrogen secrets were revealed, but carefully-prepared reports were given, considered, adopted. The church historian may chalk us up, "O. K. at Oakland."

Chuckatuck is certainly on the map now for all who attended the Convention. Mr. Mills E. Godwin and Dr. H. S. Hardcastle, expeditors extraordinary, left nothing to be desired in the way of entertainment. The cuisine (food, for short) was excellent, prepared and served in Eastern Virginia style.

Dr. John G. Truitt presided during the Convention. Those who have followed his career know that he is no fly-by-night luminary, but a steady witness-bearer and torch-bearer in a realm where all "see through a glass darkly." The fact that he has evidenced the kind of faithfulness that has not been found wanting gives many people confidence in his leadership. As pastor within the Convention, as president of the Convention, and now as Superintendent of the Orphanage, this experienced churchman labors in steady continuance.

Dr. H. S. Hardcastle, who works with his hands as well as his head, prepared and presented a gavel to the Convention. Dr. I. W. Johnson made the motion which was approved by a substantial majority to raise the subscription price of *The Sun*, effective July 1, to \$3.00 a year or \$5.00 for two years. The Convention voted to approve and implement the following recommendation included in the report of Supt. Scott:

We are now in the middle of the 20th Century, in the 158th year of our existence as a Christian Church in the South, and in the 330th year of our American Congregational Christian heritage. We have been blessed materially and spiritually. We believe we have come to the place where we need to commit ourselves to a general advance in the effectiveness of our work as Christians in the Convention. I should like to suggest that for the next biennium we accept the challenge of the theme of this Convention, "A New Togetherness for a Needed Advance," and launch what we may call "The Mid-Century Advance" in every area of our church life, this Advance to be a part of "Our Christian World Mission" of the denomination. I suggest the appointment of a Commission to formulate a plan of action for this needed Advance, and that this Commission be composed of representatives from the Mission Board, Board of Christian Education, Board of Trustees of Elon College, the Board of Trustees of the Orphanage, and the Finance, Evangelism and Stewardship Committees.

Dr. Ross Sanderson introduced his hearers to the semantics of sociology. He is currently trying to determine which churches in the South have grown, and why, also the par standard of growth and efficiency for churches of this region. The spiritual reproduction chart, according to his report, is lamentably low.

Dr. Truman Douglass was present, and spoke convincingly concerning the rebirth in Protestantism. He pointed to the amazing accomplishments of Protestantism in the last century and a half. The faith of our fathers, he assured us, is living still. In a second address, Dr. Douglass pointed to the growth of secularism in our educational system and the opportunity for evangelism in higher education. "Neutrality plays into the hands of competitive movements which are not neutral," he warned. He called upon the Church to enter the field of higher education with renewed determination.

Numerous speakers and reports called attention to the opportunities for service in the various departments of our Church. The Mid-Century Advance depends on us. Mrs. D. R. Fonville lost her life on the way to the Convention. Our lives have been spared and may be presented anew as a living sacrifice.

HIGH GEAR IN SOUTH NORFOLK

With the slogan, "Keep them rolling," gaining steadily in momentum, the churches of the Southern Convention are giving unprecedented attention to the transportation problems of their pastors.

After reflecting on the fact that their pastor had purchased and worn out seven cars and traveled approximately a half-million miles in the service of their Church, members of the South Norfolk Church decided it was time for the congregation to take the initiative. Consequently, on Sunday, April 30, one Rev. O. D. Poythress, pastor plenipotentiary, found himself suddenly in possession of a custom built 1950 Ford Sedan. Deacon T. R. Eason did the honors and presented the key. The occasion had added significance since it marked the 32nd wedding anniversary of Mr. and Mrs. Poythress.

We congratulate the South Norfolk pastor and congregation, and trust that this long and fruitful ministry may be indefinitely prolonged, stretching into future days of grace and service. One can easily visualize this black sedan making its way to the homes and hospitals of South Norfolk. At conferences and convention, ministerial meetings, picnics, weddings and funerals, one may confidently expect pastor Poythress. It is a comfort as well as a necessity to have a dependable means of transportation for these multiple appointments.

The South Norfolk Church never made a better investment. The transaction was a burden to no one, but a pleasure for all. Each had the joy of visualizing his contribution in terms of pastoral service.

"Keep them rolling!" This is our motto. The minister cannot render efficient service without a dependable car. An old car is a physical hazard, a financial liability and a psychological boomerang. If your pastor has purchased a car and worn it out in the service of your congregation, why not give him a new one and send him forth in high gear on a revitalized and thrilling ministry?

Christian Missions

At Home and Abroad

THE MISSIONARY SCORE.

Missionaries now sent abroad by American and Canadian Protestant Churches are more likely to be teachers and technicians than preachers or evangelists; more are college-trained and an increasingly large percentage are going to Japan, India and Latin America.

These are some of the trends summarized in the latest over-all report on missionary personnel released today by the Foreign Missions Conference of North America, an agency serving the foreign mission boards of 54 major denominations in the U.S. and Canada.

The number of new missionaries sent out in 1948 decreased to 875 from a total of 960 the previous year, the report showed. The decrease was attributed partly to a drop in the number of boards reporting, from 64 to 50.

But among the new missionaries the number of college graduates increased in one year from 489 to 545, the number with graduate or professional degrees rose from 235 to 368.

At the same time, the figure showed an evident decrease in the number of missionaries ordained as ministers—a drop from 237 in 1947 to 175 in 1948; those who went as evangelists fell from 304 to 253.

A large part of this decrease was ascribed to a growing tendency to turn leadership of new missionary churches over to native Christians, while missionaries turned to technical jobs for which no local leaders are available.

Greater emphasis is placed on training new missionaries to speak fluently the language of the country in which they will work and to know its customs and culture. All of the specialists are given basic training in interpreting the message of Christ.

Largest increase in any category of missionary specialization between 1947 and 1948 was in education—from 192 to 294. New agricultural and rural specialists increased from 7 to 17, medical personnel from 124 to 130.

New classifications given in the 1948 table included 28 missionaries specializing in social service, 10 in literacy and literature, eight who were technical and industrial specialists.

Increasing interest in teachers and technicians is based partly on church interest in the government Point Four program for developing backward areas; partly on a need existing in mission fields for technical assistance and knowledge, according to Miss Mildred Drescher, acting head of the missionary personnel department of the Foreign Missions Conference.

Many of the missionaries now going to Japan are teachers, responding to General Douglas McArthur's call for missionary help in reeducation. The total has risen spectacularly from eight new missionaries in 1946 to 36 in 1947 and 103 in 1948. It will be even larger in the 1949 and 1950 figures, Miss Drescher predicted.

During the unrest and uncertainty of India's independence and partition, the number of new missionaries fell from 148 in 1946 to 110 in 1947 and 75 in 1948, but is now increasing sharply, being second only to that for Japan. Many of the young men and women missionaries going to India, Pakistan and Ceylon are technicians, "to give Christian help where help is most needed."

Latin America, once in third place, is now second only to Africa and the Near East in missionary interest. Figures given are 259 new missionaries to Africa, 46 to the Near East in 1946, 223 and 49 in 1947; 1948 figures are 192 for Africa south of the Sahara Desert, 56 to the Near East and North Africa.

New missionaries to Latin America rose from 171 in 1947 to 186 in 1948, and the number is still growing, it was reported. The increase is attributed partly to growing interest in the area since World War II, partly to the closing of some other fields overseas.

China, formerly in second place, has become increasingly difficult to enter and the number of new missionaries there had fallen from 205 in 1947 to 125 in 1948, is probably even lower now. It was emphasized however that missionaries are still being trained for this field; until China is once more open, many are going to Burma and Malaya, to work with the large Chinese populations in those countries.

The largest denominational group of missionaries sent in 1948 was 178

by the Seventh Day Adventists, who reported a total overseas expenditure of \$5,185,209.

Second largest was 160 from the Methodist Division of Foreign Missions and the Women's Society of Christian Service. The two Methodist Boards spent \$4,902,948 overseas.

Next largest missionary groups were 77 from the Presbyterian Church USA and 74 from the Southern Baptist Convention. The Presbyterian USA board reported overseas expenditures of \$4,344,266; and the Southern Baptists reported \$2,704,049.

AS THEY GO, GOD BLESS THEM.

Rev. and Mrs. John Richard Lepke of 2927 "P" Street, Lincoln, Neb., have just been appointed as Congregational Christian career missionaries in South Africa by the American Board.

Following graduation from Yale Divinity School, Mr. Lepke took the pastorate of the Blaine County Larger Parish in Nebraska. This is a mission-aided parish in the sparsely settled ranching country of the sand hills of Nebraska. In 1947 he came to minister to the Congregational students in Nebraska with headquarters at the State University in Lincoln, Nebraska. This work has included not only the usual pastoral duties among students, but much D.P. work, individual counseling, and service on various State Conference committees including the Nebraska Council of Churches and the Lincoln Ministerial Association.

The Lepkes were commissioned in Omaha, Nebraska on Sunday evening, May 7.

COMMITTEE SPONSORING KAGAWA'S U. S. TOUR.

Dr. J. Henry Carpenter, executive secretary of the Brooklyn Division of the Protestant Council, has announced that Dr. Toyohiko Kagawa, noted Japanese Protestant leader, will visit the United States this year. He will arrive July 15, and will remain until the end of December.

Dr. Kagawa will speak at the World Convention on Christian Education in Toronto, Canada on August 15, and on September 15 he will attend the Missionary Meeting of the General Council of the United Church of Canada.

The Kagawa Committee, 252 Fulton Street, Brooklyn, N. Y., of which Dr. Carpenter is secretary, will be responsible for the itinerary.

News of Elon College

By PRESIDENT L. E. SMITH

THE SOUTHERN CONVENTION.

The Southern Convention of Congregational Christian Churches met in biennial session with Oakland Christian Church, Chuckatuck, Virginia, May 2-4. The Convention was very well attended, perhaps, better than usual. Officers in charge of the program arranged for interesting, instructive and profitable sessions. Out-of-state visitors appearing on the program were Dr. Truman Douglass, Executive Vice-President of the Board of Home Missions for the General Council and Dr. Ross W. Sanderson, New York, Director of Field Research of the Board of Home Missions. These visiting officials brought very instructive and helpful messages.

At the conclusion of the second day's program it was the general feeling among the delegates that thus far it has been one of the best sessions of our Convention. There seemed to be better understandings as to the problems that confronted the churches in the Convention and a desire on the part of the vast majority to work together in finding the proper solutions to our problems. There were some objections and some unnecessary questions that could easily have resulted in open contentions, however, the spirit of the Convention was such as to silence all such opposition and move on to the achieving of a higher goal in the interest of the boards and institutions of the church and ultimately for the church itself.

The report of the Finance Committee was of great interest to the college, particularly Item 4 which had to do with the college and read as follows:

We recommend that in addition to the regular apportionment for the College the Convention approve, and through its conferences and churches engage in an effort to raise a minimum average of \$1.00 per member annually for a sustaining fund for Elon College; this effort to be a cooperative one to be participated in by the college administration, the Elon College Foundation, the Convention, Conferences and church officials; that a committee be constituted by this Convention, the duty of which shall be to work for the Convention in cooperation with the officials named above, to formulate the plan whereby this proposal shall be carried to the entire constituency of the Convention.

The second reading of this item was in connection with the report on Elon College. This particular recommen-

dation, after discussion at length, was finally voted by the Convention. The ones of us who are interested in the program of the church and also the college were most grateful for the Convention's recommendation and interest that it expressed. The President and the Superintendent have already had a conference regarding the committee which the recommendation provides and the way by which the resolution may be realized as quickly as possible. The Board of Trustees at its approaching session on May 29 will again consider this recommendation and it will be recommended that the Board constitute a committee to cooperate with like committees from the Convention at large and the Elon College Foundation. The door is open and the way is recommended for real cooperation on the part of the entire church in the work of the college in general and the training of Christian leadership for our church in particular. The hope is expressed that this action of the Convention shall meet with the hearty approval and complete cooperation of the entire Southern Convention. The college has made commendable progress in recent years. It does have unusual and increased opportunities for service in behalf of the church but at the same time it does face difficult problems in the fields of finance. The cost of operation, including teachers' salaries, has greatly increased and contrary to the general opinion the cost is still increasing.

The college has always needed the encouragement and financial support of the church but the immediate future will require efforts along this line.

BUSY STUDENT ACTIVITIES PROGRAM AT ELON COLLEGE FOR SPRING TERM.

By LUTHER N. BYRD.

The students of Elon College have compiled a splendid record this spring in various fields of extra-curricular activity, with various student groups setting a high standard of achievement in such fields as athletics, dramatics, music and journalism.

These varied activities are all part of the program sponsored by the college, which works to develop well-rounded men and women. While em-

phasizing a high standard of scholastic achievement, the Elon administration also encourages each student to participate and to attain excellence in some activity beyond his or her regular classes.

Athletics at High Peak.

The Elon athletic teams have reached a high peak this spring, with the Christian baseball team boasting at this time a record of nine consecutive victories in the North State Conference race and bidding fair to repeat the Conference championship, which was won last year.

Coach Jim Mallory's baseball team shows a record of thirteen victories in the first seventeen games, and only one of the four defeats was at the hands of a college team. The others were suffered from professional and semi-professional teams. Included in the Elon record has been one victory over the strong Wake Forest nine and also a win over Ohio University. The Ohio team in turn defeated Notre Dame at South Bend by a 4 to 1 score.

The Christian golf and tennis teams have also been doing fine work, under the tutelage of Coach J. L. Pierce, with the tennis squad showing one string of five consecutive match victories. Elon was represented by a track team for the first time in several years, with a strong squad competing in the revived North State Conference meet at Guilford this week.

Added to these accomplishments in the field of varsity athletics, the Physical Education Department is sponsoring a full intramural schedule in softball, tennis, badminton, bowling and other sports, designed to give every student on the campus an opportunity to compete.

Dramatic Group Very Active.

The Elon College Players, student dramatic group, which has gained a reputation for the excellence of its performances, has also set a fine record during this final quarter of the 1949-50 term.

The Players opened the quarter's program by presenting a modern version of the old Greek tragedy, "Antigone." This play was presented to large and enthusiastic audiences on the evenings of April 11 and 12. Daily newspaper critics branded it the best of a long line of successes directed by Mrs. Elizabeth R. Smith, who is in charge of the dramatic program at the college.

This was followed on May 3 and 4 by the presentation of the annual student musical show. This show, entitled, "Are You Having Any Fun?" (Continued on page 11.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C.-B. TWIDDY, *Associates*

CHRISTIAN YOUTH WARNED AGAINST PIETISM.

Christian youth leaders should not depend on outward displays of pietism or on preaching evangelism, according to Miss Edith Lesley Sewell, a London social service worker, speaker at the fourth conference of European Christian Youth Leaders at the Austrian Evangelical Youth Center, Villach, Carinthia, recently.

Today, while society in general shows "apathy towards morality and religion," young people are faced with the basic problems of sex and religion, said Miss Sewell. Addressing the group of 58 youth leaders, she warned that evangelism can only be relevant to young people if its leaders sincerely live by the Christian Gospel.

Young people are aware of the heresy of the Church in being concerned only with their souls and not with their whole personalities, said Pastor Jean Joussetin, general secretary of the Protestant Youth Council of France. Accusations of exclusiveness levelled against Christian youth groups are often justified, he added, as most of them are too old-fashioned to serve the needs of modern young people.

Among those discussing evangelism problems at the Austrian conference were youth leaders from Switzerland, Finland, Madagascar, the U.S.A., and refugee youth leaders from Hungary, Latvia and Russia. Next year's meeting, to deal with the problem of the Christian family, including a Christian interpretation of the sex problem, will be held at the Agape youth camp of the Waldensian Church in Northern Italy.

BRAZILIAN YOUTH STUDY ECUMENISM.

Christian students from Minas, Parana and Sao Paulo, Brazil, recently spent almost three weeks studying the growth of the various Christian traditions towards unity, and the culmination in the World Council of Churches, under lectures from the Evangelical denominations.

Enrolled in the third course to be given by the Ecumenical Institute of the Christian Union of Students of Brazil, the young men learned the potentialities of the World Council, not

at a super-church, but as a meeting ground for better mutual understanding among the Christian traditions. Director of the program is the Rev. Jorge Cesar Mota.

ACTIVITIES AT ELON COLLEGE (Continued from page 6.)

was written by Al Pearce and Nash Parker, two of the students. Parker also directed the production under the supervision of Mrs. Elizabeth Smith, and its enthusiastic reception by the audience attested the success of the student efforts.

Varied Music Program.

The Elon College music department, known throughout the South and the East for the fine performances of its students, has also sponsored a full program this quarter. Its program for the term featured the work of the choir, individual recitals and joint sponsorship, along with the physical education department, of the annual May Day festival.

The Elon Choir made its annual tour of northern and eastern states during spring holidays and the first days of the spring term. The singers offered programs in several Virginia cities and also in Rhode Island, New Jersey and Pennsylvania while on tour. The choir has also continued its regular weekly radio broadcasts each Sunday afternoon at 2:00 o'clock over Radio Station WBBB in Burlington.

College Paper Wins Honors.

Maroon and Gold, the bi-weekly student newspaper, which features the writing of student journalists, has set an excellent standard this year, as attested by the fact that it was chosen for the second consecutive year as the best bi-weekly college paper in North Carolina. This honor was accorded by professional newspapermen, who served as judges for the annual contest held by the North Carolina Collegiate Press Association.

Not only did *Maroon and Gold* win the top honor in contest with other papers of the State, but three of the student writers on the staff won individual honors for their work during the year. Only nine individual student writers in the State won prizes or honorable mention, three of the nine

being from the University of North Carolina, three from Elon and one each from Duke University, North Carolina State and Woman's College of the University of North Carolina.

APPORTIONMENT GIVING.

At the recent session of the Southern Convention held at Oakland Christian Church the Convention on recommendation of the Finance Committee voted requesting the conferences constituting the Convention to apportion to their constituent churches an amount equal to \$15,000 for the college for the ensuing year. This is the same as was apportioned two years ago. The college endeavors to carry out to the best of its ability all actions and resolutions pertaining to its interest passed by the Convention. In turn the college trusts that the churches may take seriously the askings of the Convention and see that these askings are complied with in full.

Previously reported	\$3,545.66
Eastern Va. Conference:	
Burton's Grove	10.00
Mt. Carmel S. S.	14.29
Richmond, First	100.00
N. C. & Va. Conference:	
Durham	28.68
Greensboro, First	73.69
Happy Home	8.64
Ingram S. S.	31.23
Valley Va. Conference:	
Antioch S. S.	15.48
Winchester	8.34
Total	\$ 290.35
Grand total	\$3,836.01

HOLIDAY COURSES OPEN TO TRAVELERS.

(Continued from page 3.)

side trips, recreation, and personal contacts, and a special excursion is offered on the day following each course for those wishing to stay.

Anyone interested in these courses should write to the Directorate, Ecumenical Institute, Chateau de Bossey, par Celigny (Vaud), Switzerland, as soon as possible. Price for the courses is eight Swiss francs a day, or about two American dollars.

"I have four All-American stars helping me at Michigan University. Among those four assistants there isn't one who has ever taken a drink, ever smoked, ever used profanity or told a dirty story. Are they effeminate? Well, the four of them can take thirty of the other type and break them into a number of pieces without straining a muscle.—Coach Fielding

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

SCHOOL OF MISSIONS.

ELON COLLEGE, N. C.

JUNE 13, 14, 15, 1950.

Tuesday, June 13th.

- 1:00 Registration (Hall of West Dormitory).
- 2:30 Worship, led by Mrs. William T. Harrell.
- Introductions — Mrs. O. H. Paris.
- Presentation of program—Mrs. John G. Truitt.
- Survey of our Literature—Miss Pattie Lee Coghill.
- 4:00 A visit to the Orphanage.
- 6:00 Dinner (College Dining Hall). Evening Service.
- 8:00 Fellowship in Song, led by Rev. A. R. Detwiler.
- 8:20 "Movie "Second Chance."
- 9:30 Social Hour — The Listening Room in Alamance.

* * * *

Wednesday, June 14th.

- 9:00 Toward A Christian Community, Dr. Fred D. Wentzel.
- 10:00 The Near East, Miss Margaret Blemker.
- 10:50 Visit to the Book Store.
- 11:40 Study of Hebrews, Dr. Ernest Trice Thompson.
- 12:45 Lunch.
- Fun and Fellowship at the Tables—Mr. Detwiler, leader.
- 2:30 Planing and Demonstration of Programs for Local Societies. Leaders, Mrs. W. E. Wiseman and Mrs. Tucker Humphries.
- 4:30 A Visit Through the College.
- 6:30 President and Mrs. L. E. Smith at Home to the Women of the Convention.
- 7:00 World Fellowship Banquet (Parish House)—Pattie Lee Coghill, Presiding; Timothy Chang, Dr. Junichi Nakamura and other foreign students participating.

* * * *

Thursday, June 15th.

- 9:00 Toward A Christian Community, Dr. Fred D. Wentzel.
- 10:00 The Near East, Miss Maragret Blemker.
- 11:00 Study of Hebrews, Dr Ernest Trice Thompson.

12:00 Reports and Impressions.

12:30 Communion Service, Dr. W. T. Scott and Dr. John G. Truitt.

1:00 Lunch (College Dining Hall).

A CHURCH WOMAN.

A Parable

By MRS. RUTH ANDERSON, *Montana.*

Once upon a time I embarked upon a journey to discover what it means to be a church woman. The way was long and sometimes rough, but always interesting.

My journey led me to a village. One said, "The church woman has just departed on her way, but she has left her deeds behind her." A woman had been unjustly accused and evil tongues were wagging. The church woman spoke in behalf of the accused and insisted that justice be done and that mercy be shown. Said she, "What doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God?"

"What did church women look like?" I asked eagerly.

"She was tall and strong and young and happy," said a bystander, "and she laughed and waved to us when she departed."

"I shall soon overtake her on the road," I said, "for we are going the same way."

At nightfall I stopped for lodging at a farmhouse. Several children were playing around the door. A vine grew up by the wall but the leaves were falling from it, and it was dying. "Has church woman been this way?" I asked.

"Oh, yes," said a small girl, "We were quarrelling when she came past. I told John I hated him." "Church woman gave us food from her basket, and put ointment on Johnny's hand where he had hurt himself. She said we should never hate. It makes us wither up inside like the leaves on that vine."

"What did she look like?"

"She was small and middle-aged," said the mother. "Her face was kind."

In the morning I resumed my journey. The way was rougher now and the walking was difficult. "Surely church woman will walk slowly on the

road and I shall soon find her," I said to myself.

Upon the way was a steep hill, and at the foot of it, a long way off, I saw a commotion. There was a small village there. As I came closer, quiet seemed to reign. Many of the villagers had dark skins: some had black skins, some red, some yellow. But there were many people with white skins, too.

When I asked about the disturbance, I was told that a terrible disagreement had arisen between the white and dark-skinned people with its beginning in the difference in their colors. But the church woman came as tempers were at fever pitch. When she showed them the ways in which all people were alike they forgot their differences and their grievances against each other.

"But she left before we could thank her," said the storekeeper. "She was so small and she walked with a limp. I hated to see her go."

Presently the air was filled with lightning, and thunder filled my ears. And I came to a place where a great storm had taken place. Many had been hurt, but all had received help. Food had been brought to those who needed it and clothing had been provided. "Church woman has been here," whispered an old lady. "Where is she? What does she look like?" I said, looking anxiously around.

"She was old and weary," they told me. "Her hair was gray and she was tired; but her hands were very kind and the things she brought us were many."

"Perhaps she will stop to rest soon," I said, "and if I hurry I shall soon find her."

Soon I came to a pleasant little church set in a valley. There were two large chests by the door. Each person who entered the church raised the lids and put something in each chest, but I could see nothing.

"What do you put in the chests?" I asked an old man.

"Our hates and prejudices in one," he said, "and our gifts of money in the other." Then he quoted to me: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Church woman said that one could not truly worship nor truly give if he held a grudge against another. So we put our hates in here, but strangely enough when we come

(Continued on page 13.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

MICAH'S HOPE OF GOD'S SALVATION.

LESSON IX—MAY 28, 1950.

MEMORY SELECTION: Micah 4:1-5; 5:2-4; 7:18-20.

DEVOTIONAL READING: Psalm 11:1-7.

The Supremacy of Jehovah.

"The mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills, and all peoples shall flow unto it." These words need not be taken literally. As is often the case in the language of the prophets, the words are symbolic, suggestive, pictorial. They mean that the glory of Zion is superior to all other holy places, that the influence of Jehovah is world-wide, that He will bring all nations to himself.

"For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. "Figurative as the language is, it is also literally true. Through the Jewish people God made known His eternal and unchangeable laws that even to this day are the guiding principles for all the nations. This does not refer to the countless and petty laws and rules concerning sacrifice and ritual to be found in the Old Testament. It does mean that the Jewish people, through their inspired books, and especially through Jesus Christ Himself who was a Jew, gave the nations of the world for all time the eternal principles that should govern them in their relations one to another.

"And He will judge between many peoples, and will decide concerning strong nations afar off." Think what a difference it would make if the nations of the world were subject to God's sovereignty, that is if they acknowledged His sovereignty and ordered their lives in harmony with it. But He is the Judge of all the earth. And He will judge the nations with equity. Eventually He will fulfill His purpose through, or in spite of the nations.

"And they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." It is another poetic way of stating a great truth. If the nations honored God and did His will, the weapons and in-

struments of war would be turned into the weapons and instruments of peace. For instance all the efforts of scientists would be devoted to harnessing the tremendous power of the atomic and the hydrogen bomb to peaceful uses. The materials which are being used for guns and armament and battleships would be used for making steel and iron and other metals for household and farm use. What a world that would be! Think how much lighter taxes would be if there were no military budget! Think how much fear would be banished if the nations junked all their military equipment! Think how much better off the world would be if the money that is spent for war and preparation for war was spent on education and medical care and better housing and what have you! Think how much time and thought and money is devoted to teaching young people how to "make war." The prophet gives a picture of a world under God's beneficent rule, free from the curse of war.

"But every man shall sit under his own vine and fig tree, and none shall make them afraid." Fear like a giant incubus hangs over the civilized world today. Men are afraid and disturbed over the possibilities, and worse, the probabilities of another war. And it all because nations do not order their lives by the law and will of God.

The Coming of the Messiah.

But God was not defeated. His purpose had not been thwarted. The "good old days" were not in the past but in the future. In due time the "Promised One," the "Messiah," the Christ would come. And behold He would come not from the great city of Jerusalem or the capital cities of the nations, but from an obscure little Judean village, Bethlehem. God works in mysterious ways, His wonders to perform. Out of this obscure little village in a small province of a small nation, there should come the Messiah, the Christ, the Saviour of the world! "For now shall He be great unto the ends of the earth." That prophecy like the preceding prophecy has found literal fulfilment. Jesus Christ was born in Bethlehem as was foretold by the prophet Micah. And today His influence has gone to the ends of the earth. And more—

His influence waxes rather than wanes. We should thank God and take courage.

"And He shall stand and feed His flock in the strength of Jehovah." Of all the terms that were used in Jesus' day to express the relationship between the leader and the led, Jesus preferred and used the term "shepherd." He was the Good Shepherd. The Good Shepherd loved the sheep and laid down his life for the sheep.

The Mercy and Forgiveness of God.

"Who is a God like unto thee, that pardoneth iniquity, and retaineth not his anger forever, because he delighteth in lovingkindness?" Who is there indeed like God? Think of His wisdom, of His power, of His mercy, of His compassion, of His love! Though we sin against Him, He is ever ready to forgive and to restore the broken relationship—He does not and He cannot do away with the effects of sin outright. Though we prove unfaithful, He abideth faithful. Though we do not love Him, He continues to love us. Though we reject Him, He does not cast us away. He does not deal with us after our sins or reward us according to our iniquities. We have a great God. We have a good God. We have a gracious God. We have a generous God.

(Based on lesson copyrighted by International Council of Religious Education.)

CHURCH WOMEN AT WORK.

(Continued from page 12.)

to get them back we can never find them."

"Is church woman here?" I said, getting ready to leave.

"No, she has gone," said the man.

"What is she like?" I asked him.

"She is large, and not beautiful," he said, "but her voice is gentle and her words are helpful."

"I must see her," I said preparing to go.

And then a voice from a grove of trees spoke to me. "I am church woman," she said, "but you shall not see me. I am all women who believe and follow the teachings of Jesus. Each one must do things in her own way. Some will teach, some will tend to the physical wants of people—all will give and all will pray."

"But how shall I know you, church woman?" I asked.

"By my works," said church woman. "You will see me in many forms. I am tall, short, old, young, beautiful, and plain, but in each form that I take I try to follow the teachings of Jesus, so that people may say, 'I see what it means to be a church woman.'"

The Orphanage

DEAR FRIENDS:

Thank you so much for the good report this week. From the churches through the regular channels we received \$721.47. From other interested friends we received \$304.15—a total of \$1,025.62! How about that! I think that it is wonderful, and I do appreciate the inspiration and encouragement which this gives us here. Thank you. Have you had a share in that good sum? A little bit from many makes much. And no one is the worse for it.

Did your Sunday school send an offering in April? Are you on the Big Chart for that month. There are several blank spaces in January, some in February, still some left in March, and there are some blank spaces in April. Let us see what we can do in May. Your Convention has solemnly voted, ordered, that we continue the custom of taking that monthly offering. It is indeed a good custom. If every Sunday school would faithfully receive it—even though it be small, and send it in we could be truly justly proud of our Orphanage.

Tonight for the first time in more than a quarter of a century the children and all the matrons will sit down in a single dining room together. There will be a dinner which your kindness has provided, in a pretty newly decorated room which your kindness has provided, presided over by hard-working and faithful matrons which your kindness has provided. There will be songs, a prayer, a brief talk by the superintendent, and announcements by the dining room matron. All will be done happily and these children will know a new togetherness. Some day you will provide a larger dining room containing rooms for the matrons and girls who prepare and serve the meals and a bright new kitchen in which to cook the food. We are striving for economy, cleanliness, beautiful surroundings, with happy workers and children trained in good manners and Christian character.

The rains are coming. Grain and gardens are growing. We are all thankful and happy. Rejoice with us. Say every good thing you can for us. Pray for us. Help us. One of our most popular boys, growing in the love and beneficence of Mrs. Fields, the Rev. Clyde W. Fields' mother, who was buried this past Tuesday, lost a very dear friend. On her dying

bed she reached for her tithing purse and told her loved ones to give it to Dr. Truitt for "Corky." In it was \$75.65. During her long and painful illness she never once forgot him. It was really pathetic to see how he mourned her loss. He loved her, and she loved him, and did something to make him really strong and happy. She is gone but her years of nurture and friendship and the example she set will live on and on. She expected nothing in return, but God will see her kindness and reward her.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. E. B. Bailey, Wakefield, Va.: clothing.
Mr. B. W. Council, Holland, Va.: clothing.

REPORT FOR MAY 18, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$ 4,814.65

Eastern N. C. Conference:

Catawba Springs \$ 118.32
Hope Mills S. S. 22.39
Mt. Auburn 15.66
156.37

Eastern Virginia Conference:

Holy Neck (Program) ..\$ 70.00
Oakland S. S. 10.00
Suffolk (Program) 118.35
198.35

N. C. & Va. Conference:

Burlington\$ 72.89
Greensboro, First 154.31
Happy Home 33.38
Hines Chapel S. S. 6.00
Long's Chapel (Program) 39.76
Calvary S. S. 25.00
331.34

Western N. C. Conference:

Pleasant Cross S. S.\$ 4.60
Ramsuer S. S. 22.47
27.07

Valley Va. Conference:

Winchester 8.34

Total this week from churches \$ 721.47

Total this year from churches \$ 5,536.12

Special Offerings.

Amount brought forward \$10,155.37
Gibsonville Fire Dept. ..\$ 25.00
Misses Nellie May, Violet,
& Wilma Holt, memorial
for Mrs. D. R. Fonville 15.00
Dr. & Mrs. R. E. Brooks,
memorial for Mrs. Fonville 7.50
Dr. & Mrs. W. C. Goley,
memorial for Mrs. D. R.
Fonville 5.00
Mrs. J. H. McEwen, mem-
orials for Mrs. D. R.
Fonville and Mr. J. Lee
Love 20.00
Special gifts 106.00
Mrs. Fields, for "Corky" 75.65
304.15

Total this year from Special
Offerings \$10,459.52

Grand total for the week .. \$ 1,025.62

Grand total for the year .. \$15,995.64

NAME NOTABLE FACULTY FOR 1950 ASHRAMS.

A notable company of Christian leaders will comprise the faculty of the five Ashrams which will be conducted this year by the Federal Council's Department of Evangelism under the supervision of Dr. H. H. McConnell.

Built around a specific Christian concept—"the Word became flesh"—the Ashrams, since they were introduced in the United States by the Federal Council in 1940, have grown steadily in numbers and influence.

"The Ashrams attempt, imperfectly, of course, in some real way to embody the idea of the Word become flesh in corporate living," Dr. McConnell said. "Those attending try to be the order they would like to see universalized."

"All who are interested in a closer walk with God, a deeper experimental acquaintance with Christ and a more useful life of service in the Church will find a hearty welcome."

Entire families are encouraged to come and, for the benefit of the children attending, a vacation church school will be held at each Ashram.

The places and dates of the Ashrams are as follows: Bridgewater College, Bridgewater, Va., July 10-20; Northern Baptist Assembly Grounds, Green Lake, Wis., July 22-29; Keuka College, Keuka Park, N. Y., July 31-August 7; Mount Wesley Encampment, Kerrville, Texas, August 9-16; Camp Sierra, Calif., August 18-28. The faculty will include:

E. Stanley Jones, who will be present full-time in all the Ashrams; John Biegeleisen, Eden Theological Seminary, St. Louis, Mo.; Chester Warren Quimby, Cornell College; J. Blanton Belk, Richmond, Va.; Maragret Applegarth, World Council of Churches; Antonia Froendt, World Council of Churches; Travis White, Lubbock, Texas; Warner Muir, Los Angeles, California; Parr Armstrong, Fort Worth, Texas; Warren D. Bowman, Bridgewater, Va., and Anna Mow, Chicago, Illinois. G. Byron Deshler, Los Angeles, California, will serve as director of the Camp Sierra Ashram and H. H. McConnell of the Department of Evangelism will direct the other four. Hostesses, song leaders, directors of children and of recreation and music will be provided in each Ashram.

Those interested in attending an Ashram may write Rev. H. H. McConnell, Department of Evangelism, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

Last Sunday in Sunday school we sang the hymn, "I Would Be True," and then again in church. As I sang the words I thought of the man who wrote them. He died when he was young—just 35, about the age of Jesus when he died.

After he graduated from college he went to Japan and while there he wrote the words:

I would be true, for there are those who trust me

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

His mother shared that verse and the others with friends and it was printed in *Harper's* magazine. Soon her son came home from Japan and studied at Hartford Seminary, he was ordained a Congregational minister and then he went to India to work with the YMCA. He died of 'flu 30 years ago. His poem lives as a song set to the tune known as "Peek."

The young man who wrote those words was named Howard Arnold Walter. He belonged to church in New Britain, Connecticut, and that church has a plaque on the wall with his name and the words inscribed. It is such an inspiring hymn for young and old.

Once I saw a group of boys and girls dramatize this story. One was Mr. Walter and he told his mother good-bye and left for the journey, then he sat down and wrote his poem and gave it to the mail man, and so on through the story. Perhaps you would like to play the story and the stories of other hymns.

A CHILD CAN "LOSE FACE."

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

Mrs. Collins' father, Mr. Thurber, was spending a few weeks with his daughter and her family. He was a quiet, thoughtful man and said little, so that sometimes his daughter almost forgot he was present. The afternoon Mrs. Grant, with her little daughter, Gladys, came to call, Mr. Thurber was sitting in a high-backed wing chair in

a corner near a window, reading. Little Billy Collins was lying on his stomach on the floor, coloring pictures in a book.

When the callers were seated, Mrs. Collins looked at her small son, absorbed in his work, and exclaimed, "Billy Collins, aren't you ashamed of yourself? You haven't said 'How d'you do!' to Mrs. Grant and Gladys. And look at the mess you've made on the floor—all those crayons and books! Get up!"

"Just a minute, Mother." Billy tried to finish coloring the red barn, but his mother ordered, "Get up! At once!" Billy rose slowly, his mouth set defiantly.

"Now come and speak to Mrs. Grant and Gladys. I'm sure Gladys doesn't keep right on playing when she has company. She speaks nicely to them, and and she picks up her things and puts them away. Don't you, Gladys?"

Gladys nodded primly. However, Mr. Thurber, watching from the corner of his eye, thought her expression indicated a hurried searching of her memory as to whether she really was so neat and wellmannered. But she seemed to decide that if a grownup said so, it must be true.

Under additional prodding, Billy went over to Mrs. Grant, mumbled something, and then looked at Gladys.

"Pick up your books and crayons and take them out to the dining-room table and let Gladys color some of them," commanded his mother.

That was too much. Let somebody else color the pictures in his own book! "She can have 'em all!" Billy cried and ran from the room in tears.

After the visitors had gone, Mr. Thurber spoke to his daughter in a decidedly uncompromising voice. "Well, Mary, I was certainly surprised to see the way you behaved this afternoon."

Mrs. Collins' eyes widened. She was already flushed and nervous. "How I behaved! What in the world do you mean?"

"In the first place, you didn't introduce me to Mrs. Grant. I stood up when the callers came in, but when I saw you weren't going to pay any attention to me, I sat down."

"Oh Dad, I'm dreadfully sorry. I

forgot you were here—you're so quiet, and I can hardly see you in that chair."

"It doesn't matter—except that you were scolding Billy for practically the same thing you did. Then, you expected him to stop in the middle of what was very important to him and act like an adult. When he didn't do it, you shamed him. You shamed him in front of others, and, what was especially humiliating, before another child; this was bad for both of them. You made him 'lose face,' as the Orientals say. It isn't good for a child. It creates a poison of resentment and a lack of self-confidence that may affect him all through his life."

Mrs. Collins had seemed a little resentful herself, but now she sank into a chair, looking sober and thoughtful. "I—I can see that you're right, Dad," she said honestly. "All that I thought of was making a good impression on Mrs. Grant; this was her first visit. I was thinking more of that than I was of Billy. Thank you, Dad, for placing the case before me in so clear a light."

THE JAMES O'KELLY CEMETARY.

It was announced in *THE SUN* sometime ago that The Southern Convention had secured from the heirs of the late Dr. and Mrs. N. D. York a deed to one-half acre of land in Chatham County, N. C., where the remains of Rev. James O'Kelly have rested for 124 years. Following the purchase of this land, the Convention authorized Mr. H. S. Basnight of Chapel Hill, N. C., to receive money for the purpose of improving the cemetery lot. One church of nineteen members sent Mr. Basnight \$15.00, and other smaller contributions have been received.

As one of the many intensely interested in every desire and act of the Convention in plans to put the cemetery in the condition that memory of the life and labors of Mr. O'Kelly are worthy of, I wish to most heartily endorse and pledge cooperation and support to the recent act of the Convention in session at Oakland in making a general appeal to our churches for money to be sent to Mr. Basnight to be used in this worthy and commendable undertaking.

C. E. NEWMAN, *Sec'y,*
Trustees of O'Kelly
Cemetery Foundation.

The reason people are down on the Bible is that they're not up on the Bible.—W. W. Ayer.

Receive Honorary Degrees at Elon College



Six eminent men, including three from North Carolina, one from New York, one from New Jersey and one from the District of Columbia, are to be recipients of honorary degrees at the sixtieth annual commencement of Elon College, which will be concluded with graduation exercises on Monday, May 29.

The six candidates for honorary degrees are the Honorable Ralph Bradford, of Washington, D. C. (upper left), executive vice-president of the Chamber of Commerce of the United States; Rev. George W. Lawrence, of Ventnor, N. J. (upper center), pastor of the Ventnor City Community Church; Rev. Arthur Stanley Wheelock, of White Plains, N. Y. (upper right), pastor of the Church in the Highlands at White Plains; Prof. M. Yount, of Graham, N. C. (lower left), superintendent of Alamance County Schools; Rev. Robert Lee House, of Southern Pines, N. C. (lower center), Congregational Christian minister and editor of *The Christian Sun*; and Prof. Hiram Earl Myers, of Durham, N. C. (lower right), professor of Biblical Literature in the Duke University Divinity School.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

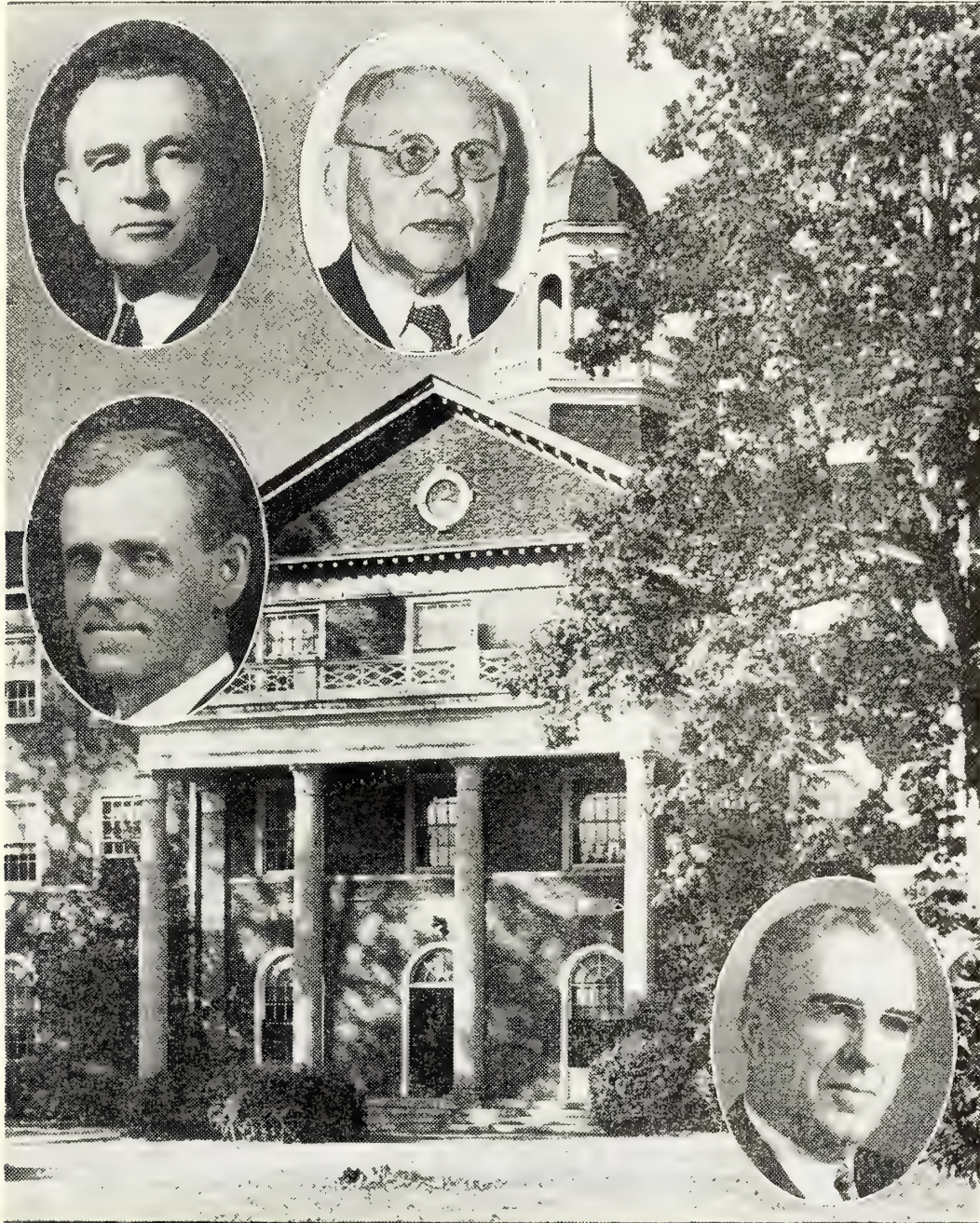
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, MAY 25, 1950

NUMBER 21

KEY FIGURES IN ELON COMMENCEMENT PROGRAM



The three key speakers for the 1950 Commencement program at Elon College are shown above, portrayed against the background of Alamance Building's classic south portico. They are: Dr. I. W. Johnson (center left), of Suffolk, Va., who will deliver the alumni oration on Saturday evening, May 27; Dr. Rockwell Harmon Potter (top center), of Hartford, Conn., dean emeritus of the Hartford Theological Seminary, who will preach the baccalaureate sermon on Sunday morning, May 28; and Honorable Ralph Bradford (upper left), of Washington, D. C., executive vice-president of the Chamber of Commerce of the United States, who will deliver the graduation address on Monday morning, May 29. President L.

E. Smith (lower right) will guide the institution through its sixtieth annual commencement.

News Flashes

Supt. Scott is guest preacher this week during loyalty services at Rosemont Church, Norfolk.

Dr. H. S. Harcastle spoke on the Ladies' Night Program of the Suffolk Kiwanis Club held on Thursday evening of last week. He was introduced by H. M. Haynes, past-president of the Club.

Supt. John G. Truitt was guest speaker at the May meeting of the Graham Study Club. His appearance had special significance for some who remembered that he was pastor of the Graham Church while he was a student at Elon College.

AN APPRECIATION TO DR. NEWMAN.

The members and friends of this, the First Congregational Christian Church of Newport News, Virginia, wish here to express to Rev. N. G. Newman, D. D., our appreciation of the services he has rendered us during the past three months.

It is rather difficult to say in limited space what we feel, but we think it has been a benediction to have had such a spirit as you amongst and ministering to us. Your sermons have been inspiring and helpful to our craving hearts, and we feel that we should be a better group because of your teachings.

It has been especially gratifying to have had you, the first minister of this church, return after more than fifty years and share with us the progress made over these years. Many of us feel that the success of this organization can be attributed in a great degree to the very wise and solid foundation (or start in the right direction), that you gave in those first five years. You never for once led us over any false paths, which we had to retrace, and our confidence in and admiration for you made it easy to follow even with our own many imperfections.

May God's blessings rest upon you, and we hope among the many memories of a well spent life in His service, you will realize fully this congregation's gratitude for your ministry and your interest in us at all times.

Adopted unanimously in a special called Conference Sunday, May 14, 1950.

VIRGINIA A. MOBERG,
Church Clerk.

CATAWBA SPRINGS.

One of the most inspiring visits I have had in many a day was my trip to Catawba Springs. I had been invited to speak on a special occasion. I found a beautiful new, brick building—all paid for. I found a large and enthusiastic Sunday school housed mostly in lovely rooms on the ground floor. And the spirit of the Sunday school and church was very inspiring. The young pastor, the Rev. Franklin Pierce, taught the adult class and did a good job. It was a pleasure to meet a young fellow who was so enthusiastic for his work, and achieving such good success as a young minister. I preached at the 11:00 o'clock service to a large congregation, and without my suggestion they received a special offering amounting to more than \$118 for the orphanage.

At the close of the service some 75 members of the J. E. Franks family met in the dining hall and spread a dinner worth writing about. Brother Franks was above 80 years young, strong and very happy. He and Mrs. Franks and their children, grandchildren and great-grandchildren did ample justice to the bounteous meal, but there was enough to feed the large family again left over. I had three of our orphanage boys with me, and they enjoyed it just as much as anyone. This church is in a very prosperous section of Wake County. It has been served for many years by the Rev. J. Lee Johnson, under whose leadership the large brick structure was built. We can be proud of such churches, for they take their worship of God and the study of His word seriously. They are glad to give the church first place in their lives. The Christian influence of the Franks family is a big asset to the community. When

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES.

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One Year.....2.00

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All other matters of business and departmental matter should be addressed to The Christian Sun, 1536 East Broad Street Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Thursday preceding date of publication.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$ for which please send The Christian Sun for one year to:

Name

Address

Name of Church

[] New [] Renewal

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

REPORT OF CONVENTION FINANCE COMMITTEE.

1. We recommend annual apportionments as follows:

Convention H. M. Fund	\$ 17,500.00
Convention F. M. Fund	17,500.00
Christian Orphanage	15,000.00
Elon College	15,000.00
Christian Education	4,000.00
Superannuation	4,000.00
The Christian Sun	2,000.00
Convention Fund	11,000.00
Per Capita Dues	2,541.00
Scholarship	1,500.00
Total	\$ 90,041.00
Women's Home Mission Fund ..	7,500.00
Women's Foreign Mission Fund .	7,500.00

Grand total\$105,041.00

We recommend that the \$90,041 be apportioned to conferences as follows:

Eastern Virginia	\$ 32,537.00
Valley Virginia	6,921.00
Eastern North Carolina	11,650.00
North Carolina & Virginia	31,250.00
Western North Carolina	7,683.00

Total\$ 90,041.00

NOTE.—The report as it will be printed in The Annual shows the distribution by items.

2. We recommend an annual Operating Budget of \$18,000 for Convention Leadership, Promotion and the Convention Office, to be administered by the Executive Board.

Proposed Sources of Income:

Convention Fund	\$ 9,900.00
Mission Board	3,600.00
Board of Christian Education ...	4,500.00
Total	\$ 18,000.00

3. We recommend the following annual budget for THE CHRISTIAN SUN:

For printing The Christian Sun \$	8,000.00
For Secretarial Asst. to Editor .	600.00
Contingencies	1,200.00
Total	\$ 9,800.00

Anticipated annual resources for THE CHRISTIAN SUN:

Subscription List	\$ 4,500.00
Mission Board	1,000.00
Orphanage	1,200.00
Elon College	900.00
Advertising	200.00
Sun apportionment	2,000.00

Total\$ 9,800.00

It is recommended that boards and institutions pay the amounts specified for the Operating Budget of the Convention Office and THE CHRISTIAN SUN in monthly installments; and that appropriations from boards and institutions to the Convention Office

and the Board of Publications begin July 1, 1950, and run through the fiscal year ending December 31, 1952.

4. Elon College has made commendable progress and advancement in recent years. Its expanding program calls for larger and continued financial support.

We recommend that in addition to the regular apportionment for the College the Convention approve, and through its conferences and churches engage in an effort to raise a minimum average of \$1.00 per member annually for a sustaining fund for Elon College; this effort to be a co-operative one to be participated in by the college administration, the Elon College Foundation, the Convention, conferences and church officials; that a committee be constituted by this Convention, the duty of which shall be to work for the Convention with the officials named above, to formulate the plans whereby this proposal shall be carried to the entire constituency of the Convention.

5. We recommend that Item 4 of the report of the Finance Committee adopted by the Convention in its 1948 session, providing that the Mission Board transmit 25% of its net income for the Convention Home Mission Fund to the Home Boards of the General Council, be rescinded.

We recommend that in lieu of the above item which is recommended to be rescinded that the Mission Board of the Convention determine the amount of the income for Convention Home Missions, which in the judgment of the Mission Board, should be sent to the Home Boards of the General Council, the amount to be proportionate to the askings from the Home Boards for the support of Mission work within the Convention.

6. We recommend that all churches be urged to raise their Missions and Benevolent Funds by securing subscriptions for their entire Conference Apportionments. Churches which do not raise their entire apportionments by means of subscriptions should receive a special offering for Missions at Easter, a special Thanksgiving offering for the Orphanage, a special offering at Christmas for Superannuation, and a special offering for Elon College during the College Period. Until the regular contributions are

sufficient to meet the apportionments, churches should seek to raise the apportionments in full by seeking special gifts from individuals.

7. We recommend the continuance of the present plan of regular monthly offerings for Missions and the Orphanage, and the Fifth Sunday offering for Elon College to be taken by the Sunday schools, until the amount of the apportionment for each shall be raised in full, thereafter all benevolent contributions from Sunday schools should be allotted to the other items of apportionments which have not been raised in full. Contributions from Sunday schools should be forwarded through the designated channels and credited on the respective Conference Apportionments.

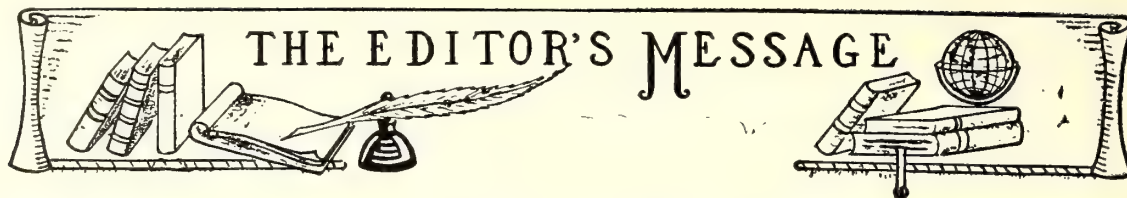
8. We recommend that the Orphanage, the Mission Board and Elon College be authorized to make appeals for contributions, each during the periods designated, as follows: Elon College, January, February, September and October; Missions, March, April, May and June; Orphanage, November and December; and that at Christmas a special offering may be taken for the "Christmas Fund for Veterans of the Cross," said offering to be forwarded by the Board of Superannuation to the Division of Ministerial Relief as an emergency fund and extra appropriation to the superannuates. It is recommended that the practice of making appeals to churches, Sunday schools and auxiliaries for material or financial gifts at other times than during the periods designated be discontinued.

9. We recommend that the Board of Christian Education be authorized to appeal for offerings on Children's Day from Sunday schools, and from individuals during July and August.

10. We recommend that all funds contributed by churches, or by individuals who request their gifts to be credited to their churches, be transmitted to the Convention Treasurer through the Convention Office; that the Convention Office report such gifts to the Secretary of the conference in which the local church holds membership; and that each local church shall be furnished with a report of all funds sent from his church for Convention enterprises, together with the balances due.

11. We recommend that the awarding of scholarships to college and seminary students be the responsibility of the Board of Christian Education, and that such scholarships be granted only to ministerial students and students.

(Continued on page 12.)



CONGRATULATIONS to the 150 seniors who graduate at Elon College this week-end. After the process of elimination, which usually has opportunity to function in a college curriculum, has done its worst, it is a mark of distinction to arrive safely at commencement. Congratulations to parents and faculty, also. As these fine young people graduate and enter the University of Life, we trust that religion will not be an elective. Realizing that young people from our churches will be graduating from other colleges, we extend congratulations to all graduates within our church family and hope that religion and education are permanently wedded in their lives.

* * * *

FELICITATIONS to Dr. N. G. Newman, whose supply work in recent months at Suffolk, Oakland and Newport News has elicited many favorable comments. Ripe in wisdom, grand in spirit, unwavering in his ideals, he has now achieved the quintessence of theology in preaching, and happy is the congregation to which

he ministers. The ancient words are fulfilled in his life and ministry: "And it shall come to pass that at eventide there shall be light." Dr. Newman ministered in Newport News at the beginning and the conclusion of this half-century. The Rev. A. Lanson Granger, Jr., began his ministry there last Sunday.

* * * *

SALUTATIONS to members of the Board of Publications! This Board met in Suffolk the week following the Oakland Convention. Members of the Board took time to acquaint themselves with the procedure and problems of publication, then began making plans for the next biennium. Chairman Duane Vore, Secretary Shirley Holland, Dr. R. C. Helfenstein, the Revs. S. E. Madren and P. H. Ricketts are capable pilots of our publication. Our thanks to the retiring Board—Dr. W. E. Wisseman, the Revs. W. J. Andes, S. E. Madren, T. F. Wright, W. M. Stevens—for valiant service during this concluding biennium.

THE SEASONING OF THE SOUTH

Hodding Carter is respected by many people today as a reputable Southern Analyst. His book, "Southern Legacy," was favorably reviewed recently in our columns by one who lives north of the Mason and Dixon Line.

Mr. Carter wrote: "The South may be described as the Bible belt in the same off-hand and derisive way that the Eastern Seaboard can be identified as the barbiturate belt, the roaring, raw cities of the Midwest the Tommy-gun belt, and the West Coast as the divorce belt. But the religious identification goes deeper. Though the citadels crumble, the South remains the great western-world stronghold of Protestant, fundamentalist Christianity. As such it is the legatee of the spiritually zestful, mystic and masochistic soul of its largely Celtic forbears."

If it is true that the South "remains the great western world stronghold of Protestant Christianity," then it is hardly the part of wisdom to lambaste and lampoon the benighted area. Even in the South, it is better to light a candle than to curse the darkness.

Regional Council

One way of dealing constructively with the problems of the South is through the Regional Council of the Southeast, which embraces the Florida State Conference, the Southern Convention, the Conference of the Southeast and the Southeast Convention. Dr. Thomas Anderson is the energetic and resourceful chairman of the Council, which is just now coming into renewed usefulness. It was through the initiative of this Council that the services of Dr. Ross Sanderson were secured. Now a block of his time is being given to the study and

appraisal of this region. His study is church centered. His avowed purpose is to "alert the entire denomination to its Southern Exposure."

Representatives of our fellowship from Florida, Georgia, North Carolina and Tennessee met in Atlanta last week with Dr. Sanderson, to hear reports of commissions and plan for fall and spring meetings. The Council is beginning to function effectively. The four superintendents within the region—Scott, Shepherd, Stanley and Tuttle team together on matters of mutual interest. The problems of the South cannot be solved apart from a virile religion, a healthy church.

Atlanta

The Council meeting was held in Central Church. During the six years of Dr. Anderson's ministry there, the membership has increased from eighty-four to well over four hundred. The budget has grown from \$4,150.00 to \$18,000.00. Many improvements have been made in the property and equipment. This church purports "to enable the people of the Congregational Christian Churches in the nation to make a larger contribution to the religious culture of the Southeast, and to aid those in the Atlanta area to have a more effective influence in the ongoing enterprises of the Kingdom of God, at home and abroad."

There is no one universal religious pattern in the South. While in Atlanta, the editor visited three churches: Central Congregational, the Baptist Tabernacle, and Peachtree Christian (Disciples). Len. G. Broughton of North Carolina built the Tabernacle. A youth revival was in progress last week which attracted approximately a thousand people nightly. This church

adheres to its fundamentalist background, but continues to reach many people unreached by other churches.

Peacetrete Church is a modern, Gothic structure, well-staffed institution which is open for work and worship seven days a week. Beauty and

efficiency are combined in this progressive Atlanta Church. Yes, one realizes with satisfaction, there are churches like this in the South.

Who knoweth but that thou art come to the South for such a time as this?

A Yankee Looks at the Southern Convention

By DR. ROSS W. SANDERSON

Director of Field Research The Board of Home Missions

This requested article is written with the understanding that the editor, or the reader, will supply whatever adjective, traditional or otherwise, may seem necessary before that word "Yankee."

I attended the biennial session at Chuckatuck with very great interest and unremitting faithfulness. It is one of the interesting aspects of my work to have time to watch the ecclesiastical wheels go round, and try to see what it is that makes the whole process tick. The meeting at Chuckatuck filled me with admiration for the fine spirit of comradeship, the candor and good humor with which the Convention faced moot questions and was willing to abide by decisions that could not suit everybody but represented a clear majority opinion.

Three phases of the life of the Convention distinguish it from the traditional Congregational Conference. First and foremost, it has a genuinely church-related college, Elon, which is so much a part of the life of the churches that a church like Burlington would be utterly different save for what Elon has contributed to its membership. Moreover the pastors of the churches in the Convention are so many of them Elon men that the influence of Elon is widespread. Perhaps the intimacy of this relationship is more normative than we have realized. Too many other colleges, with Congregational origins, have now only a very tenuous connection with the life of the merged denomination.

Second, THE CHRISTIAN SUN is a unique piece of denominational journalism. Ably edited, it is a symbol of that more primary acquaintanceship (in the sociological sense) that obtains among these churches. It is gossipy in a constructive way, chummy, filled with ecumenical news of importance and also with local personalia that make for fellowship. What William Allen White was to secular journalism, Robert Lee House is to denominational. His colleagues differ with him enough to keep him humble. For

a full century the service of THE SUN has made it a *must* for the churches of the Convention.

Third, the Convention has an orphanage. This has the devoted emotional and practical support of the churches. Perhaps it is a step to some more up-to-date method of handling child placement, perhaps its functions may properly be transferred in due time to secular auspices; but it has been an institutional expression of the social generosity of the churches that has symbolized for them the claims of childhood on all the followers of the Friend of Children.

I thought I detected evidences of a change from a semi-patriarchal stage when a coterie of great men dominated the Convention, to a more corporate phase of its existence, when a larger number of persons, including young leaders under a limited tenure rule, can conduct the business of the Convention. Moreover it seemed highly probable that the present generous attitude toward discussion of administrative detail on the floor of the Convention may give way gradually to the discussion of major matters of policy, with details left to interim groups for the more competent handling possible when a few persons come to grips with matters too detailed for discussion by hundreds of persons.

Yet the sheer mass of the Convention is itself noteworthy. Mrs. Sanderson and I drove up at 2:00 p. m. on the opening day, in a pouring rain, to find that parking space was at a premium and that at an open country church the opening session got under way, with a crowded house, right on the dot. Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions, gave two addresses that were strong meat. I had heard them before, but enjoyed them even more on second hearing. They seemed most acceptable to the assembled delegates.

The Convention obviously faces problems. With increasing prosperity its evangelistic index is down, and

one suspects that it is not now raising up as many men for the ministry as it once did. Both of these matters are subject to improvement. Meanwhile there appear to be a host of boys and girls and young people coming along; the rural churches, though increasingly a part of a rural-urban fringe, are of astounding size and vigor; and the mental and spiritual caliber of the Convention leadership is excellent. Here, too, are lay people eager to serve their Lord and His Church.

Finally, as I have pondered the "CC" merger, I am convinced that Congregationalists are entirely too ignorant of the tremendous increment of strength that came to the united fellowship when the Christian Churches threw in their lot with those of the Pilgrim tradition. I could wish that there could be a systematic exchange of preachers, so that each group could come to know the other better. Congregationalism is a little further from the soil, a little more sophisticated than the Christian Churches, it seems to me. There is a pristine, almost apostolic simplicity and directness about the atmosphere of the Convention that is wholesome and healthy. If any of us Yankees have grown frigid and repressed, just to visit the Southern Convention will warm us up, re-vitalize our emotions, unleash our enthusiasms, and reveal to us another set of American beginnings to be gratefully bracketed with those at Plymouth and in the Bay Colony.

No Yankee permits himself to be wistful or envious, but if Christian loyalty permitted such attitudes, as a Yankee I could wish that throughout Congregationalism we could catch something of the spirit that expresses itself in the Christian Churches, as represented by the Southern Convention.

A RULE OF THREE.

Three things to govern — temper, tongue and conduct.

Three things to cultivate — courage, affection and gentleness.

Three things to commend — thrift, industry and promptness.

Three things to despise — cruelty, arrogance and ingratitude.

Three things to wish for — health, friends and contentment.

Three things to admire — dignity, gracefulness and intellectual power.

Three things to give — alms to the needy, comfort to the sad, and appreciation to the worthy.—*Selected.*

The first casualty when war comes is truth.—*Hiram Johnson.*

News of Elon College

By PRESIDENT L. E. SMITH

CLASS OF 1910 HOPES TO HAVE ALL MEMBERS BACK FOR REUNION THIS YEAR.

Forty years of living and working and not a single death! Such is the amazing record of the Class of 1910

ation, will be an outstanding event in the program of the annual Alumni Day exercises next Sunday, May 27, and leaders of the class hope to have all of the eleven members of the class here to renew acquaintances and to

been highly useful to their fellow beings. The group of eleven who received diplomas has produced three college educators, two ministers, three public school educators, one business man, one physician and two home-makers.

The college educators include Dr. Leon E. Smith, president of Elon College, who is also a minister; Prof. J. W. Barney, of the Elon College English faculty; and Prof. Alonzo C. Hall, of the English faculty of Wom-



Members of the Class of 1910 (left to right) are: C. C. Fonville, Miss Nannie Emma Farmer, Prof. Alonzo C. Hall, Mrs. Macie Farmer Hall, Prof. J. W. Barney, Dr. Leon E. Smith, Mrs. Carrie Body Dees, W. Frank Warren, Miss Nannie Baker Farmer and Dr. A. Liggett Lincoln.

of Elon College, which will gather back at its Alma Mater for a reunion as a special feature of Elon's sixtieth annual commencement program.

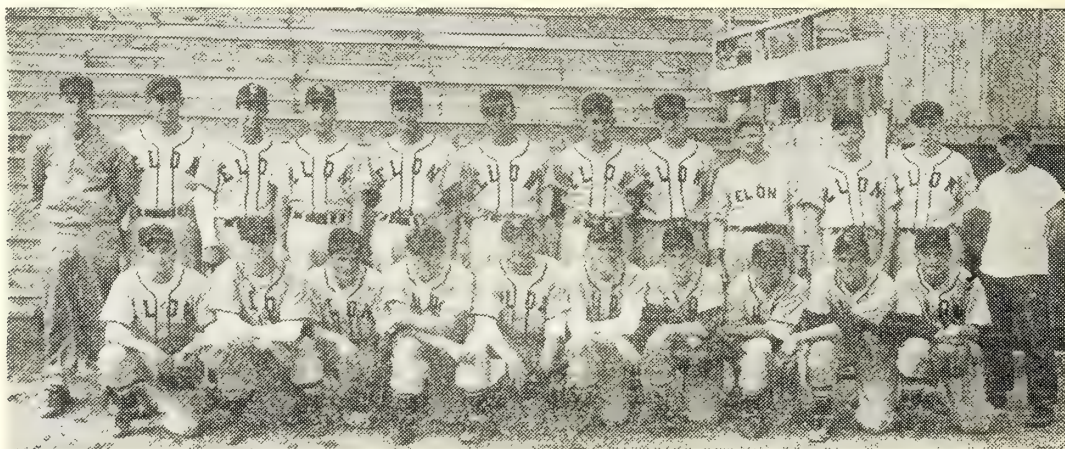
The class reunion, commemorating the fortieth anniversary of its gradu-

ation, will be an outstanding event in the program of the annual Alumni Day exercises next Sunday, May 27, and leaders of the class hope to have all of the eleven members of the class here to renew acquaintances and to

reminisce over college days long gone. Almost as amazing as the longevity of all its members is the fine record of service compiled by the members of this class, for each of them can look back upon lives and careers that have

an's College at Greensboro, N. C. The other minister, in addition to Dr. Smith, is William W. Elder, for many years a Navy Chaplain, new retired and living in Georgia.

(Continued on page 7.)



Members of the squad, left to right, are: (Front Row) Billy Rakes, shortstop; Hank DeSimone, catcher; Charles Myers, second base; Archie Brigman, center field; Joe Bryson, catcher; Art Fowler, pitcher; James Hamrick, pitcher; Co-Captain Wayne Phillips, left field; Co-Captain C. K. Siler, pitcher; and Bernard Walter, pitcher. (Back Row) Coach Jim Mallory; Joe Weaver, pitcher; Leon Taylor, pitcher; Billy Matze, utility; Gene Stewart, first base; Charlie Cassell, outfield utility; Carl Jones, pitcher; Don Merrimon, utility; Frank Ingram, utility; Scott Quackenbush, third base; Carroll Reid, right field; and Manager J. C. Williams.

ELON COLLEGE BASEBALL SQUAD WINS NORTH STATE CON- FERENCE TITLE.

The Elon baseball squad chalked up its second successive North State

Conference championship with a 14-game winning streak that included every team in the loop among the victims. The only defeat, with one game left to play, was a 2 to 0 loss to West-

ern Carolina in a double-header at Cullowhee. There is not a senior on the squad, and Coach Jim Mallory can look forward to another strong outfit one year hence.

ELON'S CLASS OF 1910.

(Continued from page 6.)

The three public school educators include W. Frank Warren, for many years superintendent of the Durham City Schools in Durham, N. C., but now retired from that position; and Misses Nannie Emma Farmer, now of Halifax, Va., and Miss Nannie Baker Farmer, now of Richmond, Va., both of whom taught for many years in the Virginia public schools.

Dr. A. Liggett Lincoln, of the staff of Bellevue Hospital in New York City, formerly personal physician to

Paderewski, the great Polish pianist, is the physician of the class; and C. C. Fonville, of Burlington, N. C., is the successville business man, having prospered in the fields of real estate and insurance.

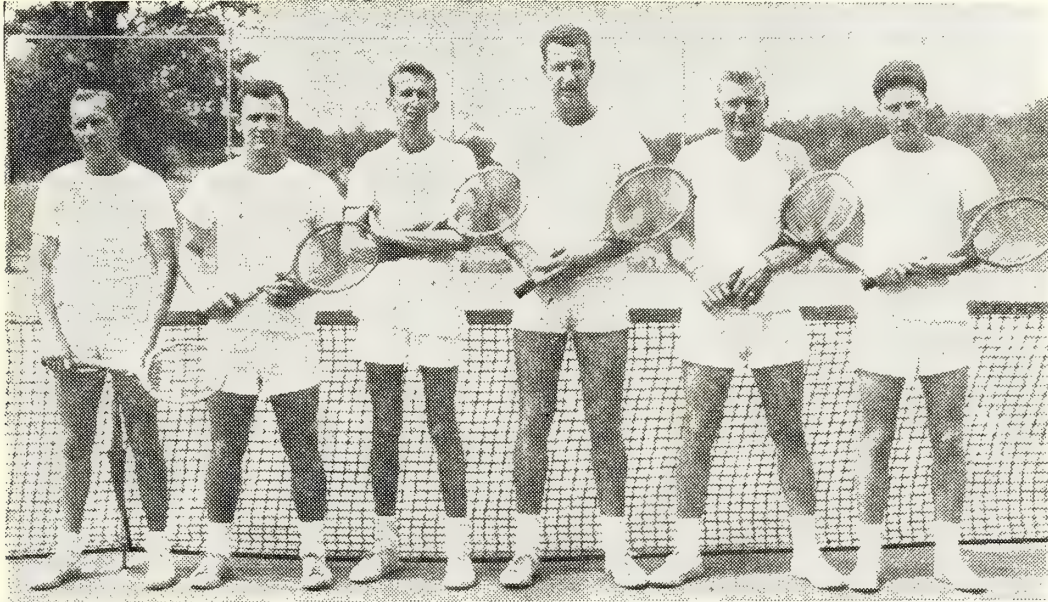
Mrs. Alonzo C. Hall of Greensboro, N. C., formerly Miss Macie Farmer, and Mrs. W. R. Dees, of Fremont, N. C., formerly Miss Carrie Boyd, are the two who have devoted their lives to successful homemaking.

It is the earnest hope of the class leaders and also of Elon College alumni officials that every member of the

unusual class will return for the commencement, and all are looking forward to some highly interesting reminiscences.

ELON TENNIS TEAM WINS CONFERENCE TITLE.

The Elon tennis team has posted a record of seven wins and one defeat in Conference play to clinch the 1950 team title in the North State Conference, and Captain Bill Winstead annexed the individual singles crown to give Elon her best net record in years.



The team (left to right) are: Jack Spirko, Pete Marshburn, Captain Bill Winstead, Jim Parker, Frank Tingley and Walter Temple.

THE SPIRIT AND PURPOSE OF CHRISTIAN EDUCATION.

[Address delivered on Senior Recognition Day, May, 17, 1950, by Dr. George C. Enders at the Chapel of Defiance College, when the graduating class of 116 appeared for the first time in caps and gowns.]

Upon this Senior Class Day, we of the lower classes and of the faculty feel that we honor ourselves, in honoring you, our Seniors. We regard it as commendable in us to meet in formal, public recognition of the worthy achievement and the superior accomplishment, which your presence here in caps and gowns indicates. We underclass people, which of course, includes the faculty, believe it reflects credit on us, thus publically to recognize what you have done, and to indicate our respect for the cap and gown, which symbolizes your achievement.

Such a recognition service ought to bring to us various beneficial results; outstanding among which would be a better realization of what it means to graduate from an institution of Christian Education. It may be well at this time to direct our thought to

The Spirit and Purpose of Christian Education.

And as a basis of our thinking on this subject, let me call your attention to the words of the Great Teacher, as recorded in John 10:10—"The thief comes only to steal, and to kill, and to destroy; I came that they may have life and have abundantly." Two kinds of education are here indicated: the non-Christian and the Christian. Jesus had just been in conflict with a group of men, some of whom regarded themselves as well educated, even highly educated. But theirs was not Christian education. They did not have the spirit nor the purpose of Christian education. Their spirit was thoroughly selfish, and their purpose was to steal, and to destroy, even to kill if necessary to get what they wanted.

Now, do not misunderstand me. This does not mean that all graduates of secular schools, colleges and universities are non-Christian—far from it. Nor does it imply that all the graduates of Christian institutions are

Christian; much as that may be regretted. While it is true that in the work of Christian education the Christian College has very real and important advantages, the test of whether a person is a Christian, depends not on his diploma, but upon the spirit and purpose which dominate his life.

The thief of the text represents a non-Christian class. He frequently possesses a high degree of trained skill and intellectual development. This class is not confined to the man who holds you up on the street, breaks into your house, robs your bank, or thumbs a ride, kills you and speeds away in your car. Unfortunately his class is much larger than that. It includes all those whose ruling spirit is selfish and whose chief purpose it is to get.

The text shows that the spirit of Christian education is unselfish, and that its purpose is to give. The distinction between the two may be illustrated by that, someone has made between the ward-heeling politician

(Continued on page 14.)

Christian Missions

At Home and Abroad

CHINESE CHRISTIANS TO PLAN FUTURE LIFE OF CHURCHES.

An organized Movement of Christian Reform and a laymen's commission to "re-think" Christianity in China are among the predicted outcomes of the National Christian Conference being held at Peking, China, in August.

Comparable to the national conference of 1922 which set up the present National Christian Council, this meeting of delegates, lay and clergy, from all Christian groups in China will seek agreement on the basic principles to govern the future life and work of the churches.

Up for discussion is a central body with executive powers for all the churches, and the conference will probably request definite legislative action from the subsequent biennial meeting of the National Christian Council to secure closer cooperation among the churches.

Plans for the conference, reported in the National Christian Council News for February-March, 1950, are in the hands of a Preparatory Committee of the Council at its January meeting, and of the Standing Committee of 15 elected from it.

WORD FROM CHINA.

[Statement by Dr. Harold S. Matthews, China Secretary of the American Board of Foreign Missions, at Press Conference, Boston, Mass., Monday, April 17, 1950.]

On my trip home from China while flying across the United States at 19,000 feet above the earth I could not see the people walking in the streets or working in the fields. Here in the U.S.A. it is difficult to see the 400,000,000 Chinese people individually living their lives of adjustment to the new situation, but having just come from seven months lived behind the so-called "bamboo screen" I can see them.

Stiff Taxation.

Ordinary farmers and city workmen are struggling nobly to understand the implications of the present day changes. As of old their closest point of relationship is through taxation—very stiff taxation. Taxes must be paid in rice. If the person taxed has no rice he has to use money to buy it. If he has no money he has to sell something so as to buy the rice. Form-

er debts have been forgiven so now few want to loan money even if they have it because there is no guarantee it can be collected later.

Not All Chinese Communists.

Even with avowed Communist leaders at the top it is not true that the millions of Chinese are Communists or certain that they ever will be. The area of life in which the Chinese are inclined toward anarchy is great—far greater than in our own land. So the common approach is not how to fulfill new regulations, but rather how to circumvent them. In an area of life before the new leaders can get far in bringing about radical change, they discover walls of resistance which are difficult to penetrate. Therefore, an honest effort is being made to carry the people along with them.

Much Indoctrination.

There is much indoctrination for all classes of people. There is a great deal of propaganda from street corners by students and others of the propaganda corps. Many new ideas are aired in frequent gatherings of a quite inclusive People's Assembly. The Christian element in the population is recognized by representatives in the local assemblies.

Anti-American News in the Press.

Apparently the principle followed in the province I was in is to interfere as little as necessary in the lives of the people, but seek to win friendly support for the present military campaigns and for reconstruction planned for the future. The daily papers carry much distorted anti-American information and misinformation and much pro-Soviet material. On Stalin's recent birthday one local paper came out with a large picture of him and all the type printed with red ink.

Religious Freedom.

The Communist army and the People's Government have adhered to the principles of:

1. Freedom of religion and freedom to oppose religion.
2. Protection of foreigners. They say they are not opposed to the common citizen of the U.S.A., but they do oppose the so-called capitalistic, imperialistic policies of our government, especially its attitudes expressed toward the new government in China

and towards the Soviet government.

The army and the general populace are orderly.

Less Orderly in the Countryside.

Conditions in rural areas are much worse than in the cities. Officials in the country are more provincial, less educated, and less experienced than the city ones. They are closer to the farmer tax-payers. Delinquents do not get much in the way of lenient treatment. These officials deal differently with the rural conditions than do those in the cities. The provincial government authorities criticize the students being trained for government jobs because so few of them are willing to go to the country, preferring the comparative comforts of the cities.

Westerners in China.

Life for the westerners has not been much different than before in the province where I lived. There has been plenty of fresh fruit, vegetables, meat, eggs, milk and flour at steadily increasing prices. Travel is restricted. Freedom to go about the city in which they reside exists, but for any "out-of-bounds" travel specific passes are required and are usually quite difficult to obtain.

Cannot Generalize on What Chinese Think.

You can no longer say "the Chinese think this or that." In the face of mass indoctrination every Chinese has his own reaction which he is less free to express in unguarded conversation. In general, the good Christian is more Christian while the "fringe" Christian tends to drift away to other groups. This is a testing time which is to a certain extent salutary.

The new government appreciates the fact that certain Christian groups and projects have social values which should be preserved. Those groups with definite social service projects (rural and urban) are accepted.

Foreign Exchange.

Foreign Exchange is being handled very efficiently by the new banking system. Foreign drafts presented at the bank counters are exchanged at the prevailing rate and the equivalent in local currency paid at once. When I left in March the exchange was 40,000 to 1. Students in schools and patients in hospitals find it difficult to pay the fees in the area where war efforts claim the major attention.

Some Changes Were Inevitable.

Many changes now taking place in China were inevitable and would have taken place without the Communist (Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

PLEASANT RIDGE WOMEN MEET.

The Woman's Missionary Society of Pleasant Ridge (R) Church met on Friday night, April 14, with Mrs. J. H. Pell at her home on Ramseur Route No. 1. The president, Mrs. Rosa Welborne, presided with 26 members and seven guests. This was the birthday party. At this party each member of the society brought a covered dish of a vegetable or meat. All who had birthdays in the same month ate at one table. Their table was decorated for the month in which their birthday was in.

Mrs. Lendon Williams was very delighted in winning the first prize for the best decorated table. (Her table was decorated for Thanksgiving). The June table won second prize. The August table placed third. Each of the other tables were recognized. The judges were Mrs. Victor Reid, Mrs. V. C. Cox and Mrs. Nettie Johnson.

The dining room table was decorated very beautifully. In the center of the dining table was a large birthday cake. After each member passed through the dining room and served their own plates. Mrs. Clyde L. Fields and Mrs. J. H. Pell served ice cream and cake.

The society voted to furnish white and red roses for all who didn't have a corsage on Mother's Day.

Rev. Clyde L. Fields gave a very interesting Bible study on St. John. The meeting closed with prayer. The next regular meeting will be with Mrs. Carl Craven.

MRS. RUTH SCOTT,
Secretary.

WORD FROM CHINA.

(Continued from page 8.)

development. Certain of these changes have been prevalent in the U.S.A. for many decades. For instance, the prohibition of teaching religion to primary students. I had no religion taught to me in my primary or high school days in this country. It was not until I reached the college level that I encountered required chapel and required courses in religion.

In China today primary age students may receive religious instruction in the home or in the church, but not in the school. In high schools and

colleges religious exercises are voluntary and must not interfere with the regular school program.

English Disappearing as a Language.

English is disappearing gradually from the curriculum and Russian is replacing it as teachers can be found. More and more Russians are coming to China, especially North China.

United States Recognition of Communist China.

What changes would be effected should the U. S. Government find its way clear to recognize the People's Government of China, I cannot foresee, but I see little advantage in withholding normal relations between the two governments and leaving the Chinese recourse to only one direction—moving closer and closer to Moscow.

The Chinese people, friendly with America for a century, are entitled to all the spiritual help they can get from Americans. The missionaries in China continue to give daily expression to Christian faith, hope and love. I hope they can remain at their posts. Perhaps some day even the government leaders will become convinced that the missionaries are not spies or government agents and that they have no ulterior motives, and are social and spiritual assets to their respective communities. Such a result is well worth struggling for, even in the face of increasing difficulties.

* * *

Dr. Harold S. Matthews worked in China under the American Board of Foreign Missions for over 20 years. His earlier career was in North China where often his duties took him on rugged field trips into isolated areas.

He was for six months a prisoner of the Japanese invasion forces during World War II and returned home on the first Repatriation Ship *Gripsholm*. In 1944 Dr. Matthews was called to the post of China Secretary for the American Board of Foreign Missions at international headquarters, Boston, Massachusetts. He was born in Iowa, educated at Grinnell College, the University of Chicago and Chicago Theological Seminary. He is a veteran of World War I.

Dr. Matthews reached China for his administrative visit November 16,

1948, planning to return the following June, 1949, but various events made this impossible until late March when he flew from Hong Kong to Japan and from Japan to the U.S.A. arriving in Boston on April 5.

THE LORD SENDS FORTH HIS LABORERS:

I. To Ceylon.

Miss Eunice A. Goodfellow, daughter of Mrs. Rollin Goodfellow, 12 Circle Lane, Albany, New York, has just been appointed by the American Board for a three-year term as a teacher of music and English at the Uduvil Girls' School in Ceylon, founded 126 years ago by the American Board. She hopes to sail for her new work in the early fall.

Miss Goodfellow was born 23 years ago in an Evangelical and Reformed Manse in Cleveland, Ohio. Her father, later ordained as a Congregational minister, lost his life in the line of duty as a United States Army Transport Chaplain in World War II.

In Ceylon Miss Goodfellow will teach on a faculty predominantly Ceylonese and under the direction of Miss Ariam Paramasamy, head of the school, an attractive Tamil Christian educator, well known in Congregational Christian Church circles in the U.S.A.

The Uduvil Girls' School is the oldest girls' boarding school in the Orient and one of the largest. Uduvil is located in the northernmost part of Ceylon on the Peninsula of Jaffna.

II. To Africa.

An impressive service of ordination and commissioning took place Sunday afternoon, May 21, at 4:30 p. m. in the Ocean Avenue Congregational Church, Brooklyn, New York, when Mr. and Mrs. Donald K. Abbott were commissioned as career missionaries in East Africa by the American Board, and Mr. Abbott was ordained to the Congregational Christian ministry.

Mr. Abbott is a veteran of World War II, having seen service in the United States Navy for four years in every theatre. He is a graduate of Brothers College of Drew University and Union Theological Seminary. During his last two years at seminary he has been Student Assistant Minister at the Ocean Avenue Congregational Church in Brooklyn.

The Abbotts hope to sail for their new work around the first of August and will be located in the East Africa Mission of the American Board where the native tongue is Chindau. The

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

One of the most pleasant sessions of church school is that time devoted to activities, handwork or craft period. It is pleasing to both pupil and teacher.

There is a new book to guide teachers and helpers along these lines. It is called *Activities in Child Education*, written and illustrated by Elizabeth Miller Lobingier, published by Pilgrim Press and costing \$3.50. While some teachers will not want to spend that much on a book themselves, it is within reach of all church schools.

Mrs. Lobingier is well known to us in this area for two of her books, *Hebrew Home Life* and the mission study book, *Ship East—Ship West*. She wrote *Educating for Peace* with her husband, John L. Lobingier. The jacket of the book tells of her teaching experiences and where her landscape paintings have been hung. One of the places named was Rockport, Massachusetts, which is a famous art colony.

By far the nicest feature of the book is the collection of pictures done by her children in church school and photographs of the children in the midst of, or with, their activities. Another excellent feature is the author's firm insistence that anyone can learn to draw, cut, paint and letter—with application and study. So many, otherwise grand, teachers have gone down before the task of freehand work. Some of the illustrations by the children show great talent and are above average.

Freehand cutting, poster and charts, bookmaking and cover designing, dramatization and units of activity are well explained and outlined. It is an informative, helpful book. Put it on your *must* list.

* * * *

There isn't a museum in our town, but we are not without our art exhibits. The library has one wing devoted to art and historical exhibits. The current showing is work of the children done in the Southern Pines School. There were portraits, illustrations, designs, and even one bearing resemblance to cubism.

Several of our church school children were represented. I hesitate to name them because I may not recall them, but I will tell those I do remember. One was by Patty Britt, another was a very happy looking freckled-

facied boy done by Billy Sugg and a woman with a very chic-looking hat by Lemuel Tew. There were pine cones, birds and dogwood blossoms. One showed happy boys and girls running past trees through a greenway. It is refreshing to see this work.

It is always thrilling to have an exhibition following the completion of a unit of activity. Bible School time will soon be here and there will be work aplenty.

RESPECTING OWNERSHIP RIGHTS.

By HARRIETT C. ANDERSON.

Issued by the National Kindergarten Association.

Terry and Jack are cousins and they are about the same age. Terry is generous, thoughtful, and very considerate of the property of others. Jack is selfish, thoughtless, and shows no respect for other people's property.

Jack's mother cannot understand why her son lacks the pleasing qualities of character which his cousin possesses. It is not to be blamed on the fact that Jack is an only child, for so is Terry.

What Jack's mother does not realize is that she is responsible for the very behavior patterns about which she is now disturbed. During the early, formative years, the child learns from observation. He is quick to follow the example set by the grownups around him. A comparison of the attitude of the two mothers may be helpful to many young mothers and other adults working with children.

Jacks' mother sees no connection between his unpleasant manners now and her lack of consideration and tact when Jack was just a little fellow. For instance, after he had spent much time on what he thought was a letter or a picture, she would refer to it as "scribbling." She would thoughtlessly push over what to her was "a mess" of blocks; to Jack these blocks represented a castle which he had carefully built for his play king and queen. This mother considered many of her boy's prized possessions "trash," and she disposed of any she wished without consulting the small owner.

Now, on the other hand, Terry's mother regarded her son as a person.

She thought him an individual of consequence. When he had written a letter, she would take time to say, "Oh, fine!" and then she would ask politely, "May I read your letter, Terry?" When Terry's chubby fingers had drawn a picture and he wanted to show it, again his mother took time to be interested, and again the polite request, "May I see it?"

To these boys, the letters they pretended they were writing and their attempts at drawing or painting were of value.

Terry's mother always appreciated her son's efforts, and she recognized his right to privacy regarding his work. Therefore, there is no need now to tell Terry that it is very rude to read another person's letter unless he has permission to do so. Terry's mother realized that even a plain little stick might hold special meaning for him in his play world. She treated all of his things as she expected him to treat the property of others. To Terry, it now seems the natural thing to show regard for the property of other people.

Stopping first to ask Terry, "May I use your wagon to transplant some flowers, dear?" made Terry eager to share his wagon with Mother; and, too, it gave him a feeling of satisfaction to realize he had something to share.

A child thrives on love and consideration. Parents and teachers should not expect small Terrys and Jacks to respect the property of others if they themselves set a bad example by their lack of respect for the child's property. The belongings of his small world may seem unimportant to an adult, but to the child they are as important as the adult's most prized possession.

WHY?

An ancient scribbler offers this analysis of church attendance:

Some go to church to take a walk;
Some go to church to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God.

—*Christian Digest.*

He who has health has hope, and he who has hope has everything.—*Exchange.*

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates

ELON P. F. ENTERTAINS BURLINGTON P. F.

The Elon Senior Pilgrim Fellowship entertained the Burlington Senior Pilgrim Fellowship on Sunday night, April 30 at the Parish House. Rev. Henry Robinson and Mr. John Graves accompanied the group. The Elon group with the assistance of Mrs. Mark McAdams and Miss Dorothy Foltz prepared a picnic supper and the Burlington group brought their program. They presented an inspirational worship service and showed an excellent film, "The Stoning of Steven." The fifty-two who attended the meeting enjoyed the fellowship.

THREE P. F. SOCIETIES ORGANIZED IN EASTERN NORTH CAROLINA.

The young people have been organized recently at three of our churches in the Eastern North Carolina Conference. The churches and the officers of the new organizations are listed below:

Beulah—President, Doris Denton; Vice-President, Kathleen Alford; Secretary-Treasurer, Gay Perry; Councillor, Mrs. Mack Perry.

Oak Level—President, Ethel Hudson; Vice-President, Billy G. Shearin; Secretary-Treasurer—Eudean Young.

Antioch—President, Selena Jones; Vice-President, Ida Lockerman; Secretary-Treasurer, Cleto Carroll; Councillor, Mrs. Charlie Acree.

CARL WALLACE,
Pastor.

BE A WORK CAMPER.

For many months you have been reading and hearing about the POW project and lately the extension to the project (sending a young couple to a Pureto Rican work camp). You may have learned what Baxter Twiddy did in Germany last summer. In spite of all this, you may still not fully understand the philosophy of work camping; there, very definitely, is one. Also you may find that the whole idea is extremely vague and impractical. You ask yourself why would a person spend his entire summer, or part of it, working for someone else—without pay! Because the movement is a comparatively new enterprise, it

has not gained great following. But it is true that thousands of young people have caught the dynamic spirit of work camping. After a brief period of service, each person has found his own life changed. Christian love has become as real as anyone could possibly realize.

At this moment, a committee is busy working out plans for Weekend Work Camps in the Southern Convention this summer. In this way work camps will be close to Convention young people and young adults so that they can be participants and can learn first hand the power of the work camp movement. It is only in the past few years that weekend work camps have been operating. Philadelphia has been the scene of much activity (200 weekend camps); and hundreds of young people have found new joys and an understanding of social problems. For three years a group has been sponsoring these camps in Lancaster, Pa. The idea has spread even to London, Paris and Helsinki. Projects have been varied but always in areas of need or in places where there is an opportunity for service.

Following are some of the educational aspects of weekend work camp experiences:

1. First of all, most campers appreciate the joys of simple living, of roughing it, of cooperative housekeeping and informal recreation.
2. Some campers discover the satisfaction of doing needed dirty work, of learning new manual skills, of feeling "dog-tired" at the end of a day spent helping someone else.
3. Many campers discover substandard living conditions that they never knew existed before, a foreign world right in their own back yard.
4. Almost all discover unanswered questions, questions of economics, politics and religion.
5. Equally important . . . campers often perceive within themselves a basic sympathy and respect for those human beings caught in conditions which would discourage the best of us.
6. With repeated work camp experiences this basic sympathy may well develop into a feeling of belonging, a feeling of equality, a feeling of

solidarity with those who are exploited.—*Weekend Work Camping, An Opportunity.*

* * *

This is just a brief introduction to weekend work camping. The best way to find out about work camps is to be a work camper yourself!

Do you desire further information about weekend work camps in the Southern Convention? If so write at once to C. Baxter Twiddy, Box 572, Elon College, N. C.

P. S. Be sure to state your age.

NEWS OF WORK NEAR LURAY, VA.

The Newport Christian Church young people had a most impressive Mother's Day Sunday school program on Sunday, May 14, with Miss Lorene Louderback acting as program leader. Mrs. Walter Higgs read the scripture lesson and the opening prayer was by Mrs. Grover Stoneburner. Among the others taking part in the program were, Mrs. Aldine Painter, Miss Norma Harlow, Carroll Lee Foltz, Miss Bettie Judd and Miss Bettie Lou Smith. Little folks included on the program were Nancy Higgs and Judy Louderback. Several appropriate songs were sung by the group, and a duet by Mrs. Kermit Kibler and Mrs. Vernon Foltz. The pianists were Misses Margil Higgs and Hazel Foltz.

With 133 members on the church roll, there were 112 present for Sunday school, and the offering amounted to \$16.97.

Revival services, being led by Rev. Mark Andes, began on Sunday evening. There was a large crowd present for the opening service.

The church has recently carpeted the church aisles.

REPORTER.

CATAWBA SPRINGS.

(Continued from page 2.)

my boys and I were finally on our way back home one of them said: "Gee, Dr. Truitt, didn't we have a good time; and weren't they fine people." It is good for our boys to have such an experience; and it is very good indeed for our country to have such churches.

JOHN G. TRUITT.

Moral causes come into consideration in proportion as the progress of knowledge is advanced; and the public opinion of the civilized world is rapidly gaining an ascendancy over mere brute force.—*Daniel Webster.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

HABAKKUK TEACHES TRUST IN GOD.

LESSON X—JUNE 4, 1950.

MEMORY SELECTION: *I will rejoice in the Lord; I will joy in the God of my salvation.*—Habakkuk 3:18.

LESSON: Habakkuk 1:1-4, 12-13; 2:1-4; 3:17-19.

DEVOTIONAL READING: Psalm 67:1-7.

The Prophet's Confusion.

The prophet was confused and confounded. He just did not understand things. Here he was crying unto Jehovah, crying again and again unto Jehovah, and apparently there was no reply from Jehovah. Indeed there was no evidence that Jehovah was even listening, much less doing anything about it. The thing posed a problem. For here was Jehovah seemingly absolutely indifferent toward what was going on in the nation. Iniquity prevailed, strife and contention were everywhere, justice had failed, the laws were not regarded or obeyed, and wickedness apparently had triumphed over righteousness. And all this before Jehovah's very eyes. Could it be that Jehovah did not see? Worse still, could it be that Jehovah saw and did not care? That was what troubled the prophet. It seemed a denial of everything that he had been taught about the God of Israel.

It is the thing that troubles many people today. They see injustice and oppression and strife and contention and perverseness and wickedness on every hand. They feel that Truth is forever on the scaffold and Wrong forever on the throne. The heavens seem brass and their prayers are unanswered. And God goes not forth to destroy the wicked and to bring an end to their wickedness. There are many people who are perplexed by what they see in the world today. Sometimes they feel either that God does not care or that He is not strong enough to do anything about it if He does care.

The Prophet's Complaint.

Habakkuk has another complaint against Jehovah, perhaps even more grievous than the first. At first he was confused because God was not doing anything about the evil condition in his day and time. And for a long time back, for that matter. But

when God apparently did bestir himself to do something about it, He was using a nation that was more wicked than Israel to punish His Chosen People. That just did not make sense. Here was a God whose nature cannot endure wrong, but who looks on silently while one of the most wicked and godless nations runs roughshod over His Chosen People!!!! "Wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swallow up the man that is more righteous than he . . . ?"

There were many people who were disturbed and discouraged by the way in which Hitler, the embodiment of ruthlessness and wickedness overran nations that were peace-loving and God-fearing. And by the way in which Japan ravaged Korea and China. And what about the way in which Godless Russia is spreading herself like a giant octopus over nations in which the church is established and which are far above her in moral idealism? And God does not seem to be doing anything about it! Like Habakkuk there are many people to whom it does not make sense.

The Prophet's Patience.

"I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak unto me and what I shall answer concerning my complaint." The man does not understand, but he believes there must be an explanation, so he decides to wait. He will remain at his post of duty, he will face the future expectantly, he will take the long look, he will try to see what the centuries have to say as against the moment, to paraphrase Emerson's great words. And although he does not learn all the answers, he gets the important answers. The law of the harvest applies to nations as well as to individuals. The Chaldeans are riding for a fall. Their arrogance and aggressiveness will be punished. They will become subject to the divine wrath and suffer punishment for their sins. The arrogance of Babylon is fatal—that is the first answer.

The second answer is this—the faithfulness of Judah is its own reward. Character in itself is its own blessing or curse. Character has its own reward, the reign of law in the

moral realm is one of the most vital conceptions of religion. "The righteous shall live by his faith" or "the just shall live by faith" is the answer that includes all the other answers. If a man has faith in God, vital faith in God, then he can wait until such time as he sees the meaning of life, including the "meaning of his tears." As Jesus stood before those who were troubled and confused He said "Have faith in God." "Ye believe in God, believe also in me."

The Prophet's Faith.

Even as Micah with his words, "What doth Jehovah require of thee but to do justly, love mercy and to walk humbly with thy God" reached a high water mark in a definition of religion in the Old Testament, just so does Habakkuk reach a high water mark in his expression of a living faith as recorded in Habakkuk 3:17-19. "Though the fig tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in Jehovah, I will joy in the God of my salvation. Jehovah the Lord is my strength;" His faith in God is independent of material things or success. Come what may, the man will believe in God. His faith and his strength are inner things—a source of confidence and assurance in the face of all external afflictions and all calamitous circumstances. This is indeed the victory that overcomes the world, even faith.

(Based on lesson copyrighted by International Council of Religious Education.)

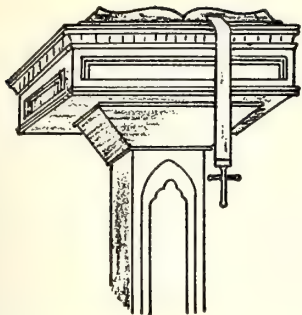
FINANCE COMMITTEE REPORT.

(Continued from page 3.)

dents who are preparing for other types of full-time Christian service, who are properly certified and recommended by the conferences of which they are members; and that the Board of Christian Education make report annually to the Executive Board of the Convention, or to the Convention itself, relative to the status of the Scholarship Fund, and the scholastic achievements of the holders of said scholarships.

12. By vote of the Convention in its 1948 session, the reports of the Treasurer and the Convention Office were referred to the Finance Committee. Your Committee has examined those reports, together with reports made by the Treasurer and Convention Office through December, 1949. The audits of all these reports

(Continued on page 13.)



THE SIGNIFICANCE OF THE FAMILY.

A Mother's Day Message

By AUBREY C. TODD.

The American family of the twentieth century is a peculiar institution. It has been made what it is chiefly by the industrial revolution; and, although we see the ill effects of the increasing mechanization of life, there is little that we can do to reverse or stop the trend. The glorification of the machine in American life has caused a general exodus from the farms to the cities, has replaced creativity with push buttons, and has given us too much time with too little to do in it.

The child raised on a farm has many advantages over a child raised in the city. On the farm the children are given definite chores and responsibilities so that they have a sense of contributing to the general welfare of the family; whereas the city mother has a tendency to send the children into the street or to a movie. The farm lad has long periods of meditative silence while he is plowing, feeding the animals, or pitching hay into the barn; the city child rushes through life to the accompaniment of automobile horns, juke boxes, and screeching tires. The city child misses the wonder of growing plants, the companionship of animals, and the feel of newly turned earth.

Regardless of how much we may regret the evils of our civilization, the machine is with us to stay, and we must learn to live with it. We can profit from our mistakes and do better in the future if we understand what it is that we want.

One of the main requirements in the training of children is that they be led from ignorance to knowledge. This cannot be done successfully if the parents themselves do not realize the importance of the search for truth. Prejudices, superstitions, and biases are easily transformed from parent to child, and the man or woman who is not willing to submit his beliefs to the test of all known facts is dangerous as a leader of the young.

To this end it is important in choosing the church or Sunday school which the family will attend. A church which puts emotionalism or dogma above the search for truth can do serious damage to developing minds.

It is important that children learn to respect the rights of others and to be sympathetic and understanding. All people are selfish at birth. They live in a world of their own, expecting to be waited on every time they cry. A part of the growing-up process is learning that others have needs and desires which are just as important as their own. If children have parents who are prejudiced and unkind it will have its effect regardless of how much teaching to the contrary may be done.

Children must be taught to have a wholesome attitude toward sex. Here again, the attitude of the father and mother is more important than thousands of words. If a child is to grow up with an adequate conception of true manhood and womanhood he must see these exemplified in his parents. The machine age is responsible for many misconceptions regarding parenthood because the modern method of employment has usually brought the mother too close to the child and taken the father too far away. When the father sees the children only at night, and feels no responsibility in their disciplining and training, the children are likely to receive a distorted idea of the role of a father. The relationship between the sexes can be lived before the children in such a way that many words will not be necessary.

So, if we know what things are important and needed we can overcome the ugliness and noise of modern life to a certain extent with the peace and beauty of Christian lives. The radio need not blare forth continuously with hill billy music and cheap stories—there are good programs if we take time to find them. Our conversation in the home need not always be monotonous chit-chat; there are exciting and interesting things in life to discuss. We do not have to be busy about our own personal affairs all the time; we can remember others, send birthday cards, arrange for visits, and write letters to friends.

If the American family fails, our society is doomed. If our homes are sound then our culture will endure.

The truly godly are instinctively humble. There is no humility so deep and real as that which the knowledge of grace produces.—*Andrew Millar.*

FINANCE COMMITTEE REPORT.

(Continued from page 12.)

and the Treasurer's books, made by Walter F. Owen, C.P.A., Burlington, North Carolina, have been examined and checked against the reports. To the best of our knowledge, we believe the said reports and audits to be correct; and we recommend their adoption.

13. We recommend that churches using the services of the Board of Pastoral Supply, Boston, Massachusetts, as aid in securing pastors, be urged to make a contribution to the Board of Pastoral Supply toward its expenses.

14. We recommend that the Convention Committee on Finance be increased to ten members: five to be appointed by the Convention, and five to be elected by the Executive Board of the Convention, and that the Committee on Finance be requested to hold semi-annual meetings.

Respectfully submitted,

STANLEY C. HARRELL,
CLYDE W. GORDON,
A. H. McIVER,
MRS. W. B. WILLIAMS,
J. FRANK APPLE.

THE LORD SENDS FORTH.

(Continued from page 9.)

Abbotts will do church and educational work.

The Ocean Avenue Congregational Church will help support the Abbotts in their overseas work and a similar project relationship is being considered by the Flatbush-Tompkins Congregational Church, Brooklyn.

III. To Turkey.

Mr. and Mrs. David Albert Bergmark, lay Congregational Christian missionaries since 1946 on the staff of historic Plymouth Church of the Pilgrims (Congregational), Brooklyn, New York, sailed Friday, May 19, from New York City, on the *Mohamed Ali El Kebir* bound for Istanbul, Turkey, for service under the American Board. Mr. Bergmark will become treasurer and business agent of the entire American Board Near East Mission which includes work in Turkey, Syria, Greece and Lebanon.

Mr. Bergmark is a World War II veteran and prior to U. S. Navy service was for seven years with the New York Telephone Company in Brooklyn, New York. Since 1946 he has been the executive secretary of Plymouth Church, Dr. Wendell Fifield, minister, having complete supervision of the extensive church plant and administrative supervision of a day nursery.

The Orphanage

DEAR FRIENDS:

Did you know that two of our girls are graduating this year from the Elon High School? These are your two girls. They have lived here several years, and done much work. One of them plans to continue her education, the other to enter the Nursing School at Lakeview Hospital in Suffolk. How about cheering their hearts by sending them cards of congratulations, or little graduating gifts? They would like it and you would get joy out of doing something for these two fine girls. They are Miss Deloris Hutchens and Miss Carol Loman.

We have a new boy in our orphanage—Bobby Garrett. His father and mother, who were very poor people, are both dead. The little fellow is almost a complete cripple, walks on two crutches. Has been "farmed about on charity," and a bit of county welfare money. The mother in the home where he was being boarded was herself soon to be a new mother and therefore he could no longer be kept there. He is able to dress himself, and to feed himself, but cannot run and play as other children. His smile is sweet and his face bright. He is fast making a place for himself with his bright speeches, and his friendly disposition. He needed us and perhaps we need him. Who knows how much he may mean to our fine healthy boys and girls. They are learning to be kind and gracious toward him, and may learn that while they themselves are needy they have so much more than he does.

This week there came a girl reared here to visit her old home. She was such an attractive mother with two darling little girls, about three and nearly five. When I drove up in the yard where they were waiting and meeting folks here on the campus, I opened the door, and the smallest of the two pretty little girls climbed right into the car and slid up into my lap. How proud of her two daughters the mother was! How thankful she is for the lovely home which she had established! It was a joy to talk with her, and to learn how much she appreciated the orphanage. She had been given a chance to make good in life by the work done for her here.

I pray that the boys and girls who are here now may do as well, and that we may make this place sacred and full of pleasant memories for them.

It is bad enough to be thrown out on the cold world in childhood with no one to love and no one by whom to be loved. We are trying to make this a place of real character building for each one here. The young people I meet here and there who were reared here seem to be proud to say, "I was reared at the Christian Orphanage." They speak it as though that means that their background is good, and that they may speak with pride of their up-bringing. And when I talk with them about what they are doing and how they are getting along. I am rightly proud of them.

Let me thank you for every dollar you send us, for ever good word of help you give us, and for the way in which you keep us in your church and Sunday school program. I am proud of the church which is proud of these children and the work we are all together doing.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. W. F. Francis, Suffolk, Va.: clothing.
Pleasant Hill Church, Snow Camp, N. C.: clothing.
Mrs. D. W. Jones, Franklin, Va.: clothing for Janet Beers.
Mrs. H. G. Harrell, Suffolk, Va.: clothing for Doris Ward.

* * * *

REPORT FOR MAY 25, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 5,536.12
Eastern Va. Conference:	
Cypress Chapel (Program)	40.00
N. C. & Va. Conference:	
Union (Va.)	3.00
Western N. C. Conference:	
Pleasant Union S. S.	11.16
Total this week from churches \$	54.16
Total this year from churches \$	5,590.28

Special Offerings.

Amount brought forward	\$10,459.52
King Brick & Pipe Co. ...\$15.00	
Mrs. W. T. Pond, Jr., me-	
morials for Mrs. Sue A.	
Hackney and Mr. Frank	
H. Lee	10.00
Mr. Allen B. Cammack,	
memorial for Mrs. D. R.	
Fonville	5.00
Mr. & Mrs. C. E. Scott,	
memorial for Mrs. D. R.	
Fonville	5.00
Special gifts	85.00
Refund	.86
Cash	4.50
L. S. Holt	150.00
Burlington Fire Dept. ...	25.00
	300.36
Total this year from Special	
Offerings	\$10,759.88
Grand total for the week ..	\$ 354.52
Grand total for the year ...	\$16,350.16

CHRISTIAN EDUCATION.

(Continued from page 7.)

and the Christian statesman: "The politician is a man that goes up and down through his nation, always asking himself, how much is there in my country for me; while statesman goes up and down through his land, asking himself, how much is there in me for my country."

Unfortunately the people represented by this politician are the result, the victims of non-Christian education. Their training leaves them without moral safeguards. It leaves them with a defective philosophy of life. For instance they hold, that living in the free land of rich America, they have a right to an equal share of its wealth. What they do not understand, or care to understand, is that almost all the wealth of America is in the natural state, and must be transformed into usable wealth by the labor of mind and body, and that no free able-bodied man, who does not share in this labor, is entitled to share in the usable wealth it has created. The policy of taking without creating, of getting by killing, kills itself. The spirit of selfishness is suicidal.

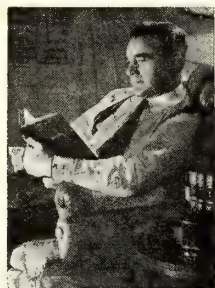
On the other hand, Jesus came to give. He came that we might have life and have it abundantly. It is the business of Christian education to make life abundant. Human life is a vague term. It is hard to define. It has various shades of meaning. While human lives have much in common; they differ both as to extent and as to kind. They are not the same in quantity nor in quality. For instance, some lives are large and some are small; some lives are long while others are short; some lives are broad and others are narrow; and some lives are deep while others are shallow.

Again, if we consider the quality of lives you will find similar differences, for some lives are weak, while others are strong; some lives are rich, and others are poor; some lives are coarse, while others are refined; and some lives are bitter while others are sweet.

So it is the spirit and purpose of Christian education to make life abundant. That is to make it full, and large and well-rounded, to make it broad, and deep, and eternal; to make it strong and rich, and sweet. And this applies as distinctly to the physical life as to the spiritual: to earth as to heaven. The abundant life means a really higher standard of living which is supported by a worthy standard of life.

The spirit of Christian education is
(Continued on page 15.)

Have You Read ?



THE DILEMMA OF THE IDEALIST. David Bryn-Jones. The Macmillan Company. New York. 1950. \$3.

The avowed purpose of this book is to lead readers to the discovery of a reasonable doctrine of compromise between the ideal and the possible, a doctrine which will save us from a sense of overwhelming futility as we confront the international situation. Were these pages limited to the fulfillment of that purpose, they would be of interest only to churchmen who believe it to be the calling of the Church to lead the way in mankind's search for a workable political program, the end of which would be peace. Fortunately, however, there is an abundance of material in this book which will not fail to stimulate thinking concerning the life of the Church. For this reason it is a book to be read by all ministers or laymen who are willing to re-examine their own understanding of the nature of the Church and of Christian decision making.

When read in this manner, the book bristles with controversial suggestions. Here the thesis is presented that the Church must be understood as a human institution, partaking inevitably of the characteristics common to all institutions. There, the Church can not be expected to give to society any radical leadership, but must instead content itself with being only a short distance in advance of the society in which it lives. That which determines the nature of Church life is not the supernatural power of God at work within it, but rather, the working out of the natural dynamics of community life! Should you disagree with this interpretation you will find it challenging to match your ideas with the descriptive facts about actual Church life in America, facts which when marshalled together give a disturbing and discouraging soundness to the author's thesis. The upshot of the author's thesis is that it leads to the position that the policy of the Roman Catholic Church is "most realistic." Only the Roman Catholic Church has succeeded in incorporating into its life a philosophy

of compromise, coupled with a recognition of the valuable witness and contribution made by those uncompromising spirits who are totally committed to obedience to the ethical demands of Christ.

It is interesting to find in this work on international politics the insistence that only the "penitent" can meet the problems of life today, for, only the penitent are shaken from that self-righteousness which is not only the most deadly of sins, but is also the greatest hindrance to cooperation among nations. However, the thesis that the "uncompromising spirits" succeed in nothing so well as stirring the compromisers to penitence, is certainly foreign to the experience of many. Instead, it has been found that when men within groups refuse to compromise, this has only angered the compromisers and caused them to take up their weapons of self-justification, which is the prelude to self-righteousness, rather than the prelude to penitence! This fact the author does not recognize.

Aside from the many suggestions by the author which are quite pertinent to the life of the Christian Church, and which make this book recommended reading for Christians, there is another reason for taking this book seriously: here is a rather penetrating analysis of the history of international politics in the past two generations and a firm insistence that peace will come only on the basis of decisions made by policy-makers who are thoroughly informed concerning the possibilities of each given situation. Because this is the so-called "realistic" approach to peace which is at present adhered to by the State Department and blessed by many churchmen, it is good for all citizens to become to a better understanding of this philosophy of peace-making.

BERNARD V. MUNGER,
Chapel Hill, N. C.

* * * *

DOCTORS COURAGEOUS. Edward H. Hume. Harper & Bros. New York. \$3.50.

If *Doctors Courageous* finds its way to the browsing shelf of American public libraries, it will be read, and a lot of case-hardened men and women are going to have their hearts warmed by this book of Dr. Hume's.

This reviewer rejoices when the more-thrilling-than-fiction stories get into print and before the people. The book is composed of stories of the medical men and women of Africa, India, China and the Near East. It is a good book to review at missionary

meetings and a good book to use as a basis for serious missionary study. It is also good reading.

Dr. Edward Hicks Hume is famous in the Christian world for his medical missionary work, his writing, lectures before medical bodies and just for himself.

He begins with David Livingstone and continues through the Asiatic countries ending with China in 1944. He tells little known tales of interesting events: How an American doctor used ether anesthesia in China before it was popularly used in this country, the rending of the veils in Moslem lands. There is the pain, the joy and the hope of the morrow.

"The doctor is called into the home during the crises of life—birth, sickness, disturbed family relations, death. Social customs of deep significance find their roots in these experiences. As he comes to know people during their emergencies, physical or social, the doctor becomes their counselor to an extent scarcely approached by trader or official, teacher or even pastor." Thus Dr. Hume begins to tell how medical missionaries paved the way for the change from the old to the new, Christ-like experiences.

Doctors Courageous would make an excellent gift for your physician, your minister, or program chairman.

J. J. H.

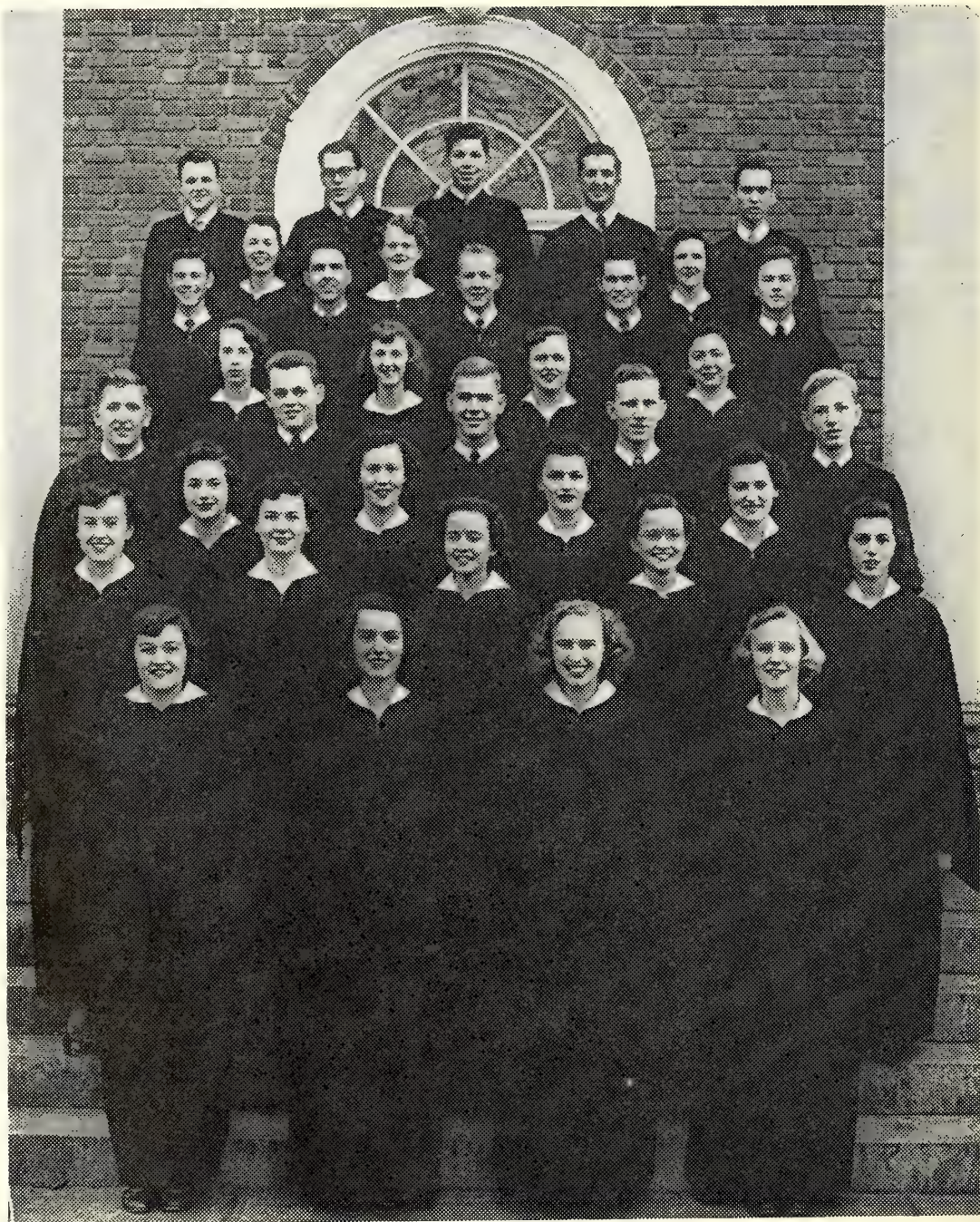
CHRISTIAN EDUCATION.

(Continued from page 14.)

service: whole-hearted, self-giving, self-realizing, character-forming service. And its purpose is the enlargement, the enrichment and the ennoblement of life. In a world on the brink of suicidal war, being caused by selfishness, and in our fair land being undermined by acts of treason, and the embittering selfish struggles of strikes, which threaten the destruction of those things that have made our America truly great, the need of the philosophy of the Great Teacher, of his spirit and his purpose in all education, has become imperative. Vitality important is it that we meditate upon such words as these of Dr. Santayana:

O world, thou chooseth not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies;
To trust his souls invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the gentle light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

The Elon Singers



"The Seasons," major presentation of the Elon Singers during Commencement, will be given at 8:30 o'clock Sunday evening, May 28.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, JUNE 1, 1950

NUMBER 22

Pastor-Elect at Elon Community Church

Nebraska-born Harold P. Bozarth will become the pastor of the Elon Community Church August 15. Mr. Bozarth is a graduate of North-

western University and the Chicago Theological Seminary. He has served Congregational Churches in Oregon,, Illinois and Massachusetts. He comes to Elon from The United Church of Walpole, Massachusetts.



REV. BOZARTH

The United Church, which Mr. Bozarth now serves, is affiliated with the Congregational Christian Conference of Massachusetts, having taken its present name in 1927 when three local churches merged: Congregational, Methodist and Unitarian, the latter two being small. In 1940 a new church and parish house were completed and dedicated, and in 1948, the new parsonage which stands on the site of the old Methodist Church. Walpole is a Boston suburb town of 8,000.

During his seventeen years in the Massachusetts Conference, Mr. Bozarth has served as chairman of The Commission on Evangelism and Devotional Life, and also headed the Commission of Moral and Social Welfare for the Conference. He served one term as Chaplain of the House of Representatives of The General Assembly. Revell published his first book, "The Surprising Christ," in 1942, and the Christian Education Press published his second, "A World to Change," in 1949. *

Mr. and Mrs. Bozarth have three children: Donald F., who graduates from Amherst College, June 1950; James O., who will enter Elon in the fall; and Grace Ann, now a junior at Northfield School for Girls, who will complete her high school work in Elon High School.

News Flashes

The editorial of twenty years ago, "A Miracle of the Living Christ," provides food for thought in a time like ours.

Mr. Cecil Holmes, who had served both as deacon and Sunday school superintendent at Popes Chapel, was buried Sunday afternoon, May 21. The funeral was conducted by Rev. E. M. Carter, pastor.

June is the final month of Mission Period. Has your church sent its mission apportionment to the Convention Office? Please do so. The Board plans to start a new church this summer. Funds are needed.

Remember the Board of Christian Education offering on Children's Day. The Board is serving our churches, Sunday schools and youth. Funds are badly needed to finance this important work.

Recent evangelistic services at Wood's Chapel in the Valley Conference resulted in more than twenty new members. Rev. Clyde O. Koon is the pastor.

The Virginia Valley Sunday School Convention will meet at Antioch Church, Thursday, June 8. Mr. H. E. Liskey of the New Hope Church is President of the Convention.

Superintendent Scott assisted Rev. H. G. Councill, Jr., in special services at Rosemont during the past week. May was designated at Rosemont as "Loyalty Month."

The General Council meets at Cleveland, Ohio, June 22-26. Any person planning or desiring to attend the Council should notify Superintendent Scott at once. It is possible that there will be some vacancies in the delegates from the Convention.

Our Winchester Church through a special emphasis for the past few years has raised \$600 for the support of the Jacksons and the work in Shao-wu. They have gone over the top again this year. Congratulations to Pastor Whitten and his Winchester people.

The Eastern Virginia Junior High Summer Camp will be held June 18-23 at the Y.M.C.A. Camp, Chesapeake Beach. Pastors and Sunday school

superintendents have application blanks. It is hoped that our churches will support this camp. Registrations should be sent to Miss Pattie Lee Coghill, Elon College, N. C., at once.

Rev. Thurmond F. Bowers will assist Rev. Mark W. Andes in a series of revival services at Lebanon Congregational Christian Church, Se-mora, North Carolina, June 4-9. Services will begin each evening at eight o'clock.

An Ecclesiastical Council was held at the Burlington Church on Friday, May 26, for purpose of installing Rev. Henry E. Robinson as pastor of that church. Dr. Rockwell Harmon Potter, Dean Emeritus of Hartford Seminary, delivered the sermon. Others participating in the service were: Dr. Ferris E. Reynolds, Moderator of the Council; Dr. Stanley C. Harrell, Scribe; Rev. Guy H. Veazey, Rev. William P. Smith, Dr. John G. Truitt, Dr. L. E. Smith, Dr. Harvey A. Fesperman and Superintendent Scott.

OPEN HOUSE AT BURLINGTON CHURCH PARSONAGE.

About 200 members and friends of the Congregation of the First Christian Church of Burlington were guests of the pastor and his family, Rev. and Mrs. Henry E. Robinson, Lois, Jane, Paul and Ruth. A beautiful afternoon on May 21 added greatly to the happy occasion. Many children accompanied their parents lending a spirit of informality and fellowship.

The Young Adult Class of the Sunday School sponsored the event and supplied committees for invitations, music, refreshments, flowers, reception and transportation.

Rev. and Mrs. Robinson moved to Burlington last January from Putnam, Connecticut.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House

Managing Editor.....John T. Kernodle

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

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☐ New ☐ Renewal

J. H. LIGHTBOURNE, JR. GRADUATES FROM HARTFORD SEMINARY.

James Horn Lightbourne, Jr., was granted the degree of Bachelor of Divinity from the Hartford Theological Seminary of the Hartford Seminary Foundation at the Exercises of Graduation held Wednesday forenoon, May 17, at Hartford, Connecticut.

Mr. Lightbourne was honored with two of the five cash prizes for the encouragement of scholarly work awarded to graduates in connection with the Commencement.

He received the Edward Everett Nourse Prize of \$50.00 which is awarded "to that senior who shall exhibit high proficiency during his three-year course in the New Testament." He received also the Bennett Tyler Prize of \$50.00 designated for "that senior who shall exhibit high proficiency in Systematic Theology."

He expects to begin his professional career as minister of the Holland Christian (Congregational Christian) Church, Holland, Virginia, on June 1, 1950.

Mr. Lightbourne is the son of Dr. and Mrs. James H. Lightbourne of Providence, R. I., and formerly of Burlington, N. C.

COUNCIL LEADERS GIVE LYMAN BEECHER TALKS.

Among the six leaders in religion and education who delivered the Lyman Beecher lectures at the fortieth annual convocation of the Yale Divinity School this year were two who are prominent in the Federal Council of Churches. They were Mr. Charles P. Taft, former president of the Council, and Dr. Arthur S. Flemming, President of Ohio Wesleyan University and chairman of the Federal Council's Department of the Church and Economic Life.

Miss Helen Kenyon, moderator of the General Council, Congregational Christian Churches, gave one of the lectures. It was the first given by a woman and was well received.

Mr. Taft also was one of the speakers on the radio program "America's Town Meeting" on March 14, on the theme, "How Can Organized Religion Advance American Democracy?" Other speakers were Dr. Nelson Glueck, president of the Hebrew Union College, Cincinnati, and Dr. Geo. N. Shuster, president of Hunter College, New York.

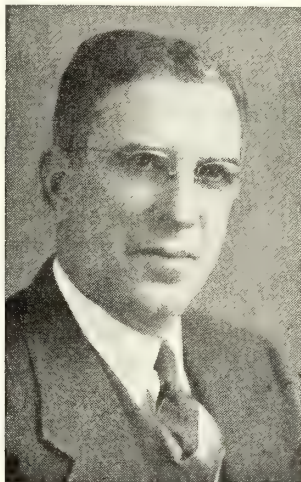
It is hard to be religious in a hurry.
—Selected.

"OUTSTANDING ELON ALUMNUS OF 1950."

Dr. Leon Edgar Smith, president of Elon College, who graduated from the institution with the Class of 1910 has been named as Elon's "Outstanding Alumnus of 1950." The choice was announced at the annual Alumni Banquet, and an honor scroll was presented to him in the presence of the old grads back for Alumni Day.

The choice was made by an alumni committee, headed by Alumni Secretary James F. Darden, and the award was presented by Mrs. John G. Truitt, a member of the Class of 1926. In presenting the scroll, she cited Dr. Smith's long record of religious and educational leadership.

Dr. Smith graduated at Elon in 1910 and pursued graduate work at



DR. L. E. SMITH

Princeton University, where he was awarded the M. A. degree. He has since been awarded the degree of Doctor of Divinity by Elon College and the honorary Doctor of Laws by Marietta College, Marietta, Ohio.

He was called in 1931 from the pastorate of the Christian Temple at Norfolk, Va., to assume the presidency of Elon. He has continued to serve as Elon's president for nineteen years and has placed the college upon a sound financial basis, with six times the student body and twice the faculty it had when he assumed the presidency.

During the past year, for which he was chosen the college's "Outstanding Alumnus," he has continued to lead the college forward, with the opening of a magnificent new quarter million dollar gymnasium as a significant milestone in the institution's progress. Members of his own graduating class of 1910, here for their fortieth reunion, saw him receive the award.

A MIRACLE OF THE LIVING CHRIST.

A MEMORIAL DAY THOUGHT.

Again comes the anniversary upon which we remember with gratitude and wistfulness the dead who laid down their lives to preserve the life of the nation.

The first memorial service was one of those unconscious, beautiful things which spring out of the heart like a pure and lovely wild flower.

At Columbus, Mississippi, Confederate women went out to the little cemetery to decorate the graves of their dead. Near by were graves of unknown Federal soldiers—who would remember them? The Southern women gave way to their hearts and decorated with the same kinds of flowers and in the same profusion the graves of their late enemies, who had died in battle and slept as unknown soldiers far from home.

The idea was so touching, of such high sentiment, of such wonderful chivalry, of such tender grace, that it quickly spread until today it is universal. The spirit awakened by it in the North was sung by Finch in "The Blue and the Gray," which will forever remain the supreme song of Memorial Day. The Great Reunion had commenced.

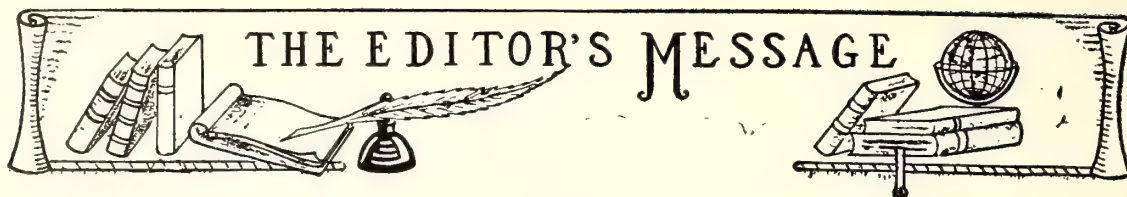
In it there is no rancor, no bitterness, no sectionalism, but the high resolve that nothing like this shall ever again occur in our land.

A most wonderful thing has come to pass. All but a few hearts not only concede courage to the mutual foes who faced each other, but today they concede patriotism. We know of no wrangling recriminations, and we the sons of the Blue and the Gray who struggled with each other in the sanguinary sixties clasp hands in the love of the whole country, in fervent belief and rejoicing in the full patriotism of those who live on the opposite sides of the imaginary line between North and South.

Certainly "All's quiet along the Potomac"—quiet excepting for the hum of industry, the laughter and gladness of children, the songs of churches, and the fellowship of a united people who look up in hope.

The other day I was in a national cemetery in one of the Southern States. This quiet "City of the Dead" looked out on miles and miles of river. Great magnolia trees filled the air with fragrance. Roses were blooming everywhere. Thrushes and mocking birds were singing in the trees. I noticed an old cannon that had been

(Continued on page 15.)



GRADUATION

Many high school and college graduates face a new world. High school graduates must make important decisions: whether to go to work, get married or go to college. Of course, some will do all three! The choice of a college is a major decision. Many motives may enter into this decision. There is little to fear if God is invited to assist in the decision.

In some homes college training is held as an ideal for children from infancy. Usually, some money has been saved to assist in that realization. Children respond to the tug of such a tradition in the family.

College graduates go out now to contend with the erosive and corrosive forces of civilization. This great confraternity of graduates should make a perceptible difference in the social pattern of our generation. New knowledge, new skills, new ideals are liberated in our society. Democracy, education and religion give an incomparable setting for creative living. Graduates, we are confident, will not ask for easy tasks, but simply for strength commensurate for every task.

THE SCHEDULE OF JESUS

A great amount of theology can be put into a sentence. We realize that on reading John 3:16. One is fortunate who has arrived at a theological common denominator, or a compass-like statement of faith which holds steady in all times of turmoil. "This word signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Those who launch out into life without a well-seasoned theology are like a boat without a rudder or a ship without an anchor.

Dr. Daniel A. Poling has a fine sentence which emphasizes a great truth: "The schedule of Jesus is the pattern of God." That sentence puts theology within reach of everyone; it tells a lot about God.

What is your schedule, the schedule of your day, your life? The way to let God into your life is to adopt the schedule of Jesus. Include the things he included: prayer, teaching, forgiveness, compassion, sacrifice. Omit the things he omitted: envy, revenge, worry, malice, bitterness.

"The schedule of Jesus is the pattern of God." Yes, God works orderly. There is something majestically consistent about the pattern of God. He is not fickle. He is orderly and, strange as it may seem, predictable. He is the kind of God with whom we can cooperate. We know what his "big idea" is. It is the Kingdom, the Kingdom of God.

A portable theology is the only theology of real value in Christian living. Few can handle it in whole-sale measure. The majority of us must take it in retail or broken down doses. If necessary, get your theology into a sentence, then put it to work. Remember, as you

make your plans from day to day, "The schedule of Jesus is the pattern of God."

O RETIREMENT, WHERE IS THY STING?

Some folk think of retirement in terms of sitting in the sunshine and taking life easy. Not so Drs. Frank and Amey D. Watson of Haverford, Pennsylvania, 67 and 65 years of age, respectively. This pair of distinguished educators are going out to Greece for a three-year term as teachers and social workers under the Congregational Christian Service Committee and the American Board. They remind one of Livingstone who was willing to be put on the shelf, provided Africa was the shelf. Dr. Watson is Professor Emeritus of Sociology and Social Work at Haverford College. He and Mrs. Watson, also an experienced social worker and teacher of economics and social service, say: "Now that we have reached the compulsory retirement age at Haverford we desire new opportunities for service since we enjoy good health and are keenly interested in world affairs. We would like to be of service in foreign fields where there is so much need of educated personnel to help those who have suffered so severely in the great world conflict. We can think of no place where we would be happier in making a contribution than in Greece."

As a specialist in labor economics, Dr. Watson served in the Department of Labor and Industry of the Commonwealth of Pennsylvania from 1937-38. He was for two years part-time Panel Chairman of the Regional War Labor Board and was Visiting Lecturer on The Church and Society at Crozier Theological Seminary last year.

Dr. Watson is editor of "Social Work With Families," "The Charity Organization Movement in the United States," and joint author of "Economics." He has contributed to "Dictionary of Sociology," and "Family, Marriage and Parenthood."

Dr. Amey E. Watson was born in Providence, R. I., and educated at Pembroke College, Brown University, the University of Pennsylvania, and Bryn Mawr (Ph. D.).

Dr. Amey E. Watson has had a most varied career in the field of teaching and social work including posts with the State of Pennsylvania. She has taught economics at the University of Utah, Salt Lake City, and been a member of the faculty of the Pennsylvania School of Social Work. From 1942 to 1949 she was Coordinator of Courses for Workers with the Adult Blind, Overbrook School for the Blind in cooperation with the School of Education of the University of Pennsylvania and other social and educational agencies.

Mrs. Watson has written widely on social subjects. She is the former President of the Women's Phi Beta Kappa Association of Philadelphia, and Honorary President of the Alumni Association of the Carola Woerishoffer Graduate Department of Social Economy and

Social Research at Bryn Mawr College.

Dr. and Mrs. Watson will be associated in Greece with Pierce College for Girls in Athens, founded in 1923 under the American Board of Foreign Missions, providing a Christian liberal high school and college education

for Greek and Armenian girls. Pierce College is considered the best school of its kind in Greece with a high school curriculum prescribed by the government and college level courses, including literature, social work and homemaking as well as the usual college subjects.

A Year of Liberation in Tunghsien, North China

DEAR FRIENDS:

A whole year has elapsed since the liberation, as we call it here, of this northern section of China by the Chinese Communists. The Chinese people, and a few privileged foreigners, have had ringside seats at this amazing pageant that is surely unfolding before the eyes of the world. A year ago, to one living near the capital of the new Chinese People's Republic, means of communication were limited, indeed. Letters could not be sent directly to foreign countries, and foreign letters dribbled in slowly to us. Travel permits were almost impossible to obtain. A year ago, colleagues with whom we worked side by side, were reluctant to be seen visiting us in our homes, or greeting us on the street. Many local Christians were just a bit afraid of attending public worship services, not knowing what the new government's policy toward Christian institutions, and the Christian Church, might be. Members of the local government organs made frequent visits to our homes, to check on our activities, our living, and to sense what our thoughts toward the new regime were. In the community, a cautious, alert attitude on the part of many of its citizens was evident. Prices of most commodities remained at a somewhat more stable level than had been the case before our liberation. Land reform, conducted in the earlier liberated areas, had not been started.

Mails come and go with somewhat predictable regularity. Airmail on an international scale has been resumed, at a fancier rate than before—around fifty cents per letter, in U. S. currency. Travel for the foreigner is still on a very limited basis. Living so near Peking, we four Americans are able now to apply for and receive travel permits in one day, for any number of days—to Peking only! As you may recall, just one year ago, a Presbyterian missionary assigned to the Rural Service Union here and I went to Peking for several days, presuming that the necessary permits were in order. The Peking authorities

felt otherwise, and we were two months in negotiating for our return to Tunghsien—13 miles away! In contrast, last week I applied for a travel permit to Peking. Courtesy, comparative efficiency and friendliness were encountered all along the line, from the local headquarters here to the district registration bureau in Peking. The visit was made with ease, on the very anniversary of that first trip, that was fraught with misunderstanding, frustration, and fear.

Signs of returning friendliness, confidence, and trust, are once more in evidence as I go about the day's work at the Lu Ho Hospital. Patients who a year ago refrained from speaking to the foreign nurse, now visit and ask questions concerning my work and their illnesses. The staff members are freer in their conversations! they feel more and more that their special vocations are important, no matter what the circumstance.

Christian activities are progressing at a more normal pace. Sunday worship services are well attended, with a proportionately larger number of adults. Church school for the children has had to struggle through opposition and competition by the secular schools and the propaganda disseminated there immediately after our liberation. The responsibility for the church school, as well as the church buildings and grounds, has in large part fallen upon the shoulders of a very capable, young Chinese evangelist. A woman, small of stature, she has not been swayed or coerced by the newer forces. She remains a tower of spiritual strength and calmness, which even the local officials cannot undermine. She repeats over and over the fact that she is a Christian evangelist, is not ashamed of her calling, and intends to be a witness to her faith, come what may! Moreover, she puts her words into action on many occasions throughout each day.

On the compound, the religious activities of our two Christian schools are very ably directed by our senior missionary, Alice M. Huggins. In the

schools now, much emphasis is being placed on the role of youth in new China—what the party ideologies are, what the student should be thinking, what he should be doing with his leisure time (of which there is very little; it is being displaced by sundry meetings, thought-change discussions, and other similar time-consuming devices), and how he must fit into the present scheme of things. With all this emphasis away from a Christian student's first concern, his faith, Alice Huggins has managed to sustain interest in Christian fellowship groups, until at present her house is a bedlam of activity any day in the week, and any hour during the day! Girls' Bible classes, discussion groups, choir rehearsals, are attended in ever-increasing numbers, and with marked enthusiasm. Several of the students are proving to be real leaders, with convictions that are unshakable. Just how long this type of student activity can last is not known. However, Miss Huggins is certainly making the best of her opportunity—and the students, theirs!

If I seem to present a picture of extreme optimism, it is chiefly because I have recently emerged from one of pessimism! But life, in the main, is far from rosy. Taxes, bonds, high prices, are making the rich poor, and the poor poorer. Industry, under state control, is eulogized; the farmer is forgotten, at least as an individual. Stress is laid on the "state" rather than on the "home." How poor the poor are may be seen from the example of a patient we admitted to the hospital not long ago. Because of a rather rapidly-growing cancer of the uterus, this woman was delivered of a baby boy by Caesarian Section. With spinal anaesthesia, the mother was aware of the activities in the operating room. For over half an hour, the Chinese nurse and I took turns in resuscitating the baby who did not seem to breathe. When the danger-point had passed, the mother addressed her remarks to the doctor thus: "I'll give you this baby. I cannot afford to rear him." And it was true. She did not know where her husband was, at the moment. An older daughter was expecting the birth of her own child. Two smaller children in rags had visited their mother earlier. And this woman had had a time-limit put upon her own life, in the confirmation of the diagnosis of cancer! A more cheerful note may be added here, that a responsible family has already been found, who does want the boy baby, very much!

(Continued on page 12.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

REPORT OF RESOLUTIONS COMMITTEE.

*Adopted at the 39th Biennial Session
Of the Southern Convention.*

Because of the unusual character of the 39th Biennial Session of the Southern Convention, be it therefore resolved:

1. That we extend to the pastor and his people of Oakland Christian Church our hearty thanks for their gracious entertainment, their bountiful provision for our comforts, and their genuine hospitality.

2. That we express our appreciation for the most helpful contribution made to our Convention sessions by the special music rendered by the Elon College Singers and the Chuckatuck Glee Club; and to Drs. Truman B. Douglass and Ross W. Sanderson, New York, for their inspiring addresses.

3. That we recommend to our pastors and churches that greater emphasis be placed upon Evangelism; that Visitation Evangelism, special efforts among our young people and in the Sunday schools, as well as mass evangelism be emphasized.

Be it further resolved:

1. That we recognize the most excellent spirit which has presided over all our sessions, and that such unity of purpose has resulted.

2. That we express our appreciation to Professor L. L. Vaughan for his generous offer to help meet the deficit of THE CHRISTIAN SUN.

3. That each Conference endeavor to have one or more of its ministers in attendance at Rural Church Schools and Institutes in their respective areas.

Be it further resolved that the Convention acknowledge with thanks the invaluable service of the Convention Office, especially in the preparation of the *Blue Book* used by this session.

Be it further resolved that the Convention adopt the recommendations of Superintendent Scott for launching "The Mid-Century Advance" as follows:

"That the Convention accept the challenge of the theme of this session, 'A New Togetherness for a Needed Advance,' and launch 'The Mid-Century Advance' in every area of our church life; this Advance to be a part of 'Our Christian World Mission' of

the denomination; that the Convention appoint a Commission to formulate a plan of action for this needed advance, and that this Commission be composed of representatives from the Mission Board, Board of Christian Education, Board of Trustees of Elon College, Board of Trustees of the Christian Orphanage, the Finance, Evangelism and Stewardship Committees.

"That we use the services of Dr. Ross W. Sanderson, Director of the Department of Research of our national Board of Home Missions, placed at our disposal for the purpose of surveying our present situation, helping us to discover our strength and weakness, and determine lines of action which we may follow for strengthening the life and witness of our churches in the Convention in this Advance."

STANLEY C. CARNE,
T. FRED WRIGHT,
MRS. O. H. PARIS,
Committee.

SUMMER OPPORTUNITIES FOR PASTORS.

The Deering Pastors School will be held at Deering, New Hampshire, July 5-August 3. This School is designed for "refresher school" for pastors. Dr. Truman B. Douglass is dean. It is financed by our Board of Home Missions. The cost is very small to the individual pastor. He pays \$15 towards his transportation, and all other costs are borne by our Board. This is an opportunity for a pastor who wishes to have fellowship in another section of the country, to do some real study under consecrated, competent instructors. Any pastor interested should notify Superintendent Scott at once.

—o—

Garrett Biblical Institute, Evanston, Illinois, will offer three scholarships of \$45 each to men or women qualified for graduate work in the summer of 1950—June 19-July 21. Our national Board of Home Missions will grant an additional \$45 to persons qualifying for the above grant. Those applying should be a rural pastor. Interested persons should write Superintendent Scott or Dr. Thomas Alfred Tripp, 287 Fourth Avenue, New York 10, N. Y.

Summer School for Religious Radio, Temple University, Philadelphia, Pennsylvania, August 6-31. The Division of Church Extension and Evangelism of our Board of Home Missions, New York, will make four grants of \$150 each to four pastors who will attend this School for Religious Radio. Any interested should contact Dr. Thomas Alfred Tripp, 287 Fourth Avenue, New York City.

—o—

Emory University "Town and Country School," Atlanta, Georgia, July 3-19. Inquiries should be sent to Rev. E. Brewer, Candler School of Theology, Emory University, Georgia.

—o—

Massanetta Springs Bible Conference and School for Pastors August 21-September 3. Reservations should be made at once.

—o—

Duke Pastors School as announced previously.

OPPORTUNITY FOR PASTORS.

The Christian Convocation at Duke University, June 6-9, was commended to our pastors by the Southern Convention. Dr. Ralph W. Sockman will be the special lecturer. Dr. James T. Cleland will lecture on "The Sermon in the Study." Dr. Arthur Hewitt will offer a course on "The Rural Church," and Dr. A. J. Walton on "Parish Evangelism." Other interesting features are in the offing. The Convocation is open to ministers of all denominations and the registration fee is only \$2.00.

DR. SEARLE APPOINTED EDITOR OF PROTESTANT WORLD.

Dr. Robert W. Searle has been appointed editor of *The Protestant World*, interdenominational news weekly which is scheduled to begin publication before the end of the year.

Dr. Searle is executive secretary of the human relations commission of the Protestant Council of the City of New York. He plans to give up this position immediately in order to devote all of his time to *The Protestant World*.

The April issue of the *Bulletin* announced the appointment of James E. Craig, formerly chief editorial writer of the New York *Sun*, as managing editor of the proposed paper.

Dr. Searle explained that the new weekly would feature national and international news and would also carry sections on the family, town and country churches, books and fashions.

News of Elon College

By PRESIDENT L. E. SMITH

THE ELON ALUMNI.

In college circles you frequently hear the expression, "A college is no stronger than its alumni." In many instances this would be true. In others, however, it would not. At Elon College students are instructed and guided. We endeavor to inspire the students to go on to other schools that offer additional advantages in graduate work. A large percentage of Elon graduates do continue their work in graduate schools in some recognized university. Advanced studies prepare them for greater achievements than they otherwise could have realized. They go farther in business and professions because of educational advantages afforded in post graduate courses. The fact remains, however, that the foundation for worthwhile achievements in life was laid at Elon College. The super structure made possible by advanced opportunities would not have been possible had it not been for the foundation previously laid.

Elon College, however, does depend quite largely upon its alumni. Fortunately, this dependence has not been wrongly placed. Out of approximately 10,000 students who have matriculated at Elon College since its founding in 1889 we have the correct addresses of nearly 4,000. Six hundred and fifty-four Elon alumni have paid alumni dues so far this year. The dues paid total \$3,559.00. Jimmy Darden, our Alumni Secretary, has been working hard to induce at least 1,000 Elon alumni to pay their alumni dues. This is a very modest goal and certainly it should be reached. If the reader has not paid his alumni dues for 1949-50, it is still not too late. It would gladden Jimmy's heart. In addition to alumni dues, 344 Elon College alumni have contributed to the gymnasium fund. The gymnasium is an undertaking. The total amount contributed by less than 10 per cent of our current list of alumni in cash and pledges is \$75,000. This is an excellent showing, and the college is proud of it, as I am sure all are who are interested in Elon College.

Fortunately, Elon College is not entirely dependent upon its alumni for support but it has back of it and with it in all its struggles the Southern Convention of Congregational Chris-

tian Churches which boasts of nearly 35,000 communicants. This body founded the college and has been faithful and loyal in its support. With these two strong forces back of Elon College, together with its friends, the future should be much brighter and the college takes great courage in this fact.

When this issue of THE CHRISTIAN SUN appears the 60th annual commencement will be history. A splendid program has been prepared and we hope for it a successful rendition.

APPORTIONMENT GIVING.

It is encouraging to note that contributions on apportionments paid by the Sunday schools and churches of the Convention amount to more this year than at any previous year at even date. Our friends are doubtless conscious of the needs of the college and are anxious to lend a helping hand in its present day struggles. When a church or Sunday school pays the amount due on its apportionment to date or in advance they are lending the college a very great service.

Previously reported	\$3,836.01
Eastern N. C. Conference:	
Mt. Auburn	4.11
N. C. & Va. Conference:	
Long's Chapel S. S.	10.88
Union (Va.) S. S.	10.00
Valley Va. Conference:	
Bethel	6.00
Total	\$ 30.99
Grand Total	\$3,867.00

GRADUATION EXERCISES AT ELON.

By LUTHER N. BYRD.
(By Air Mail to THE SUN.)

Elon College brought its sixtieth annual commencement to a successful close on Monday morning when the Honorable Ralph Bradford, of Washington, D. C., executive vice-president of the Chamber of Commerce of the United States, delivered the baccalaureate address to the 153 graduating seniors, the largest class in the history of the college.

Mr. Bradford, a leader of the world's largest business organization and recognized as an outstanding authority on the past history, the present needs and the future prospects of American business, drew on both the past and present when he chose "Her-

itage" as the subject of his address, and he issued a challenge to the seniors in closing as to what they and their fellow Americans will do with their common heritage of freedom.

Delivered in rhyme, imaginative, figurative and symbolic in its content, his address was epic in its scope, for he traced the mental, spiritual, political, physical and emotional heritage which has come to modern man as a result of many centuries of development.

In purely imaginative form, Mr. Bradford went back to pre-historic times to trace the origins of fire, the wheel, trade, the division of labor, various types of transportation and the dawn of man's religious concepts. He then moved forward in point of time to the historic period to pick up great episodes and characters that illustrated the development of various liberal institutions, which have meant so much to mankind.

Elaborating upon the "Heritage" of modern America, he moved rapidly from historic beginnings down the years to portray America's present situation, when the essence of the nation's freedom is under attack from without and within, and it was there that he challenged the Elon graduates to consider what they will do with their heritage.

Mr. Bradford received the honorary degree of Doctor of Laws, and Elon bestowed the same degree upon Prof. M. E. Yount, superintendent of the Alamance County Schools. Doctor of Divinity degrees were granted to Rev. George W. Lawrence, of Ventnor, N. J.; Arthur Stanley Wheelock, of White Plains, N. Y.; Rev. Robert Lee House, of Southern Pines, N. C., editor of THE CHRISTIAN SUN; and Prof. Hiram Earl Myers, of the Duke University Divinity School.

Commencement Opened Saturday.

The Elon commencement got underway on Saturday, May 27, opening with the Class Day exercises at 10:00 o'clock, conducted by members of the senior class. The main theme of the Saturday program, however, centered about the Elon College alumni, many of whom returned to the campus for the annual Alumni Day meetings. The business session for the alumni was held at 3:00 o'clock, followed at 6:00 o'clock by a reception given by President and Mrs. Leon E. Smith in the Student Union, at which the graduating seniors were honor guests.

The Alumni Banquet, held in the college dining hall at 7:00 o'clock, climaxed that day's program and was
(Continued on page 10.)

Christian Missions

At Home and Abroad

PSYCHIATRY AND MISSIONS.

A long-time interest in making psychiatry a part of medical missionary work is now being put into action, it was indicated at the 20th Annual Conference on Medical Missions, held during May in New York.

Conference delegates cited several examples. At Vellore Christian Medical College in South India, Dr. Florence Nichols is setting up a neuropsychiatric unit in the college hospital. In China, psychiatrists are teaching at two Christian universities—Dr. Fannie Halpern at the medical school of St. John's University in Shanghai, and Dr. C. Y. Liu at West China Union University in Chengtu.

Newest venture, scheduled to begin in Northern India next fall, is a program of psychiatric counselling at the Ashrams in Lucknow and Sat Tal, sponsored by Dr. E. Stanley Jones, noted missionary evangelist. Present at the conference was Dr. Dagmar Norell, Swedish-trained psychiatrist here for post-graduate work, who will initiate the project for Dr. Jones. Lucknow, she said, will probably be restricted to milder emotional disorders, but it is hoped that Sat Tal will eventually develop a sanitarium for treatment of serious mental illness.

One reason for the development of psychiatric mission work was given by Dr. Douglas Forman, secretary of the Christian Medical Council for Overseas Work, interdenominational agency sponsoring the conference.

Dr. Forman pointed out that psychiatry was one phase of the trend toward specialization in medicine, reflected in an increasing number of specialists among candidates for medical missionary work. This specialization, he added, in turn is leading to greater departmentalization of mission hospitals, so medical specialists can function more efficiently.

Another reason was given by Dr. Earl A. Loomis, Jr., psychiatrist on the faculty of the University of Pennsylvania School of Medicine, who addressed the conference on "Fundamental Relationships Between Religion and Medicine." Dr. Loomis has had theological training.

The development of psychomatic medicine, with its emphasis on man's emotional as well as his physical ills, Dr. Loomis said, has given "a new

impetus for understanding men's highest loyalties and the role of faith in health and disease."

Many physicians, he said, even without realizing the Christian origin of the idea, understand that "man does not live by bread alone and that the soul as well as the body requires attention."

The medical missionary, he added, is the product of two heritages: the return in medical thought to an understanding of man as a whole, and the Christian heritage of Christ's ministry of health and salvation through love and its extension in the carrying of this gospel to all corners of the earth.

The early church view of psychiatry as a menace to faith and morals, he said, is slowly being reconciled as psychiatrists seek to understand the structure of religious doctrine and its practical application to human needs, and as churchmen restudy Christian dogma and practice in the light of psychodynamics and, in pastoral work, apply new techniques in interpersonal relations.

Study, conferences and internships in medicine and psychiatry, Dr. Loomis noted, have given many ministers an understanding of how a parishoner feels after a major surgical operation or a severe illness, or in time of death whether the bereaved is suffering normal reactions of grief or a psychotic depression.

In the mission field, he pointed out, psychiatry helps the missionary doctor to understand the afflictions of guilt, fear and hate "which disturb and distort the minds and emotions of all of us" and which can be effectively solved by faith, hope and love in both a psychiatric and a Christian sense.

Dr. Loomis emphasized, however, that these must be expressed in action. He suggested that psychiatry could also help the medical missionary solve for himself, his colleagues and patients the "besetting sins of religious men and women"—such as "asceticism, intolerance and rabid moralism."

"Often we must remind ourselves," he said, "that 'God sent not His Son into the world to condemn the world, but that the world through Him might be saved.'"

SOLVING CHINA'S CRISIS DEPENDS ON CHRISTIANITY.

"Chinese Christians see very clearly that the future of China depends not on the communist method of solving their nation's problems by force and power, but on the leavening process of the Christian response to the challenge," the Rev. Tracey K. Jones, Jr., missionary of the Methodist Church, declared at the eighteenth annual dinner of the United Board for Christian Colleges in China held in New York May 9.

"The crisis in China has come about because of an almost pathetic desire on the part of Chinese people for something to free them from a past culture that has held them down," Mr. Jones said. "Both Christians and Communists are aware of the overwhelming Chinese desire to break out of this system," he continued, "but they disagree on how to bring about the change." The Christian approach according to the speaker, is a transformation process depending on Christ-like love and trust working from within.

"It will take tremendous faith on the part of Christians in China, and in this country as well," he concluded, "to solve the problems of the Chinese people in bringing about this transformation."

More than 250 alumni, former faculty members, and friends of the twelve mission-supported Christian colleges in China, whose American headquarters are at 150 Fifth Avenue, New York City, attended the dinner held at Christ Church Methodist.

CHRISTIANITY TERMED "A LIBERATING POWER" FOR WOMEN IN AFRICA AND THE ORIENT.

Discovery of the "joint mission" of men and women in the Church has been stressed in a statement issued by the World Council's Commission on the Life and Work of Women in the Church following its meeting, March 6-10, near Geneva, Switzerland.

The statement stressed that the impact of "Western civilization" was bringing new opportunities to the women of Asia and Africa and that Christianity was "lifting them up to a new freedom in Christ."

The Commission, which includes three American church women, prepared the statement as a survey of the purposes of a world-wide study now in progress on women's work in the Church. Results of the survey will be compiled by Dr. Kathleen Bliss, well-

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

SUFFOLK HAS WOMAN'S BANQUET.

The fourth Annual Woman's Banquet sponsored by the Woman's Society of the Suffolk Church was held in the Fellowship Hall on May 12, with Dr. H. S. Harcastle as guest speaker and Rev. Duane N. Vore offering the invocation.

Mrs. M. F. Hall, President of the Society, presided and welcomed the guests. She presented those at the speakers' table, who were Mrs. George Wells, Treasurer of the Society; Dr. and Mrs. H. S. Harcastle; Mrs. J. C. Webb, Vice-President of the Society; the Rev. and Mrs. Duane N. Vore and their little daughter, Sherrill; Mrs. George Blackman, mother of Mrs. Vore; Mrs. Hubert Young, toastmistress; and David Brown Harrell, choir director and organist.

Mrs. Hubert Young, toastmistress introduced the following, who gave toasts: Toast to Grandmothers by Miss Nancy Speight; Response by Mrs. H. P. Murphy; Toast to Mothers by Faye Gordon; Toast to Daughters by Mrs. N. G. Newman, Jr. Mrs. Young read a humorous poem entitled "When Mother Stays in Bed," and she paid tribute to all mothers-in-law.

Rev. Duane Vore, accompanied by David Brown Harrell at the piano, sang "Hills of Home," "Mumsy of Mine" and "Rotunda Profunda." He led the group in singing "Dixie" and "My Bonnie Lies Over the Ocean."

Dr. Harcastle spoke on "Family Life" and declared that "a good family life is a foretaste of Heaven." He stated that "We are a part of all we have seen and met. God caused the family circles so that we might receive his richest blessings. He stated that home life should be preserved; that there are too many outside recreations. He concluded by saying that "families who pray together stay together."

Mrs. Tom Fulton was presented a corsage for being the oldest mother and she had passed her eighty-first birthday.

Mrs. D. H. Howell and Mrs. J. W. Underwood welcomed at the door the 250 mothers and daughters. Mrs. J. C. Philtower had charge of preparing the dinner, which was very delicious.

The meal was served by the men of the church, who donned white jackets and really showed their skill as waiters.

The tables and Fellowship Hall were attractive with arrangements of roses, pansies, snowballs, ragged robins, mock orange and lighted candles in crystal holders.

MRS. J. W. UNDERWOOD.

SCHOOL OF MISSIONS.

JUNE 13, 14, 15.

Make Reservation by filling out card sent to your president and returning to Mrs. John G. Truitt, Elon College, N. C.

Cost—Entire cost of school will be \$7.50 (\$2.00 registration fee; \$5.50 room and board, which includes a banquet and a private dining room with waitress service for other meals. Banquet is informal.

What to Bring—Linen and blanket, pillow if desired, towels, toilet articles, Bible, notebook, pencil.

Literature—The Packet and other helpful literature will be on display and for sale. Come prepared to buy all materials needed by your women for next year's study.

The School of Missions Committee are as follows: Mrs. John G. Truitt, Mrs. W. E. Wisseman and Mrs. Garland E. Spratley. Registrar, Miss Melva Foster, Greensboro, N. C.; Organist, Mrs. L. E. Smith, Elon College, N. C.; Hostess, Mrs. J. L. Pierce, Elon College, N. C.

Registration begins at 1:00 p. m. Tuesday, June 13, followed by an afternoon session and a visit to the Orphanage. Tuesday evening Rev. Arthur Detwiler will lead group songs, followed by a movie, *Second Chance*. A social hour follows this.

On Wednesday morning, Dr. Fred D. Wentzel will present the home mission study for next year, followed by Miss Margaret Blemker, who will give the foreign mission study on the Near East. The study of Hebrews, Bible study for next year, will be given by Dr. Ernest Trice Thompson. Fun and fellowship at the lunch tables will be led by Mr. Detwiler. At 2:30 Wednesday afternoon, Mrs. W. E. Wisseman and Mrs. Tucker Humphries will lead a demonstration of

how to plan and present programs for local societies. A visit through the college will begin at 4:30 and at 6:30 President and Mrs. L. E. Smith will be at home to the Women of the Convention.

Perhaps the climax of the school will come on Wednesday evening when Pattie Lee Coghill will direct a World Fellowship Banquet.

On Thursday morning, Dr. Wentzel, Miss Blemker and Dr. Thompson will again present their studies, followed by reports and impressions. A communion service follows and then return home, after lunch.

This sounds like an interesting program. It is hoped that at least one person from every church in the Convention can attend, and certainly the Program Chairman should see that demonstration on Wednesday afternoon.

CHRISTIANITY TERMED "A LIBERATING POWER."

(Continued from page 8.)

known British church leader, and published in book form in 1951. Full text of the statement follows:

We hope within a year to publish the results of the survey of women's work in the form of a book. No such book, drawing together world-wide examples of the work of women and setting out the thought of many churches and groups on the life of women in the Church, has ever been written. It is our hope that even those churches which have given most consideration to this subject will find fresh insights and wider horizons.

We have within the membership of this Commission a meeting place of East and West, of ancient churches and of comparatively young ones. It is our desire to serve all. We know that while among some nations women have progressively entered into a life of freedom and opportunity, in other nations they are only just beginning to rise from a position of dependence and even subjection.

At this moment, much of what is often called "Western civilization" is sweeping over the lands of the East and Africa, breaking down old communities and offering a freedom which for women in particular brings with new opportunities new insecurities and new temptations. But we rejoice that to countless women Christianity has come as a liberating power, lifting them up to a new freedom in Christ in which they become truly persons.

The existence of our Commission will, we hope, help Christian women

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

If your mother has a copy of the June issue of *Good Housekeeping* magazine, ask her to find for you the article on butterflies. It is toward the front of the magazine and has a few butterflies pictured. It is very interesting reading and if you can't read it, ask her to read it for you.

Do you ever chase them? Occasionally I see a little boy with a butterfly net. Once I had a collection of monarchs caught by hand when I was around five years old, but they finally became dust. Properly caught, pressed and framed, they will keep for ten or fifteen years.

In case you haven't chased any butterflies—it is a very good summertime hobby. If you don't want to press them, your collection could be kept in boxes with a long pin running through the specimen to hold it in place.

* * *

School will soon be over. Colleges and high schools are having commencement and grammar schools are having farewell picnics. I do hope that you will be looking forward to school in the fall and that you will learn all there is to be known about butterflies alone, not to mention the sciences, arts, music, mechanical skills and literary efforts. How shall you learn? By reading, playing with others, going to Bible School, taking vacation trips (good time to drink in history and geography) and by working at your hobby.

Pleasant vacation time!

MUST THEY BE COAXED?

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Won't you please play for us, Jean?" The request was made by my niece, Alice, one evening when I was visiting in my brother's home and a group of friends had come in to welcome me.

Knowing that Jean is an accomplished musician, I looked up expectantly. What was my surprise to hear her murmur, "Oh no. I don't play very well. Please ask someone else."

It was not until a chorus of voices had urged her—"Do play for us, Jean!" "You know we love to hear you!" "We want you to play, Jean!"

—that the young musician could be persuaded to approach the piano.

Once seated, she struck a few hesitant chords, and then the full tones of a great largo filled the room, followed by a bright sonata and a playful modern fantasy.

"More! More!" cried the audience, and Jean responded with some popular songs after inviting everyone to join in singing them.

It was evident that under the spell of the music she had forgotten her reluctance, but I could not help wondering why she had not given immediate compliance to my niece's original request. Was she too shy to play readily, or did she mistakenly suppose that modesty demanded such hesitation?

Later in the evening, after the guests were gone, I questioned my sister-in-law about Jean's unwillingness.

"We're trying to help Jean overcome her diffidence," Beatrice told me. "That's why Alice asked her to play. Jean does not realize that her musical ability is a precious gift bringing pleasure that should be shared with others, or that self-consciousness is really a form of selfishness. She is gradually learning, though, to think more about her music than about herself, and she is growing more gracious under the encouragement of sincere appreciation."

"How about your music, Alice?" I inquired as my niece came into the room. "I was hoping to hear you play this evening."

"There wasn't time for more solos after the group-singing began, Aunt Lucia," Alice explained. "I've had a good time with my music this year. I played for the girls' glee club at school, and now I'm getting ready to take part in a recital that's to be given next month."

"Alice has done well with her music," her mother said quietly.

"I'm sorry I won't be here to attend your recital," I commented.

"Then you shall grant me a special audition tomorrow," Alice promised, giving me a warm-hearted embrace before she skipped upstairs to bed.

That is exactly what happened; my niece rehearsed for me and several of the neighbors, the next evening, her entire contribution to the recital. She played every one of her numbers with an utter lack of self-consciousness that charmed me as much as did

her exquisite rendering of the selections. "I like this piece," she would say, "and I think you'll like it, too." Again, "The melody in this one is lovely." And, "I believe you'll enjoy this descriptive piece my teacher found for me."

I was to hear Alice play many times before larger audiences than the small group that listened that evening, but always she had the same pleasant way of sharing her joy in the music.

How fine it would be if all parents would help their children to acquire such a gracious attitude toward playing or singing in public. Young musicians should not need to be coaxed.

GRADUATION EXERCISES.

(Continued from page 7.)

attended by several hundred returning alumni. The program for the banquet featured several musical numbers by members of the senior class, recognition of the reunion classes and outstanding alumni, the presentation to Dr. Leon E. Smith of the award as the "Outstanding Alumnus of 1950," and the annual Alumni Oration by Dr. I. W. Johnson, of Suffolk, Va., a member of the Class of 1898.

Three Programs on Sunday.

The commencement events for Sunday, May 28, got underway with the baccalaureate sermon in Whitley Auditorium at 11:30 o'clock. This program, which was featured throughout by the fine musical program rendered by the Elon Choir, opened with the invocation by President Leon Edgar Smith, followed by the reading of the scripture by Dr. I. W. Johnson, of Suffolk, Va., and a prayer by Dr. John G. Truitt, of Elon College.

The baccalaureate sermon itself was delivered by Dr. Rockwell Harmon Potter, of Hartford, Connecticut, Dean Emeritus of the Hartford Theological Seminary.

Two fine musical programs on Sunday afternoon and Sunday evening concluded the day's program. The Elon Choir offered a vespers recital at 4:00 o'clock, with solo roles by Miss Jane Dougherty, Miss Geneva Cooper, Charles Lynam, James Clyburn, Jack Castle, Mrs. Dorothy Jones Parker and Fred Sahlman.

On Sunday evening the Elon Singers presented Haydn's "The Seasons," under the direction of Prof. John Westmoreland, with Prof. Fletcher Moore at the organ and with Fred Sahlman at the piano. Soloists for the evening were Miss Virginia Groomes and Prof. William H. Struhs—both of the Elon College music faculty, and Robert Bird.

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*

VIRGINIA YOUTH LEADER GRADUATES FROM HARTFORD.

Ruth Harriette Dunn was granted the degree of Master of Arts from the Hartford School of Religious Education at the Hartford Seminary Foundation at the Exercises of Graduation held Wednesday forenoon, May 17, at Hartford, Connecticut.

Miss Dunn has been a youth leader in her home church, the First Congregational Church in Lynchburg, and has worked in Christian Endeavor in Lynchburg, District and State of Virginia. She served as Associate Counsellor of the Junior Pilgrim Fellowship of Elon Community Church and as Counsellor of Junior Pilgrim Fellowship in her home church. She also worked three summers in Vacation Schools for the Southern Convention of Congregational Christian Churches and plans to do the same again this summer. She was a member of the Elon Singers while at Elon College. Miss Dunn attended the North American Youth Conference to represent Youth of Southern Convention at Lawrence, Kansas, in December, 1947.

Miss Dunn graduated from Elon College, Elon College, N. C., in 1948. She is the daughter of Mr. and Mrs. W. T. Dunn, Sr., of Lynchburg, Va.

The Hartford Seminary Foundation is a University of Religion where students, already college graduates, prepare for professional leadership in Christian work with advanced study in one of the Foundation's several schools. These are the Hartford Theological Seminary (founded in 1834), the Hartford School of Religious Education (1885), and the Kennedy School of Missions (1911). A fourth unit, the newly founded Institute of Church Social Service, will be opened in September, 1950.

NINETY AMERICAN YOUNG PEOPLE TO JOIN W.C.C.'S SUMMER WORK CAMPS.

Eight hundred church youth, including 90 Americans, will be participating in the World Council's volunteer ecumenical work camps this summer. Inaugurated after World War II, the 1950 work camp program includes projects of Europe, Asia and the U.S.A.

Men and women between 18 and 30, from over 35 nations and over 12 Protestant and Orthodox confessional groups, will spend four weeks of their summer doing manual labor in international groups of 30 or 40 members.

Countries where the work projects are now planned are France, Germany, Italy, Belgium, England, Japan, Korea, the Philippine Islands and the U.S.A., where 25 campers will work with the East Halem Protestant Parish, New York City.

The American work campers, the majority joining in European work projects, include Christian young people from 27 states and Hawaii. Representing 14 U.S. denominations, the campers are largely university students and church workers.

According to World Council youth department authorities, the 1950 work camp is the largest project undertaken since the camps were started in 1948. Seven hundred youth participated in 1949.

The camps were described as "frankly Christian in character although invitation to participate is not restricted to church youth of any particular background." The day-by-day program at the camps include not only physical labor, but daily worship services, Bible studies, and discussion groups.

Among the newly established work projects to be undertaken this summer is a housing development for Korean refugees at Taejun, South Korea. Christian youth from Japan and the U.S.A. will join with fifty Korean youth in constructing fifty "rammed earth" houses similar to the adobe houses of the Southwestern U.S.A., first of their kind in Korea.

HOW MIAMI COUNTY (OHIO) BUILDS STRONGER MARRIAGES.

"Sorry, I can't marry you tonight," said the minister. "Nor tomorrow—nor till we have had several chances to talk things over."

Jim wasn't to be stopped. "We'll find someone who will marry us."

"You'll have trouble with that," the minister told them. "You see," he went on, "here in Troy and in all Miami County, we think that getting married is about the most important

thing you do in your whole life. And we want to help you do it right."

So the young couple went to the marriage class. A banker talked with them about budgets and insurance and groceries and rent. A physician spoke, a psychiatrist helped, and the minister. The ministers and lawyers work together; the schools teach family life—the whole community is in on this.—*Richard C. Davids.*

INCONGRUOUS.

When the President of the United States drives along Skid Row, lined by dull-eyed living dead men, en route to a political rally where great public issues are to be discussed, but where not one word will be said about perhaps the second greatest problem of all, there is something disturbingly incongruous about the whole affair.

It is common knowledge that the liquor traffic, which in the last analysis is responsible for Skid Row and for all the dread streets of disaster which lead into Skid Row, contributes heavily to political funds.

Federal political administration of the past 16 years must, because of its benevolent attitude toward liquor, bear a share of the responsibility for the death of hundreds of thousands of men, women, and children; worse than death of hundreds of thousands of others; for an appalling degeneration of the national culture; and a political and social disintegration which threatens the national unity. All of this because we have abandoned our national ideals and our leaders have not called us back to the Straight and Narrow Path of Temperance, Decency and Freedom.

Is it out of place at this point to remind the Congress of the United States that a bill is before it, and will remain before it, until passage, intended to restrict the promotion for profit, of alcohol-caused crime, juvenile delinquency, corruption, sickness and death? We lay the matter on your consciences, Gentlemen of the Congress.

"INVEST YOUR SUMMER."

Copies of the 1950 *Invest Your Summer* are available now at 10 cents a copy. This leaflet lists hundreds of action projects. It may be obtained from the United Christian Youth Movement, 206 S. Michigan Avenue, Chicago 4, Illinois.

Robert Ballard of First Church, Norfolk, recently became an Eagle Scout.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

ZEPHANIAH CALLS TO REPENTANCE.

LESSON XI—JUNE 11, 1950.

MEMORY SELECTION: *Seek ye the Lord, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness; it may be hid in the day of the Lord's anger.*—Zephaniah 2:3.

LESSON: Zephaniah 1:12-18; 3:16-20.

DEVOTIONAL READING: Psalm 11:1-10.

The Recurring Refrain of the Prophets.

There is, generally speaking, a recurring theme in the writings of the prophets. Almost without exception, they denounce the sins of the times—it may be on the part of the political leaders, of the priests, of the civil leaders, or of the people themselves. They denounce the formalism of the times and expose the weakness of the position of those who feel secure because of formalism. Then they pronounce judgment upon the nation. In bold language, even if with breaking hearts, they pronounce Jehovah's judgment upon the nation, and inevitable punishment and even destruction upon the people, Chosen though they may be, unless the people repent. And finally, but important, the prophets invariably emphasize Jehovah's long-suffering and His mercy, and assure the people that if they do repent, He will forgive and He will heal. There are variations to be sure, but this is the general pattern of the prophetic message. And Zephaniah is no exception. In today's lesson, he proclaims Jehovah's Day of Judgment on His People, contrasts the Sin of Jerusalem with the Righteousness of God, and predicts the Coming Restoration of Israel.

Jehovah's Day of Judgment.

"I will search Jerusalem with lamps." It is figurative language, and has its analogy in the reported trip of Diogenes through the streets of ancient Grecian cities with a lantern looking for an honest man. It also illustrates the thoroughness of the divine winnowing of men, and the impossibility of escape from God. The New Testament says it in more blunt words—we must all appear or stand before the judgment seat of Christ.

"I will punish the men that are settled on their lees." Another pic-

torial use of speech to describe men who have sunk into self-indulgence, weak self-indulgence, men who have lost all concern for and interest in the higher things of life, and are concerned only with their bodily comfort and ease. The world is full of such people today. And not all of them are the idle rich.

"They say in their heart, Jehovah will not do good, neither will He do evil." In other words, Jehovah will do nothing at all. In short it is practical atheism. It says that God is not interested in practical affairs, is without influence on human life, and may be ignored by practical men. It was the subtle temptation of a cultured and commercial age, and it is still such a temptation. As man's place and power in the world increases, men seem to give less heed to a consideration of God. Materialism is dangerous and deadly to the spiritual insight of men. As nations, and for that matter as individuals, become prosperous they tend to forget God. There are exceptions but the principle still holds.

"Their wealth shall become a spoil, and their houses a desolation. They shall build houses but they shall not dwell in them, they shall plant vineyards but shall not drink the wine thereof." This prophecy was literally fulfilled for the invading armies overran the country and many of the owners were carried away into captivity. Their wealth and their property not only did not protect them but actually became a liability.

"The great day of Jehovah is near, it is near and hasteth greatly." There was a time when the people clamored for the "day of Jehovah." They thought it would be a time when Jehovah would slay the enemies of Israel and establish His rule by force. But the "day of Jehovah" was to be a day of wrath, a day of trouble and distress, a day of wasteness and desolation and darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm. . . ." It is significant that when Jesus was hanging on the cross there was a great darkness over the land. Even physical nature seems to be in tune with the great moral and spiritual order which enfolds it. Wars and moral subsidences, moral subsidences and

wars seem to have some connection with one another.

"Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath." Money has power to purchase immunity in many areas in this world. We can often get by if we "know the right people." But not in the world to come. Wealth and "pull" have not place or power when we stand before Almighty God. Every one of us must give an account of himself to God, and we shall stand naked before Him.

Jehovah's Mercy.

Doom is certain. Unless . . . unless the people repent!!! But if they repent, if they turn from their sins and turn again unto Jehovah, if they respond to His earnest appeals, Israel will again be restored. To be sure the penalty of sin will have to take its natural course. But the broken relationship will be restored, and the name that has been a shame in the earth will "be a praise and a name of praise among all the peoples of the earth when I bring back your captivity before your eyes, saith Jehovah."

*There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
That is more than liberty.*

*There is welcome for the sinner,
And more graces for the good,
There is mercy with the Saviour,
There is healing in His blood.*

*For the love of God is broader,
Than the measure of man's mind,
And the heart of the Eternal,
Is most wonderfully kind.*

(Based on lesson copyrighted by International Council of Religious Education.)

A YEAR OF LIBERATION IN TUNGHSIEN, N. CHINA.

(Continued from page 5.)

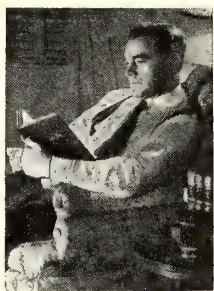
For fear that my letter is already too long, may I suggest that since the mails have some assurance of being regular, and since you may write directly to the address below, by surface or air mail—that letters are indeed welcomed, and encouraged. I want ever so much to hear about the things you are doing right at home, and to know how best we here can interpret to you there this part of the world in which we live.

Most cordially yours,

ETHEL LOVATT, R. N.

Tunghsien, Peking East
North China

Have You Read ?



SAM HIGGINBOTTOM: FARMER. An Autobiography. Scribners. N. Y. \$3.

Anyone who is ashamed of being a farmer should read this autobiography of Sam Higginbottom. The publication is valuable, first of all, as the autobiography of a man who is known and loved by many people in America and abroad. His childhood, education, fight to overcome poverty, family relationships, and personal faith are items of interest to all lovers of biography. Here is the portrait, or portraits, of a live, flesh-and-blood missionary.

By far the most valuable contribution of this chronicle is the first-hand portrayal of the problems of agricultural missions in India. Higginbottom soon clashed with those missionaries who claimed that they knew "nothing save Jesus Christ and him crucified." This made it necessary to determine the theological basis of missions. "Why was Christ crucified?" Sam Higginbottom concluded that it was because "Jesus pitched full tilt into the social abuses of his day, even emphasizing hunger." Theology is no mere academic affair for the missionary.

The Allahabad Agricultural Institute has special significance for Presbyterians, who assume primary responsibility for the enterprise, but should be of vital interest to all who are interested in the problems and possibilities of agricultural missions, in India and elsewhere.

R. L. H.

* * * *

FAITH IS POWER—FOR YOU. Daniel A. Poling. Greenberg: Publisher. N. Y. \$2.50.

Here is Dan Poling's own story, told in his own inimitable way. The real theme of the book is "Prayer is Power," and the assumption is that the Power which has worked so potently in his life will work in the lives of others. There are many grand statements, like the one in which Dr.

Poling quotes his father: "Pray without ceasing, and work accordingly."

While the book is primarily a study of prayer, there are many fine passages on the character of God, evangelism and immortality.

* * * *

THE TEACHING OF THE CATHOLIC CHURCH. Edited by Canon George D. Smith. The Macmillan Co. 1949. Two volumes, 1,316 pages. \$12.50.

This is an overdue review of a book published a year ago. The book, however, is not new. Nor is it one of those which appear one day and are forgotten the next. It was originally published in 1927; it went through subsequent editions in 1928, '29, '30 and '31. Its purpose was to give a summary of Roman Catholic doctrine. Out of print for several years, it is now re-edited in two volumes.

The Teaching of the Catholic Church is the work of twenty-one Roman Catholic divines on both sides of the Atlantic, possessed of scholarship and the logical mind which so well distinguishes theologians of this church.

The first volume devotes a chapter to Revealed Truth, and another to an Outline of Catholic Theology. The rest of the book elaborates the points raised in the introductory chapters, and gives the Roman Catholic teachings on the Trinity, Angels, Mary the Mother of God, man's fall and salvation, Grace, and the supernatural virtues of Faith, Hope and Charity. The second volume deals with the Church, the Sacraments and the Last Things.

This is not a controversial book, although here and there "errors" ancient and modern are pointed out. It states in as positive a manner as possible the teachings of the Roman Catholic Church. It is not a book for the uninitiated. It contains solid theology and philosophy. Those who have the background and the patience to plough through 1,300 pages will be amply rewarded. Though only a "summary" of Roman Catholic doctrine, to the average Protestant minister or layman, it will serve as a reference book, in which he will find every doctrine of the Roman Church succinctly stated and ably discussed.

GEORGE P. MICHAELIDES.

CHRISTIANITY TERMED "A LIBERATING POWER."

(Continued from page 9.)

throughout the world to have a new sense that none of them are alone in the difficulties and danger of these times. It is our intention so far as we

are able to express this solidarity by interpreting the opinions and achievements of different groups to each other, and to this end we hope that our Secretary in visiting, where conditions permit, will show our concern that the burdens of each should be borne by all.

Our Commission is composed of men and women. We are convinced that as God created us in the beginning, man and woman in His image, he intended that men and women should help each other to perform their tasks in the Church and in the world. We know that the Church has often failed to exemplify to the world this joint mission of men and women. We intend, therefore to promote a new concern to discover, taught by God's word and inspired by His spirit, what it means that men and women are one in Christ.

We have therefore set in motion a study which will take account of the best that we can learn from science about which the nature of man and of woman, will look at the practical tasks which have to be performed and try to discover what the Bible has to teach us in our day. We trust that it will be found helpful to the churches, though it will be understood that quick and easy answers would inevitably be wrong ones, and time will have to be taken.

ADOPT TEN-POINT PROGRAM ON RACIAL GOODWILL.

In New York City the Coordinating Committee of Teachers' Religious Associations has compiled a ten-point program through which public school teachers may promote religious and racial goodwill.

Among the ten points are the following:

Let each one of us turn the searchlight upon his own conscience to examine his conduct in relation to those who differ from us racially, nationally, religiously.

Let us make use of folk songs, folk dancers, carols, etc., to show similarities in racial, national and religious observance.

Let us encourage discussion among our pupils of the religious holidays of Jews and Christians to show how conducive to moral and ethical conduct such observance is, and to create a mutual understanding of and a respect for the beliefs of all people.

Let us cooperate with religious organizations of all faiths and all lay organizations which have as their purpose the bringing about of mutual understanding and respect.

The Orphanage

DEAR FRIENDS:

Seventy-five children greet you from the Christian Orphanage. They wish me to thank you for their matrons, for their home, for the love and security which you have given them, for your letters and cards, for your gifts to the home upon which they depend and they wish me to tell you that they love and respect one another as a family.

Seventy-five children face the future. Some of them will be servants of the church—ministers, directors of religious education, nurses and teachers. All of them dream dreams of being somebody. Many of them will preside over homes of their own. They will tell their children about Larry, and Hugh, and Banks, and the others—girls and boys that had good times and work times together.

Seventy-five children will remember the tough spots. That time when they were so sick with the measles, that time they had an operation, that time they were on the carpet for some prank, or failure. They will remember the days of work on the farm—the dust of the hay, the weight of the green corn, the tedium of picking peas. They will remember these times and they will be sweet memories—the time Mrs. Black sat by their bed when the night was so deep and rubbed them with alcohol to reduce the fever, or when Miss Hattie gave them her unfailing love and praise, or when Mrs. Whitt gave them a little extra permission to go to some favorite picture. They will remember Miss Newman's good egg-bread, or those big baking-pan pies of Miss Lackey's. They will remember Mrs. Branch's "English lessons" or her little armful of lectures on how to show good manners. They will remember the fittings of new clothes by Mrs. Stadler, and the mail handed them by Mrs. Perry in the office. They'll not forget Less Wagoner, nor Garner Hilliard or I miss my guess—and they will rejoice to think of them. Perhaps they'll not forget me. They will not forget Mr. Holt's visits, nor those Board meetings. And I shall do my best to see that they remember and appreciate you—and the home which you gave them.

Yes, we are going to pray together, and play together, and work together, and grow together. Many of them are going to make you mighty proud

of them—and they will learn more and more to be grateful to you for your gifts, your home, your help. "Cast your bread upon the waters, and it will return to you after many days." "Inasmuch as you do it unto little Jackie, or big Jeff, or poor little cripple Bobby, you do it unto Me." In His name these children greet you out there in your churches and across our land wherever you are. And may God bless you everyone.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 25, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 5,590.28
Eastern N. C. Conference:	
Mt. Auburn	\$ 5.80
Mt. Herman	2.00
Southern Pines	10.00
	17.80
Eastern Va. Conference:	
Burton's Grove S. S.	2.78
Norfolk: Christian Temple	82.86
First	10.00
Portsmouth: Elm Ave ..	11.83
	107.47
N. C. & Va. Conference:	
Bethlehem (Program) ..	\$ 66.67
Elon College (Program) ..	10.62
Hopedale	33.14
Reidsville	23.00
	133.43
Western N. C. Conference:	
Hanks Chapel	30.00
Valley Va. Conference:	
Linville	\$ 10.00
Mt. Olivet (G)	19.33
Newport News	18.54
	47.87
Alabama Conference:	
Cornith	3.65
Total this week from churches	\$ 340.22
Total this year from churches	\$ 5,930.50
Special Offerings.	
Amount brought forward	\$10,759.88
Interest on bond	\$ 7.50
Mr. C. E. Reynolds for	
Betty Leigh	4.00
Special gifts	46.00
	57.50
Total this year from Special Offerings	\$10,817.38
Grand total for the week ..	397.72
Grand total for the year ...	\$16,747.88

DENDRON CHRISTIAN CHURCH REPORTS.

The Rev. W. L. Wood of the Wakefield, Burton's Grove and Barrett's Parish assumed the pastorate of the Dendron Church on January 1. The worship services are held each first Sunday evening and third Sunday morning. The mid-week prayer services are interdenominational, with the pastor serving each third Wednesday

evening. Elon College Day was observed with Mr. G. C. White of Waverly as guest speaker. The organizations of the church consist of the Ladies Aid Society and Missionary Society with the members as participants in the local Council of Church Women. The Ladies Aid is all its name implies—wherever there is a need it is met by this group. The Woman's Missionary Society was rated as a Superior Society last year (and expects to be again this year)! It sponsors the Young People under the leadership of Mrs. Thurman Williams, the Juniors by Mrs. Owen Whitmore and the Cradle Roll with Mrs. Garland Morris as leader. The women of this Parish participated in Wakefield, February 14. This group also planned for Mrs. Flore Moulton to tell of some of her experiences as a missionary in India in March. We were represented at the Vacation Bible School Institute which was held in Waverly recently. The children will begin in the Vacation Bible School June 12—and continue until June 23. The World Day of Prayer and May Fellowship Day was observed in our church with the women from the other churches in the community. The pastor presided over an impressive candlelight service commemorating the Lord's Supper on Maundy Thursday during Holy Week.

Although the active membership of the Dendron Church is small the interest in the program of the church is demonstrated through the offerings on each first Sunday for the Orphanage, on each third Sunday for Missions, and the fifth Sunday offering for Elon College. A number of the members are carrying on the Penny-A-Meal project in their homes. The business meetings of the church are held quarterly at which time the business affairs of the church are taken care of, such as the paying of the Conference apportionments, which have always been met in full, and local expenses of the church. A committee has been recently appointed to select and purchase new hymnals for worship services of the church. In all of these and other activities the pastor has taken an active part. Mrs. Wood is giving generously of her time, having taught the foreign mission study book, assisted in the Bible study and teaches the Woman's Bible Class whenever she is present.

MRS. GARLAND SPRATLEY,
Secretary.

The two most important things in the world are motives and tendencies.
—Selected.

In Memoriam

JOYNER.

Mrs. Sallie Holland Joyner departed this life after several months of declining health at the home of her son, in Walters, Virginia, April 3rd, 1950 at the age of 82 years. She was a member of Mt. Carmel Church.

We as a church and individuals desire to record our appreciations and sorrow in our loss.

Therefore, be it resolved:

1. That we are grateful for what her life has meant to us as individuals and for the peaceful kind and happy life that seem to be her's.

2. That we extend to her bereaved husband and family our heartfelt sympathy and commend them to the comforter, whose grace is sufficient for every need.

3. That we seek to emulate all that was finest and best in her life.

Mrs. OTIS V. JOYNER,
Mrs. JULIAN CARR,
Committee.

PAYNE.

Miss Sallie Payne departed this life on March 29th at the age of 78. She spent her entire life in the Linville Community except for a few months with her sister, Mrs. Annie Bradford in Petersburg, Va., where she passed away. Mrs. Bradford died just a few days before "Miss Sallie" was called to her reward.

About five years ago Miss Payne suffered a stroke, but before that time she was untiring in the Master's work. She united with the church in early childhood and was always a willing worker. She served as church secretary for many years and as S. S. teacher. She was a liberal giver of time and means.

Therefore we offer the following resolutions:

1. The church has lost a member that will be sadly missed.

2. That we honor her memory by carrying on the work so dear to her heart.

Mrs. EVA HOSFLOOK,
Mrs. MARY DORIS,
Committee.

IF THERE WERE NO GOD—

Then there could have been no creation and the world and all things in the world always existed. Is the world at bottom one thing or many things? If one thing, by what power did it become differential into so many things? If many things, how came these to be assembled into orderly universe? The materialistic philosophers can give no satisfactory answer to either question.

If there were no God, there was no power to impose design on the material world. The atheists can evade this point only by denying the existence of design. The eye is an accident.

The ear is an accident. All parts of animal bodies are accidents. They serve a use but not a purpose. They had no planner. They just happened to fall into shape. By similar reasoning you can prove that a house had no intelligent builder. The wind and sun blew the bricks together out of clay and baked them hard. Then in a great hurricane the bricks were swept up into a pile in the form of a house. Another storm blew down trees and split them into shingles and spread them out for a roof and then shaped nails out of the iron ore and with mighty force drove them in, holding the shingles in place. This is no more absurd and improbable than the atheistic accounts of the formation of parts of the world.

If there were no God, of course there would be no divine providence. But it would be quite impossible for the atheist to show how there could originate in the world a being that would feel the need of divine providence. How could the human soul spring out of matter? How could the dead bring forth life? The atheists are hoping to find that life is inherent in matter, but they have never found it. If they did find it, they would but add to the evidence of a marvelous creative power. Such a discovery would not eliminate the thought of God, but would magnify the power of God. The atheists cannot lay just claim to being brilliant thinkers. If there were in the world no more intelligence than they exhibit, it would not be very difficult to believe that there is either no God or at best a very inferior and unsuccessful one.

—Selected.

PRESBYTERIAN-CONGREGATIONAL MERGER IN ENGLAND DELAYED.

A joint conference of British Presbyterian and Congregationalist church leaders, appointed by the two religious bodies in 1945, have reported that at present there is "no sufficient agreement to warrant the consummation of union" of the two churches.

The Presbyterian Church of England, however, approved a closer co-operative relationship with the Congregational Union of England and Wales. Meeting in London on May 1, the Presbyterian delegates affirmed their common Reformed tradition with the Congregationalists and pledged themselves to "enter into a new and solemn relationship," including mutual consultation and cooperative action, wherever possible.

A MIRACLE OF THE LIVING CHRIST.

(Continued from page 3.)

used in the battle fought on the very ground where I stood. But it bristled and threatened no more. It was silent, it was at peace. In another cemetery I had seen such a gun and in its mouth a bird was quietly hatching its brood. It was the scene of peace that marked the new era of unbreakable peace for our country. It was the "decoration day" in which all nature joined—the flowers strewn by the Hand that leads the world. A gentleman with me—a son of the South—said, "There are also some Confederates asleep in this God's acre."

*Under the sod and the dew
Waiting the judgment day
Under the roses the Blue
Under the lilies the Gray.*

I said the deeds that grew into Decoration Day, that sprang up in the hearts of these Southern women were "like wild flowers." Yes, and who planted the wild flowers? God planted the sentiment that grew into Decoration Day, and has helped to destroy sectionalism in the great hearts of the Mississippi women.

No seeds of hatred seem to be left in the nation, by the quiet Potomac, or the flow of the inland river, whence the fleets of iron have fled. People can "get over things." The reason we have conquered our hate and can "laurel the graves" of Blue and Gray alike is that the controlling influence in the soul of the nation is Christian. After the Civil War came evangelists preaching the love of God. Perhaps Moody was the chief one—but generally speaking all the pulpits preached the gospel of the love of God, taught that we are all the children of God by faith in Christ Jesus and brothers to each other in his salvation. The people believed it, accepted it, lived by it, and refused to hate.

The flower of love was planted in the heart by the grace of Christianity.

We are not only patriots when we decorate the graves of our dead, but what is much more, we are Christians—*An Editorial in The Christian Evangelist, twenty years ago.*

It's good to have money and the things money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things money cannot buy. — *George Horace Lorimer.*

Veteran Minister and Wife Celebrate Golden Wedding Anniversary

By REV. JOE A. FRENCH, Lanett, Alabama

The Rev. and Mrs. J. D. Dollar celebrated their Golden Wedding anniversary April 2 at the home of their daughter and son-in-law, Mr. and Mrs. A. D. Harry, in Lanett, Ala.

Mr. and Mrs. Harry held open house for the Rev. and Mrs. Dollar in the afternoon and many of their friends from far and near had a pleasant visit with the family.

Mr. Dollar has served as pastor of three of our churches in the Valley,

At least two events awaited his ordination so that he could perform ceremonies in his own right. The first couple whom he married postponed their wedding until after his ordination so that he could perform their ceremony. The Rock Stand Church was organized in July, 1908, and at the organization meeting Brother Dollar was called to serve as pastor. He could not give them an official acceptance of the call until August.

Very near all the churches of the Christian side of the fellowship in Alabama and many of the churches in Georgia have felt the fervor of his evangelistic spirit either as a pastor or as an evangelist. Always a flaming evangelist in his ministry, he has had the joy of being present at the birth of many hundreds of people into the Kingdom. His services have been in great demand for revival services.

He also served his fellowship well as an official in that he has filled every official position in the churches of this area. As an official he has won the admiration and appreciation of our folk in his wisdom in dealing with the problems of the church.

John D. Dollar is one of several preachers in his family. His father, the Rev. C. M. Dollar, was one of the pioneer preachers of the Christian Church in the South. Rev. Jesse H. Dollar, Suffolk, Va., is a brother; Rev. C. Carl Dollar, Wadley, Ala., is his son and Rev. Melvin Dollar, Franklin, Va., is a nephew.

Brother Dollar has five boys and seven girls, all of whom are living and married. There are 27 grandchildren and four great-grandchildren. Mrs. Dollar has been confined to her bed for more than four years now as a result of a stroke, but she remains cheerful and in good spirits. She is not able to speak but she can certainly tell you plenty with that charming smile of hers and the waving fingers on her left hand.



REV. AND MRS. DOLLAR

the Lanett Church, Langdale Church and the Highway Church at Hughuley. Large numbers of former parishoners visited them and many of them took suitable gifts for the occasion.

Brother Dollar has lived a useful and fruitful life as minister of many of the churches in Alabama. He was licensed to preach in Rock Springs Church in December of 1906 and ordained to the ministry by the Executive Committee of the Alabama Conference on the fifth Sunday in August, 1908, in the Flint Hill Church.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, JUNE 8, 1950

NUMBER 23

WE SERVE IN JAPAN

Five Stations — 36 Missionaries — 2314 National Christian Leaders in the
Church of Christ in Japan



MISS ANGIE CREW with MR. and MRS. WILLIAM Q. McKNIGHT

Opportunities in Japan are unprecedented. Our schools are crowded to overflowing, churches are reporting large numbers of enquirers. Our work is part of the Church of Christ in Japan, a united church, as it undertakes new methods of evangelism and appeal. Though we have no medical work in Japan, our program in every other respect is well-rounded, straining against the day when opportunities may have passed. The American Board is at work for the Kingdom of God in Japan, and \$700855 is currently

*budgeted for the support of the mission.

News Flashes

Dr. H. S. Harcastle was guest preacher Sunday night (May 28) at the Suffolk Christian Church.

Rev. Earl Farrell gave the baccalaureate sermon at the Whaleyville High School Sunday evening.

The morning services during May from the Temple in Norfolk, were broadcast by radio station WTAR.

A reception was held for Rev. and Mrs. A. Lanson Granger by the church at Newport News last Friday evening.

Our sympathy to Mrs. Frank H. Lewis of Portsmouth who has been hospitalized as a result of a fall.

Mrs. Lewis Brothers is the new president of the W. W. Staley Missionary Society of the Suffolk Christian Church.

Rev. W. A. Grissom gave the baccalaureate message to the 42 Franklin (Va.) High School seniors last Sunday evening.

Dr. Will B. O'Neill of Sanford delivered the baccalaureate sermon at the Cameron High School on Sunday night (May 28). Dr. Ernest J. Arnold of Davidson College was the commencement speaker.

Dean D. J. Bowden of Elon College delivered the baccalaureate sermon at Pleasant Grove High School on Sunday evening, May 21. He gave the commencement address at the Oxford High School last Friday evening.

Dr. Ferris E. Reynolds was the commencement speaker at the Elon High School on Friday night (May 26). His theme was: "Yesterday, Today and Tomorrow." Dr. John G. Truitt gave the invocation.

The Board of Deacons of the Congregational Christian Temple will sponsor a buffet supper on June 14 in honor of the new members of the church. The entire membership of the church has been invited to attend.

Sunday evening, May 28, was an outstanding occasion in the Congregational Christian Temple, Norfolk, Va. A large congregation of between 500 and 600 heard the Granby High School Chorus of some 200 young people present a concert of sacred music.

Rev. Joe A. French has received forty-two members since going to Lannett, Alabama. He reports eighty-one tithers in a membership of 286. Interest in a building fund is growing. The average offering for the building fund and current budget is \$462 a week.

Rev. J. H. Lightbourne, Jr., began his ministry at Holland, Virginia, last Sunday. He was ordained the previous Sunday in the Central Congregational Church in Providence, Rhode Island. His father delivered the ordaining prayer. Present at this ceremony were four members of the Holland Christian Church: L. P. Waldo, Sumner Rawls, A. J. Holland and J. C. Johnson.

Rev. Bernard V. Munger of Chapel Hill gave the address at the High School's Junior-Senior Banquet last Friday evening (May 26) and was guest preacher Sunday morning at the Chapel of Talladega College in Alabama. During his absence, his pulpit was filled by Dr. Bernard H. Anderson, professor of Biblical Literature at the University of North Carolina. Dr. Anderson will join the faculty of Colgate-Rochester Seminary in the fall.

Dr. and Mrs. H. S. Harcastle became happy grandparents on Saturday, May 27, when their daughter Jane—Mrs. J. B. Jones—gave birth to a baby girl who has been named Ellen Elizabeth Jones. Jane and her husband, "J. B.," are living at West Lafayette, Indiana. Mr. Jones is a member of the faculty of Purdue University. The other member of the Harcastle family, "Hardy Jr.," will graduate from V. P. I. on June 10 with a degree in Mechanical Engineering.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle
Associate Editors—J. B. Allen, H. G. Council, Jr., J. H. Dollar, F. B. Eutsler, S. C. Harrell, B. V. Munger, J. E. Neese, W. W. Sloan, H. S. Smith.

Corresponding Editors—J. F. Apple (E. N. C.), W. J. Andes (N. C. & Va.), F. C. Lester (W. N. C.), Luther B. Grice (E. Va.), R. A. Whitten (V. Va.).

Departmental Editors—Convention, Wm. T. Scott; Women's Work, Mrs. W. J. Andes; Young People, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Christian Education, L. E. Smith; Christian Orphanage, John G. Truitt; Sunday School, H. S. Harcastle.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to:

Name

Address

Name of Church

[] New [] Renewal

GROUND-BREAKING CEREMONY IS HELD FOR HANK'S CHAPEL CHURCH PARSONAGE.

On Saturday morning, May 20, at 10:00 o'clock, on the lot donated for our parsonage by Mr. and Mrs. H. G. White, our dreams began to be a reality. On this date the ground-breaking ceremony was held. A goodly number of the church membership and our pastor and his wife, Rev. and Mrs. C. Fred Allred, were present. The ceremony was conducted by Mr. Allred with the deacons of the church and the building committee taking part.

These seeds of thought were planted in our minds by our former pastor, Rev. M. V. Welch. The plants began to take growth a few weeks ago when a building committee was appointed, plans were chosen for the house, and

we may be better Christians in the name of our Savior, Jesus Christ.

We cordially welcome everyone to come down and look over our project.

C. FRED ALLRED,
Pastor.

SHELTON CHURCH, PORTSMOUTH.

Mrs. Frank H. Lewis of Shelton Church, Portsmouth, Virginia, had the misfortune to fall and break her left ankle. The morning after the accident, she asked the nurse in the hospital for a Bible. After some delay and searching, a Bible was finally found. In a hospital where spiritual healing, help and comfort are needed as much as physical healing, it might be interesting to know how many Bibles are available to patients in your own local hospital!



GROUND-BREAKING CEREMONY AT HANK'S CHAPEL.

a goodly amount of the money was raised. We now have some of the building material on the lot and the foundation is being laid.

We feel that this is a great step forward in our church and denomination. If the records are clear we are the first church of our denomination in Chatham County to have a rural church parsonage. We sincerely hope that we will not be the last to take on a project like this. We believe that a pastor can do a much better job in church leadership if he can live on the field. We believe that we all will be benefitted by having our pastor in our community. We believe that the step we have taken will make us better Christians and servants for Christ and his cause.

With the blessings of God and the prayer of His people to back us up, we hope to have our house completed in the very near future and our pastor living with us. Pray for us that

Arthur T. Pope, a member of Shelton Church, died May 24, 1950, following an illness of three weeks. The funeral services were conducted by Rev. John Doyle, supply pastor, and Rev. Stanley Carne, pastor of the First Christian Church, Portsmouth.

Rev. Dr. Vann Talmadge Crawford will become pastor of the Shelton Church on July 1, 1950. Dr. Crawford has just concluded a successful ministry in the Congregational Church at North Miami, Florida. Since Dr. Crawford is a Virginian, his return to Virginia will be like a home-coming to him.

Mrs. Fannie R. Shelton, wife of the late Dr. Charles Eldred Shelton, is living at 2441 Linden Avenue, Long Beach 6, California. She keeps in contact with her friends in Portsmouth. She is always happy to hear from her friends in Virginia.

WM. F. LAWRENCE,
Reporter.

TORONTO HOST TO CHRISTIAN FORCES THIS SUMMER.

Toronto, Canada, this summer, will be a center of world-wide Christian cooperation.

Protestant and Orthodox church leaders from over 60 countries on five continents will be gathering at Toronto and environs for a series of twelve conferences and assemblies to plan action and establish policy affecting over 160,000,000 Christian believers throughout the world.

Lasting from July 3 to August 21, the conference series will include the massive World Convention on Christian Education, with an estimated 5,000 delegates and visitors in attendance, to be held at the University of Toronto, August 10-16.

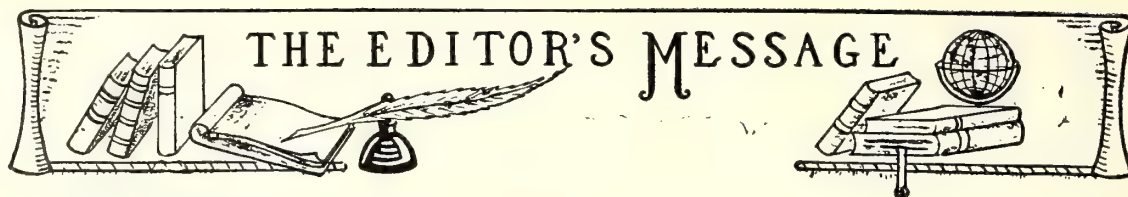
The Central Committee of the World Council of Churches, the 90-member policy-making body for cooperative action among 156 Protestant and Orthodox churches in 44 countries, will be holding its annual meeting July 8-15 at Emmanuel College, Toronto. Expected for the Central Committee meeting are such world-famed church leaders as Bishop G. Bromley Oxnam of the Methodist Church, New York Area, Pastor Martin Niemöller of the Evangelical Church, Germany, and Dr. Michio Kozaki, President of the United Church of Japan.

Joining in the August meetings, devoted to the extension and improvement of Sunday school education throughout the world, will be President Harold E. Stassen of the University of Pennsylvania, Philadelphia, Pa., Lord Mackintosh of Halifax, England, President of the World Council of Christian Education, other international Christian organizations holding sessions at Toronto or environs include the International Council of Religious Education, The Commission of the Churches on International Affairs, the United Christian Youth Movement, and the World Christian Youth Commission.

The dates for these meetings, together with brief sketches of the organizations, follow:

July 3-5: "Commission of the Churches on International Affairs" (Executive Committee).—A joint agency of the World Council of Churches and the International Missionary Council set up to represent Protestant and Orthodox churches and national councils throughout the world in assigned dealings with governmental and international agencies.

(Continued on page 15.)



COMMENCEMENT DIGEST

One of the most delightful seasons of the year is commencement time. Spring has put forth her finest garlands. The atmosphere is fresh and fragrant. Life is agog with expectancy.

Commencement brings into sharp focus the ideas and ideals of the classroom. An academic procession, emblazoned with color and set to martial music, stirs the imagination as it dramatizes the essential dignity of truth. Days of preparation yield appropriate rewards and now the flags of victory are unfurled. Graduates see that travail of their souls and are satisfied.

Speakers come from near and far to share their wisest counsel, the findings and convictions of a lifetime. However desirable and delightful it might be, one is unable to attend all commencements in a given state or region. The editor finds keen interest and considerable satisfaction in reading the newspaper accounts.

Dean Herring of Duke University said to the forty-four Fuquay Springs High School graduates: "You are a citizen of two worlds, a physical and a spiritual. Everyone has a human mission to fulfil. . . . Decide whether you are a parasite or a contributing self. We should all accept individual responsibilities."

Salem College graduates heard Irving Carlyle define "The Role of an Educated Person in a Disturbed World." Interesting subject, isn't it? The Winston-Salem attorney declared that: "Those who are educated should be able to understand the problems of others, feel obliged to give moral and intellectual leadership to good causes, create a climate of opinion in which right things can happen, help to dispel pessimism, and aid in the defense of human freedom." That sounds like good preaching, doesn't it?

Samuel James Ervin, Jr., associate justice of the State Supreme Court exhorted Peace College graduates "not to let anything this side of the grave stop you from learning." Then he added this formula for wholesome living: "Learn always, labor hard, laugh often and love much."

A stern word was given the 140 graduates at Shaw University in Raleigh by the Rev. George D. Kelsey of New York. He declared that "Dogmatic sectarianism which identifies truth only with certain organizations is wrong; it is wrong whether dogmatic sectarianism be the written dogma of the Catholic Church or the unwritten dogma of the Baptist Church."

Dr. James T. Cleland has been the commencement speaker at a number of schools. In one appearance he spoke on "The Dissatisfactions That Lead to Satisfaction." He concluded by pointing to the Church. "It will hold before you the God who is to be adored, whose service is our duty and our joy. It will offer us the God to whom we may confess our sins, and in whom there is pardon. It will send us forth again, rededicated to the service of God shown in good will to our fellows."

So we have been to commencement. We have pondered the words of great leaders both in the realm of education and religion. This places us all under obligation, does it not, to live more efficient and fruitful lives?

CHURCH HISTORY: VIA BROOKLYN

The essence of church history is the history of churches. The Christian Century, which delineates the Christian movement, has recently embarked on the interesting experiment of describing in detail some of America's most successful churches. Interest in this kind of thing is widespread, for in far too much of our church history the tree has been lost in the forest.

Through the courtesy of Miss Marietta C. Vanderveer, a very interesting book lies on the editor's desk. It is an attractively bound volume containing the annuals of the Flatbush-Tompkins Congregational Church of Brooklyn, N. Y., and was published in observance of the 50-75 anniversaries of two churches which have now become one.

One of the interesting features is the record of ministers. When Dr. George F. Pentecost took up his ministry at Tompkins Avenue Church in 1880, the membership numbered 272. More than 1,100 members were added during the six years of his pastorate. Dr. Pentecost, it is interesting to note, preached evangelistic sermons Sunday evenings, baptized by immersion, and spent some time in evangelistic work with Dwight L. Moody in London. He engaged George C. Stebbins, noted song writer and evangelistic singer to lead the music at Tompkins Avenue.

It is noted that at one time this church had the second largest Sunday School in the world, the largest being in England. When the church observed its 25th anniversary, the Sunday School, including Park Avenue Chapel, had grown to 3,512. This remarkable church had a leading part in developing the Congregational Home for the Aged in Brooklyn.

Dr. Lewis T. Reed was pastor of the Flatbush Church, 1910-1928. He led in the construction of a new building. Since that time many people in Congregational Christian Churches knew Dr. Reed as secretary of the Ministerial Relief Division of the Board of Home Missions. He rendered a lasting service by interesting and enlisting many of our ministers in the Annuity Fund.

Dr. Jason Noble Pierce was pastor of the Puritan Church, 1908-1910. This church united with Tompkins Avenue in 1915.

The Flatbush-Tompkins Church came into being in 1942. Dr. Alfred Grant Walton came with his people from Tompkins Avenue as the first and greatly beloved minister of the merged congregations. Dr. Walton has published a number of books and appears frequently on radio and television programs. He has served as president of the Board of Home Missions. He was

one of the nominees four years ago for the moderatorship of the General Council. Since a minister is to be elected this time, it would appear in order to place his name in nomination at our forthcoming Cleveland Council. He is wiser by four years and retains his ready wit, characteristic friendliness and unabated vigor.

At the beginning of 1950, with a membership close to 4,000, all debts are paid and the future of Flatbush-Tompkins is said to be encouraging. The church last year gave more than \$14,000 to benevolences.

Some people know no church intimately. Many know only their own. Our knowledge of churches should be amplified, especially those of our fellowship.

Anniversaries are important. They offer unusual opportunities. Every church should give attention to its history, and an anniversary offers the best opportunity for a proper chronicle.

RUTH SEABURY HONORED.

Dr. Ruth Isabel Seabury, Christian educator and internationalist, was given an honorary D. H. L. (Doctor of Humane Letters) by Cedar Crest College, Allentown, Penna. Dr. Seabury gave the Baccalaureate Address at Cedar Crest, June 4.

Miss Seabury is widely known for

her ability as a speaker and preacher. She travels almost continuously throughout America. She has visited the major fields of the American Board around the world, including two trips to the Near East, two to India and four to Europe. She attended the famous World Conference of the Churches at Madras, India, in 1938-39.

From March 1948 through the summer of 1949, Dr. Seabury acted as Educational Counsellor to Dr. Hachiro Yuasa, President of Doshisha University in Kyoto. During this period of service in Japan she worked with the churches and students.

Dr. Seabury's travels in the U.S.A. include many lectures at colleges, universities and theological seminaries. She has written several books mostly on the subject of world friendship. In 1940 Elon College, North Carolina, conferred upon her the degree of Lit.D.

She has been a member of the University Christian Movement, the Federal Council of Churches Preaching Mission, the Board of the Student Volunteer Movement, the Missionary Education Movement, the International Council of Religious Education, the Fellowship of Reconciliation, the Wider Quaker Fellowship and the Advisory Committee of the Danforth Foundation.

to their accomplishments. It is more important to put heart into one's work, whatever one is doing, than merely to put time at it. Time is never a substitute for accomplishment. One cannot truly put his mind on his work unless his heart is in it.

The Christian philosophy of life is that life has its richest meaning and its brightest prospect for those who make their everyday work as worship unto God—doing their daily tasks as unto the Lord, putting their mind and heart, their enthusiasm, into their work.

The world has a right to expect superior service from the Christian laborer, the Christian teacher, the Christian physician, the Christian banker, the Christian salesman, the Christian clerk, the Christian attorney, the Christian soldier, the Christian statesman, the Christian servant, and from Christians in every other line of human service, because Christians are dedicated to the proposition of living their lives and doing their work "heartily (enthusiastically) as unto the Lord."

To be half-hearted means to be half-happy. The person who has lost his enthusiasm has two strikes registered against him at the very beginning of anything he attempts. People to whom life appears to be but a dead-end street, people for whom life seems to be decked in a mournful grey, people who are discouraged or defeated need to pray to God to give them back their enthusiasm for life. And we all need to guard our enthusiasm for life, for the truth, for the right, for the beautiful, and for God as we would guard life itself; for life is meaningless and without purpose or prospect when enthusiasm for life dies.

"THE TALKING BIBLE."

Early risers in New York City and vicinity can hear the Bible read every Sunday morning, starting at seven o'clock. This new program, sponsored jointly by the American Bible Society and Station WNEW presents a half-hour continuous reading of the Bible, which was begun with the Book of Genesis. The Talking Book Records, which the Bible Society has prepared for the use of the blind, are being used. The reading is by Alexander Scourby. It is expected that it will take a period of three years to complete the reading of the entire Bible.

You cannot run away from a weakness; you must some time fight it out or perish. If that be so, why not now, and where you stand?—*Selected.*

A Prerequisite for Success

By REV. ROY C. HELFENSTEIN, D. D.

Enthusiasm is a priceless virtue; and, because this virtue is so often absent in modern life, thousands are losing their way in the world's confusion.

Nothing else can take the place of wholesome enthusiasm in the realization of human achievement and human happiness. That's why the Apostle Paul told the Colossian Christians: "Whatsoever you do, do it heartily as unto the Lord."

The deepest enthusiasm, like the deepest grief or the deepest joy, is not expressed by words or by noise, but by attitudes and actions. Enthusiasm in one's daily work and in one's religion is the virtue perhaps most needed in our modern life. Enthusiasm for life, for God, for the right, for the highest and the best constitutes the religion of Jesus Christ. There is no place in God's favor for half-heartedness and luke-warmness in individuals or in organizations. People who are not enthusiastic about their work find life a drudgery, because they keep

their eyes on the clock instead of putting their hearts into their job. People without enthusiasm for their work and "for life in general" are content to see how little they can do and get by with it, instead of being concerned about how much they can do so as to have something to be proud about.

Enthusiasm is the pre-requisite for success in every field of human effort. The woman who detests cooking is sure to be a poor cook. The teacher who doesn't like children is sure to be a poor teacher. The secretary who does not like figures and details is sure to be a poor secretary. And so it is in every field of human effort. No matter how much knowledge a person may have regarding his vocation or profession, if he does not like his work—if he does not have enthusiasm for it—he will fail. The half-hearted, unenthusiastic worker anywhere—in office, in store, in mine, on the farm or wherever people toil—is not only a head-ache to those who have to work with him, but also a definite hindrance

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

BURLINGTON DISTRICT HOLDS LAYMAN'S INSTITUTE.

The Congregational Christian and Evangelical and Reformed Churches of the Burlington District recently completed a most successful series of three supper meetings. The purpose of these gatherings was to inform laymen about the work of the church and their part in it. Approximately one hundred men attended each of the three sessions held as follows:

Tuesday, April 25, at Union Ridge Church—Leaders (A panel discussion): Dr. William T. Scott, Superintendent of the Convention; Dr. John G. Truitt, Superintendent of the Elon Orphanage; Rev. John C. Peeler, St. Mark's Church; Rev. Henry E. Robinson, Burlington Church; Mr. W. L. Cooper, Burlington Church; Dr. L. E. Smith, Elon College. Topic: "The Objectives of the Local Church." Discussion following.

Tuesday, May 9, at First Christian Church, Burlington—Speaker: The Rev. J. H. Dollar, Liberty Spring Church, Suffolk, Va. (Mr. Dollar is well known for his vigorous presentation of church finance.) Topic: "Financing the Local Church." Especially set up with the duties of the Trustees of the church in mind. Discussion following.

Thursday, May 25, at First Evangelical and Reformed Church, Burlington—Speaker: Dr. Rockwell Harmon Potter, Dean Emeritus of the Hartford Seminary Foundation and minister-at-large to our Fellowship. Topic: "The Work of the Deacon in the Local Church." Discussion following.

A permanent organization was set up to plan for further activities with Prof. A. L. Hook of Elon College, chairman, and A. H. Blaylock of Union Ridge as secretary-treasurer. A steering committee was authorized to plan the next meeting of the District.

The primary purpose of this group is to foster and strengthen the men and men's work in the local church. It is in no wise intended to take the plan of the local organization.

Many have expressed their satisfaction in both the fellowship and the instruction provided by the Institute.

MORALITY AND BOMBING.

The appointment of nineteen distinguished theologians, educators and lay experts as members of the Commission of Christian Scholars to study the moral implications of area bombing and the military use of nuclear bombs and other weapons of mass destruction has been announced today by the Federal Council of Churches of Christ in America.

In announcing the personnel of the commission, Rev. Richard M. Fagley, co-secretary of the Federal Council's Department of International Justice and Goodwill, said that the Rt. Rev. Angus Dun, Bishop of the Washington (D. C.) diocese of the Protestant Episcopal Church, had accepted the chairmanship.

The creation of the commission was approved several months ago by the Federal Council's Executive Committee but the personnel was not announced until today. It includes several theologians who served on the Federal Council's war-time commission which prepared a report on "Atomic Warfare and the Christian Faith."

The commission's membership includes William W. Waymack of Adel, Iowa, former member of the U. S. Atomic Energy Commission; Dr. Reinhold Niebuhr, New York, distinguished theologian; Chester I. Barnard, New York, president of the Rockefeller Foundation, and three college presidents: Dr. John R. Cunningham, Davidson College; Dr. Conrad J. I. Bergendoff, Augustana College and Dr. Benjamin E. Mays, Morehouse College.

Bishop Dun said that the commission had been given an assignment "in which failure is almost certain."

"We are asked to enter together into a dark cavern of perplexities in the hope of finding some light which can guide us and our fellows. To refuse the assignment would be to turn our back on the responsibility which God lays upon us.

"We are supposed to be a group with more than average capacity for thinking clearly about moral issues. We are supposed to be men and women who can bring 'the mind of Christ' to bear on the truly dreadful issues which confront us. Whether we can rise to that level remains to be seen.

We shall stand under the judgment of men and more inescapably under the judgment of God.

"It will be our task to look with honest and open eyes at the powers of mass destruction now available or likely to be available to our own nation and other nations; to consider the human and political and moral results of the bombing procedures used in World War II and what the results for ourselves and other people are likely to be in another war; to face the possibilities of international blackmail if one or more major powers possess weapons of mass destruction not available to others; to consider perhaps the conditions and the price of international control of such weapons; and certainly to ask ourselves what conceivable decision or actions could be taken by Christian individuals or Christian groups seeking in sincerity to do the will of the Father of our Lord Jesus Christ in our world now.

"A company of men and women faced with that task, we can without any false piety say to our brethren, 'Pray for us, that the God with whom all things are possible may grant us light even in this darkness.'"

"DO SOMETHING UNTIL IT HURTS."

Someone has said that the seven deadly sins are these: Policies without principles; wealth without work; pleasure without conscience; knowledge without character; commerce and industry without morality; science without humanity; worship without sacrifice.

As I understand the meaning of this meeting here, it is at least in one of its phases to fit this last of the seven deadly sins, namely, a worship that is without sacrifice, a Christianity without a cross. And I believe if there is any meaning to World Service it means this: That we are trying to put at the heart of our worship a cross, something for which we see no immediate return, asking for nothing save the privilege of giving, doing the thing not because we are compelled by a program but impelled by a Person, something that we cannot escape because we are in fellowship with Him and we must do because we feel that inward compulsion.

This church, and other churches, has taken upon itself a great World Service program to give the world a chance. It is the biggest business under Heaven.

This meeting here has a meaning

(Continued on page 14.)

News of Elon College

By PRESIDENT L. E. SMITH

COMMENCEMENT.

The sixtieth annual commencement of Elon College was held June 27-29. Saturday was Alumni Day. The attendance was very good. Class reunions were held during the day. A picnic lunch was served on the campus for the faculty, students, alumni and visitors. The alumni banquet was held at 7:00 o'clock with a large attendance, and there was a very enthusiastic meeting.

Dr. I. W. Johnson of the Class of 1898 gave the alumni address. He spoke on the college, and urged all to love the college and demonstrate their love by loyalty and support; to lift burdens from each other's hearts, and from the college itself; and to live loyally and sacrificially for the higher and better interests of life.

Sunday was baccalaureate day. Dr. Rockwell Harmon Potter gave a very interesting and illuminating message—one that was enjoyed by all.

Sunday evening the Elon College Singers gave "The Seasons (Haydn)". This was a very delightful occasion enjoyed by all present.

Monday was graduation day. The address was given by Dr. Ralph Bradford, Executive Vice-President of the U. S. Chamber of Commerce, Washington, D. C. It was a very unusual, scholarly and effective address. The attendance at all exercises exceeded any on previous occasions. The entire program was delightful and most satisfactory. The parting words of Dr. Smith to the graduating class of 1950 were:

"For four years you have been on the campus of a liberal arts college. The freedom of this campus has made lasting contributions to your character and life. Today as you turn from this campus you face a distorted and disturbed world—disturbed by subversive forces that strike at the foundation of the freedom that was purchased by sacrificial hands and bequeathed to you by patriotic hearts. Wherever you turn today, whether on land or on sea, in private or public life, wherever you read, whether in newspapers, books, magazines, or periodicals, you are faced with communistic propaganda intended eventually to undermine democracy and overthrow the American way of life.

"It is not your responsibility to be

passive in this religious, social and political struggle but to be informative and constructive. It is not enough for you to search the records of the past and determine what has happened or to observe the present and see what is taking place today; it is your duty to stand for the right regardless of the cost, to lift high the principles of truth, to enunciate and defend common justice and fairness to all. It is your duty to temper the winds that would fan the fires of prejudice and hate and to change the stream that would bring pollution and destruction to Christianity, to society, and to mankind.

"It is your privilege to take the forces that are, purify them, regenerate them, transform them, and make them to be the builders of universal brotherhood and the moulders of a lasting peace. Your Alma Mater has taught you history. Now she is depending on you to make history.

"God bless you and keep you; may He inspire you and crown your efforts with enduring success."

ELON'S GRADUATING CLASS.

There were 153 graduates who received diplomas this year at Elon. The North Carolina graduates, listed in alphabetical order of cities and towns, follow:

Alamance—Clinton Horner.
Asheboro—Robert Moore.
Bear Creek—James Watson.
Beaufort—H. B. Daniels, Jr.
Bennett—Wayne Phillips.
Blanche—Raymond Poteat.
Burlington—Cecil Albright, John Bason, J. W. Blanchard, George Brannock, Archie Braxton, M. G. Burke, Eugene Cox, Foy Euliss, Wade Euliss, Gus Galanes, John Graves, Glenn Harrison, William Harvey, Frank Hope, Gordon Huffman, Jack Hunley, Wendell Isley, Walter Ketner, James McIver, James Merritt, Paul Messick, James Mitchell, John D. Moody, Leroy Neese, Ralph Neighbors, Reid Patty, James Peeler, Frank Sherard, Earl Short, Johnny Sparks, Clarence Swinney, Reid Thompson, Blanche Truitt, Martha Veazey, Winfred Ward, Vernon Wilkie, Harold Williamson, Nina Wilson and Thomas Wolfe.
Chapel Hill—William Perry.
Charlotte—Philip Reid.

Danbury—Brantley Wall.

Draper—Vance Reece.

Elon College—Jennings Berry, Elizabeth P. Busick, Francis Curling, John Duhl, Lucy Everette, Evelyn M. Graham, David Griffin, John Hall, Annie Ruth Lee, Dorothy Jones Parker, James Parker, William Perkinson, William Scott, Jr., Clarence Shipton, Doris L. Shipton, George Shumar, Gaynelle Sutton, Joseph Tomanchek, Jackie Troxler, Ann Truitt, Charles Wallace, Harry C. Wigmore, Jr., and William L. Williams, Jr.

Erwin—Delmas Core.

Fairfield—Ira Cutrell.

Gibsonville—Helen R. Hardy.

Graham—Joe Kent and William Rich.

Greensboro—William Anderson, Harvey Foushee, Garland Gentry, Gerald Ginnings, John Lackey, Arnold Melvin, Donald Melvin, George Stanley and Carl Wallace.

Hillsboro—Fred Claytor and James Murray.

Jacksonville—Herman Smith.

Leaksville—James Hailey, Joseph Knight and James Robertson.

Liberty—Kathleen Shoffner.

Lincolnton—Calvin Faircloth.

Louisburg—John Weldon.

Mebane—James Cooke, Edgar Lynch and Thomas Williams.

Mount Airy—Garnet Beamer, Raymond Hayes and J. C. McCormick.

Mullins—Nell Brittain.

Oxford—Lucius Adecock.

Reidsville—Donald Brande, Wallace Brooks, Nash Hardy, Jr., John McAdams, Reid Montgomery, Joe Robinson, Maynard Royster, William Rudd and Charles Sheridan.

Robbins—E. W. Bradford.

Rockingham—Henry Wentz and Walter Wentz.

Roxboro—Burley Dunn, Sidney Perkins and Fred Yarborough.

Sanford—Oliver Howell and Ireland Upchurch.

Seagrove—Thomas Sutton.

Siler City—Jim Elkins.

Windsor—Arthur Mizell.

Winston-Salem—Jane Transou.

The Virginia graduates, listed in alphabetical order of cities and towns, follow:

Chuckatuck—Matthew Howell.

Danville—Dorothy Jones Parker.

Franklin—Shirley Joyner and Virginia Rebiek.

Harrisonburg—Elizabeth Raines.

Luray—Richard Painter.

Norfolk—John Snyder, Baxter Twiddy and Harry Wigmore.

Portsmouth—Edward Drew and Leo Kampman.

Salem—Carlos Hart.

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Christian Missions

At Home and Abroad

CHINESE CHRISTIAN OUTLINES SEVEN TASKS OF THE CHURCH.

Promotion of "all cultural activities of the church which are not in opposition to the principles of New Democratic education" is recommended as an immediate pursuit of the Christian Church in China by Dr. H. H. Tsui, General Secretary of the Church of Christ in China.

Writing in *The Church* (Shanghai) April, 1950, Dr. Tsui emphasized the responsibility of Christians to utilize popular education to wipe out illiteracy. "At this time when a New China is being created, the church should respond to the needs of the hour to make its individual contribution to the nation and society," wrote Dr. Tsui.

Dr. Tsui was one of nineteen Chinese Christian leaders who late in 1949 signed a 2,000-word letter to Protestant mission boards, urging the necessity of revamping policies of missions and the church in China, turning over all administrative functions to the Chinese and limiting the work of mission boards to "special services."

In addition to the primary tasks of the Church, according to Dr. Tsui's article in *The Church*, the following should be undertaken at once:

1. Begin to study. It is impossible to understand the age without studying it. All literature dealing with the new age should be studied.

2. Start productive work. . . . The Church should be the first to respond to the call of the People's Government for production and economy. It should take a vital part in responding to local needs. Preachers should take the lead in productive activities to strengthen the church's self-support.

3. Constant self-criticism. . . . There should be all possible self-criticism . . . and a readiness to correct faults as they are discarded.

4. Promote cultural education. All cultural activities of the church which are not in opposition to the principles of New Democratic education should be proceeded with and in addition popular education should be encouraged to wipe out illiteracy and raise the level of public knowledge.

5. Unite the sections of the church. . . . The age of church denominations,

coming out of the "mission" background, is over. The Church of Christ in China should bring together the different churches and become with them a real unity resulting in a greater contribution to society.

6. Start social service. All activities that benefit the people are a part of the work of the church. . . . Quality, not quantity, should be aimed at, so that the people may know that the church is their beloved home.

7. Protect world peace. The Christian Church is founded on the gospel of peace. . . . The importance of world peace should be emphasized in all gatherings of the church so that . . . the outbreak of a third World War . . . may be prevented.

"To sum up," concludes Dr. Tsui, "the church is the church of the people; it should move toward the people and correct its mistakes that it may benefit the nation and society."—*Ecumenical Press Service*.

THE INSTITUTE OF WORLD MISSIONS.

The Institute of World Missions will be held at Chautauqua, N. Y., August 20 to 25, sponsored by the Foreign Missions Conference of North America, United Council of Church Women and the Home Missions Council of North America, in cooperation with the Chautauqua Institution.

Dr. E. G. Homrighausen of Princeton will have the devotional service at 9:30 each morning and a course in the afternoon dealing with "Evangelism in Our Time."

Dr. John Short of London will conduct a Bible class on the "Relevance of Jesus Christ in Our Life and Times."

The Lecture Series will be handled by Rev. Setareki Tuilovoni, pastor of the largest Methodist Church in the Fiji Islands.

Dr. Toyohiko Kagawa, Rev. James K. Matthews, secretary of the Board of Foreign Missions with the responsibility for India, under the Methodist Church; Dr. Gloria M. Wysner, secretary of the International Missionary Council and author of the study book, *Islam in the Near East Today*; Dr. Mark A. Dawber will conduct a course on "The Town and Country Church;" Dr. Dorothy Stevens from the North-

ern Baptist Convention will teach a course on "New Methods for the Church Programs;" Miss Alice Maloney of the Board of National Missions of the Presbyterian Church, U.S.A., will teach the Home Missions study book on "The Rural Church."

A full program may be secured by writing to Dr. Alfred E. Randell, Department of Religion, Chautauqua, N. Y.

RECRUIT FOR TURKEY.

Miss Elizabeth Boynton Richmond, daughter of Mr. and Mrs. Harold E. Richmond of South Hanover, Mass., and at present a teacher of Psychology at Oak Grove School, Vassalboro, Me., has just been appointed by the American Board for a three-year term as a teacher of English in its American Academy for Girls in Scutari, Turkey. She expects to sail for her new post in August. The American School for Girls is the largest of four schools under the American Board in Turkey, and while a majority of the students are Turkish, about 20 per cent of them are Jewish, American and Greek girls, thus mingling varying traditions in a common enterprise.

Miss Richmond was born in South Hanover, and educated at Hanover High School, Colby College (A. B., Psychology, Class of 1947). She was awarded a graduate assistantship in education at Wellesley College following graduation from Colby.

"One of the best ways to promote world peace is to help people understand different cultures. By living, working and playing together with the members of those cultures, I want to contribute what I can to the mental and spiritual growth of my students while at the same time I learned from them," says Miss Richmond.

NEW RECRUITS FOR JAPAN.

A highly significant service took place Sunday morning, June 4, in the First Church (Congregational) in Cambridge, Mass., when Mr. and Mrs. Gordon Earl Dalbeck, young newly appointed Congregational Christian career missionaries to Japan were commissioned by the American Board.

Dr. Hachiro Yuasa of Kyoto, Japan, President-Elect of the great new International Christian University of Japan, gave the Welcome to the Field. Rev. and Mrs. Robert E. Chandler of China, who for many years have been the representatives on the foreign field of First Church and now are retiring from active service, "passed on the torch" to the

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NOTICE TO ALL WOMEN'S GROUPS.

Mr. J. T. Kernodle, Managing Editor of our paper, has asked that all articles which are to appear on the Woman's Page be sent directly to the editor of this page, who at the present time is the undersigned. This means all news concerning women's groups and reports of meetings, except the reports of the Treasurers and special notices of meetings that have been delayed for last minute decisions. This will make it easier for everyone concerned if this policy is followed.

Another thing regarding the news on the Woman's Page should be emphasized. The Woman's Board suggested to the editor of this page that articles which just list everything that is done during the year and tell the same things that everybody else does should be edited and shortened so that we don't have so much of the same thing. In writing an article for the Woman's Page, it is a good idea to write a feature of some special meeting during the year or some unusual activity which might be a good suggestion for another group. Try to make the articles interesting and tell about something which has not been told before. It helps to know what other people are doing that is different.

It is not necessary to make a real article if you haven't the time. Just send the facts to the editor and she can make the article from the information you send.

MRS. W. J. ANDES,
637 S. Sunset Drive,
Winston-Salem, N. C.

DR. WENTZEL TO PRESENT HOME MISSION THEME AT SCHOOL OF MISSIONS.

Dr. Fred D. Wentzel was born in Stony Creek Mills, Pennsylvania, and is a graduate of Franklin and Marshall College and the Lancaster Theological Seminary, with a Master of Arts degree from Columbia University and degree of Doctor of Divinity from Franklin and Marshall. He taught languages and history at Albright College, Reading, Penna., for six years was pastor of two rural churches, and has filled successively

the positions of Director of Leadership Training, Director of Youth Work, and Director of Publications of the Evangelical and Reformed Church. Dr. Wentzel is the author of



DR. FRED B. WENTZEL

two books of poems, *To the Dogmatist* and *The Man of Labor and Other Poems*. He has also written *Song of the Earth* and *Epistle to White Christians* and served as editor and co-author of two devotional books for young people, *Windows of Worship* and *Gates of Beauty*.



DR. ERNEST T. THOMPSON

DR. THOMPSON TO SPEAK AT ELON SCHOOL OF MISSIONS.

Born: Tekarkana, Texas.
B. A.—Hampden-Sydney College, '14.
M. A.—Columbia University, '15.
B. D.—Union Theological Seminary (Hoge Fellow '20-'21).

D. D.—Hampden-Sydney College, '26.
D. Litt.—Washington and Lee, '33.
Professor, Union Theological Seminary since 1922.

Author and Editor of note.

On the Seminary campus "Doctor E. T." is first thought of as a brilliant, forceful teacher. He is more widely known across the land for his writing and his multiple services on Church boards, committees, councils, and as an incomparable lecturer in leadership training schools, ministers' institutes and conferences. Dr. Thompson holds academic degrees from Hampden-Sydney, Columbia University and Union Theological Seminary, and also studied at the Biblical Seminary in New York and at the Universities of Edinburgh and Heidelberg. Instrumental in founding the Virginia State Council of Churches, he is its first president. He has borne a heavy share of community leadership and responsibility in Richmond. His weekly Sunday school lessons, his book reviews and articles have reached thousands beyond the limits of the Seminary. His recent *Changing Emphases in American Preaching* was a Religious Book Club selection. As editor-in-chief of *The Bases of World Order* and as a lecturer on social and moral problems, Dr. Thompson's voice is among the most challenging which speak in our Church today.

Dr. Thompson will speak at the School of Missions, Elon College, N. C., June 13 to 15.

PROGRAM of SCHOOL of MISSIONS. ELON COLLEGE, N. C.

JUNE 13-15, 1950.

Sponsored by the Woman's Board of The Southern Convention.

Tuesday—June 13.

- 1:00 Registration (Hall of West Dormitory).
- 2:30 Worship—Led by Mrs. William T. Harrell.
- Introductions—Mrs. O. H. Paris.
- Presentation of Program—Mrs. John G. Truitt.
- Survey of Our Literature—Miss Pat-tie Lee Coghill.
- 4:00 A visit to the Orphanage.
- 6:00 Dinner (College Dining Hall).
- Evening Service.**
- 8:00 Fellowship in Song—Led by Rev. A. R. Detwiler.
- 8:20 Movie: "Second Chance."
- 9:30 Social Hour—The Listening Room in Alamance.

* * * *

Wednesday—June 14.

- 9:00 Toward a Christian Community—Dr. Fred D. Wentzel.
- 10:00 The Near East—Miss Margaret Blemker.
- 10:50 Visit to the Book Store.

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FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

THE GOOSEY GANDER.

Once there was a young Goosey-Gander who thought himself very smart. He never would stay in the yard where all the other ducks and geese were but went wandering along the grass by the roadside, and even in the road. The old geece said to him, "You will get hurt if you go there;" but he only said, "Quack! Quack! I know better."

And they said, "Look out for yourself when you hear a big noise;" but he only said, "Quack! Quack! I can look out for myself without your help."

So they stopped talking to him.

One day he was picking around in the grass very close to the white road, when he suddenly heard a loud "Honk! Honk!" "Pooh," said the Goosey-Gander, "what goose are you? I can make one as loud as that. Honk! Honk!"

And he didn't get out of the way.

The next instant a glaring red automobile came rushing along the white road, with a "Honk! Honk!" as loud as thunder. It passed the Goosey-Gander with a roar and a rush, and such a swirl of wind and dust came with it that it swept him up in the air against the hedge. He was like to die with fright! He flew and scrambled and tumbled over the hedge into the yard, screaming, "Honk! Honk! Quack! Quack! Honk! Honk!"

And do you know, he was so frightened at automobiles after that, that the faintest sound of a horn would set him running. The other geese used to tease him by coming up close behind him, and saying, "Honk! Honk!" Every time they did it the little Goosey-Gander would fly straight up in the air, with a fuss and a flurry, and he would say, "Quack! Quack! Oh! Honk!"

And he never played in the road after that.—*Sara Cone Bryant in Stories to Tell the Littlest Ones.*

IN THE LIGHT OF TODAY.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

"My niece, only eight years old, is unnaturally opiniated!" exclaimed my neighbor. "She isn't pleased with

the dress I bought her and she won't wear it. I don't like that. She should wear what I buy her!"

"Let us think about it," I replied. "Our little redhead has opinions, too. She said the other day, 'No, I don't like that basket to carry my lunch in. I've seen one in the ten-cent store that I like better. It has two handles!'"

After we had compared notes for a while, my neighbor had a clearer conception of the child of today. Time was when children said little to adults. No doubt they had ideas, but to argue about what they thought or what they wanted to do was, they knew, out of the question—it just *wasn't done*. Mothers made the decisions.

"Go and pick out the dress you'd prefer to wear to school today," Brenda's mother said. "I've ironed several and they are all hanging up in your closet for you to choose from. Then match your socks and we'll get you ready for kindergarten." How much better this is than: "Here are your clothes, Brenda. Come and get dressed."

"No, I don't like your picture!" five-year-old Fredda said. "I like it only from the face down!" None but a modern child would venture to express a thought like that.

"No, thank you, I don't want to go with you this morning. My friend, Tiny, has come home from Canada, and I'd rather play with her." This child knows what she wants—or does? Ten minutes later, just as we are ready to start, the telephone rings. "I've decided to go with you," she says. Her change of plans does not indicate indecision on her part—it shows merely that it has taken time to think the pros and cons through to the final issue.

Grandfather and Jonathan were driving together. Grandfather said, "Isn't that a nice breeze?" The official temperature was one hundred degrees. Six-year-old Jonathan answered "Yes, it is very refreshing." "It is invigorating," replied Grandfather. Jonathan thought for a long while. "I prefer to have it called *refreshing*," he finally said.

Today, children are permitted to talk at mealtime. In fact, the alert mother plans table talks in which the children can share intelligently. How-

ever, she does not allow them to monopolize the conversation; she teaches them to be good listeners, too. Certain games are often played at the dining table—all the family joining in—games that keep the atmosphere above the level of faultfinding and criticism.

When obligated to change family plans, it is needful to present the changes more carefully to the children than to the grownups. Children who are strong in their decisions have difficulty in immediate readjustment to new plans, especially if the reason for the change is beyond their understanding.

Suzanne expected to go to her grandmother's for the afternoon. She had dressed her dolls and packed their clothes in her bag and was waiting for the family to get ready. Mother took her little daughter on her lap. "We shall have to change our plans," she said. "Auntie is sick and we can't go. We must stay at home and take care of her." "But I want to go," cried Suzanne. "My dolls are all ready to go!" "Auntie needs our help," Mother explained. "You love Auntie and you always like to do kind things for her. The first thing to do is to prepare the hot-water bag for her." With an understanding smile Suzanne at once jumped down and ran to help.

Yes, the children of today do express their opinions quite freely, and is not this desirable? It gives to their parents increased opportunity to encourage or to correct, wisely.

THE BIBLE IN FORMOSA.

In spite of military activities in Formosa, the Bible continues to make its way. Large supplies of Chinese Scriptures are frequently being sent by the American Bible Society to Tsipeh where the bookstore, managed by Rev. and Mrs. J. W. Montgomery, sells hundreds of Bibles and New Testaments every month. Mr. L. Singleton, in Tainan, is also making a similar distribution in Southern Formosa.

The Church in Southern Formosa is a Bible reading Church, largely due to having the Scriptures in Roman characters which are simple to learn.

Within the past three months, 2,000 Bibles have been sent from Hong Kong to Formosa. Indo-China, Burma, Malaya, Indonesia, the Philippine Islands and Japan are also receiving Chinese Scriptures from Formosa.

It is not enough for a gardener to love flowers; he must also hate weeds.

—*Selected.*

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*

SUMMER STUDENT WORKER.

Any church desiring a Summer Student Worker to conduct a Vacation Bible School should notify the write at once if they have not already done so. We are especially interested in holding schools in churches which have not had one.

Paul Varga, Summer Student Worker, Ministerial Student at Elon and member of our Bethlehem (Disputanta) Church, has one free week in which he could conduct a Vacation Bible School in Eastern Virginia. If you would like him for July 2-7, 9-14, or 16-21, please notify the writer.

PATTIE LEE COGHILL,
Elon College, N. C.

EASTERN VIRGINIA HIGH CAMP.

Location—Central Y. M. C. A. Camp, Route No. 1, Box 237, Bayside, Va. This is also the address for mail that week. This is near Lynnhaven and on the Chesapeake Bay. The Camp is fully equipped with everything needed for such a camp as ours and the beach is lovely.

How to Drive to Camp—Go out Princess Anne Road or U. S. Highway No. 460 to State Highway No. 60 or Shore Drive, turn right and go one mile to Camp Sign.

Date—June 18-23. We should come on Sunday afternoon and supper will be the first meal served. The camp will close on Friday afternoon. Dinner will be the last meal served.

Food—Plenty of good wholesome food is served. The Camp is equipped with commercial refrigeration. Fish are purchased direct from the Bay Fisherman and green vegetables come direct from the farmer. Menus are planned by experienced dietitians. The cooks have had many years of experience. Meals are served family style. Milk is served in abundance.

Cost—\$15.00—Board and room and insurance. \$2.00—Registration Fee. Meals will be the responsibility of the Y.M.C.A. and we shall have the use of all their recreational equipment, their beach, large dining hall, recreation and assembly room, and splendidly equipped cabins.

What to Bring With You—Bathing trunks, tennis shoes, several pairs of shorts, T-shirts, sweaters or sweat shirts, handkerchiefs, sheets and pillow cases, Bible, notebook, pencil, tooth brush and paste, comb. All clothes and property should be marked with name or initials. Parents should instruct campers to be responsible for all possessions. Do not bring expensive equipment. The camp furnishes blankets and pillows. Official Camp T-shirts are on sale at camp.

Rev. Herbert G. Council, Jr., will serve as dean of the camp. Miss Pattie Lee Coghill, as registrar and treasurer. Mrs. R. E. Brittle will be head counsellor for girls and Rev. Cecil Thomas will be head counsellor for boys. Timothy Chang from Shaowu, China, will be special guest for the week. Baxter Twiddy, president of the Southern Convention Young People, will teach a course. Paul Vargo, Summer Student Worker, will be a counsellor.

By the time this appears in THE CHRISTIAN SUN you will have received a copy of the program listing courses, teachers, and a full list of counsellors.

As of this date, June 2, Nansemond has the largest group registered from any one church—eight young people. Holland has sent six registrations, and Union 5. Union was the first church to send in a registration for this camp. Others are coming in all the time. Please send in your registrations immediately to Miss Pattie Lee Coghill, Elon College, N. C.

134TH ANNUAL MEETING OF THE AMERICAN BIBLE SOCIETY.

A distribution of 8,822,880 copies of the Scriptures during 1949 was reported at the 134th annual meeting of the American Bible Society, which was held recently at the Bible House in New York City.

The distribution in this country amounted to 4,727,626 copies, and, according to Dr. Gilbert Darlington, treasurer of the Society, was one of the largest in the Society's history. The books were circulated in 85 different languages in the United States.

China led off in the high point of circulation abroad, where 965,480 cop-

ies were distributed of the Society's foreign circulation of 3,212,348 copies. "The Scriptures in China last year," said Dr. Darlington, "were circulated with surprising freedom, according to reports received in New York from the Society's office in Shanghai. The demand continues to be high. With the receipt of a hundred tons of paper imported during the year, Scriptures were printed as fast as facilities and funds would permit. Because of the possibility of closing off the areas that early in the year had fallen to the Communists," Dr. Darlington continued, "large quantities of the books were flown into the interior. Others were sent by boat to Chungking. A further precautionary step was taken in exporting matrices and printed copies of all books published in Shanghai to places outside and near to China. If printing must stop in Shanghai, it can be done elsewhere."

Continuing its World Emergency program, which covers aid to Bible Societies and countries devastated by the war, the Society furnished to Japan, Germany and Korea, printing and binding materials from which an estimated three million volumes of the Scriptures were printed. These figures are not included in the total circulation of the Bible Society's work.

Dr. Darlington called attention to one of the popular publications of the Society—the single volume containing the Sermon on the Mount, which the Society prints in five languages—English, Spanish, French, Portuguese and Japanese. Nearly a million copies of the book were distributed last year, an increase of 300 per cent over 1948.

The Bible Society continued its century-old service to the nation's men in uniform. During the year, upon definite requests from chaplains, it supplied free of charge, a total of 356,264 volumes at an expense of over \$65,000, the largest peacetime expenditure for this purpose.

Although two large shipments of Scriptures in Russian have been forwarded to Russia since the close of the war, it was not possible to make further deliveries in 1949. However, the Bible Society stands ready to supply the churches and the people of Russia with as many Russian Scriptures as they can use. The Society is also prepared to donate paper, printing and binding machinery, plates and funds to help revive Scripture publication in Russia, not only in Russian but in any of the other twenty-five or more languages that are spoken in the U.S.S.R. The increase of literacy in the Soviet Union and

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

MALACHI PLEADS FOR WHOLE-HEARTED RELIGION.

LESSON XII—JUNE 18, 1950.

MEMORY SELECTION: *Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers?*—Malachi 2:10.

LESSON: Malachi 2:10; 3:7-10; 4:4-6.

DEVOTIONAL READING: Malachi 4:1-6.

The Times.

Malachi appeared on the stage of Israel's, or rather Judah's, history somewhere around 450 B. C. He was probably a contemporary of Nehemiah. It was the period marking the break-up of the Persian Empire. Seeking revenge for the defeat which the Greeks had inflicted upon Darius at the battle of Marathon, Xerxes after lavish outlay of men and materials and money was also defeated at the battle of Salamis in 480 B. C. That battle, and the battle of Platea which followed completed the downfall of Persia in Europe.

It was inevitable that when the forces of the Orient were streaming into the West, that the life of the restored Jerusalem would feel the influence of the tides sweeping over the nations. Materialism was dominant and the Jews had lost something of their fervor and zeal for the One true God of Israel, and all kinds of wickedness had developed in national and community life. The people were careless and indifferent toward their religious duties, the priests were careless and even sacrilegious in the temple services. As is always the case a decline in religion was accompanied by a decline in morals. It was against this moral and spiritual darkness that Malachi preached.

The Man.

We know little about Malachi himself. The name means "Messenger." From his messages we can glean that he was fearless in denouncing sin even as he was shrewd in diagnosis. For him religion had a universal content. And for him religion concerned the inner life rather than merely outward forms and ceremonies. He was a worthy successor to the long line of prophets who with rugged honesty and spiritual vigor, preached "the word of the Lord."

The Message.

Malachi's message as embodied in today's lesson was concerned with three themes or topics:

1. *The Universal Fatherhood of God.*—"Have we not all one Father? Hath not one God created us? This is not the first time that the Fatherhood of God had been proclaimed, but Malachi gave the doctrine a new emphasis. He reminded his people that they, and all men for that matter were members of the same spiritual family. Even at that it is not likely that he understood the Fatherhood of God as taught by Jesus. He was emphasizing the Fatherhood of God among the Hebrew people, as the ensuing verses plainly show.

"Why do we deal treacherously every man against his brother—profaning the covenant of our fathers?" Malachi did draw the logical conclusion to the Fatherhood of God—all men were brothers and were to be treated as such.

If men are sons of a common Father, they are brothers one of another. They should therefore treat one another as brothers. According to the standards of that day, it might be permissible to deal treacherously with the people of another nation, especially with one's enemies, but one should not deal thus with one's brother. This doctrine found a wider and more searching application in the teachings of Jesus who taught that men should deal with all men, and with every man as a brother. As usual Jesus fulfilled or filled full the law.

2. Malachi's second point concerned Israel's sin in robbing God. Putting the matter in the form of a dialogue he bluntly tells his fellow-countrymen that they have robbed God in that they have withheld from Him the tithes and offerings. Malachi makes no bones about the matter—they are thieves and robbers, and thieves and robbers against God Himself. And there was a curse against them for their sin. Lacking love and loyalty to God, becoming the slaves of materialism, they had neglected their religious obligations. Then as now, the first thing that usually feels the pinch, was the church. A general decline of religious zeal means a decline in giving to religious causes. This neglect to

pay tithes was due to unbelief in Jehovah.

Then in bold language Malachi says that Jehovah "double dares" His people to take Him at His word. Let them bring their tithes into the storehouse and see what happens. "Prove me now herewith saith the Lord of hosts, if I will not open the windows of heaven and pour out such a blessing that there shall not be room to receive it."

This "scribe" wants to give a testimonial concerning tithing. In a meeting at Elon College while a freshman, under the appeal of a layman who was a believer in tithing, he entered into a covenant to tithe his income for life. He has tried to keep that covenant through all these years. At times he has given a double tithe, and always more than a tithe. It has been a source of satisfaction to him to know that through the years he has thus been able to make a considerable contribution in the aggregate to the Church and Kingdom causes. And the practice has been good discipline. It would not be true to say that he had grown rich in material things as a result of tithing. He has, of course, had had enough and more than enough through the years. But his life has been greatly enriched and his spirit has been kindled by this sense of partnership with God in the administration of his substance. The Kingdom of God will not come simply by money or even by tithing, but it will never come apart from money, and tithing would give great increase in the things that help to bring in the Kingdom.

3. Finally Malachi speaks of the coming of Elijah who shall prepare for the coming of the great and terrible day of Jehovah. His prediction found fulfillment in the ministry of John the Baptist—Jesus himself says this very thing. As always the prophets sound a note of hope. For them the Golden Age is yet to come, and not in the past. There will be a final triumph of righteousness. The kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign and rule forever and forever.

(Based on lesson copyrighted by International Council of Religious Education.)

I never yet knew any good cause to be served by making people mad. Wars are economic in origin, it is said, but also nations, like men, fight because insulting, offensive, bitter things are said. A soft answer turneth away wrath and the sooner it is made the more wrath it turns away.

—Deets Pickett.

ELON GRADUATING CLASS.

(Continued from page 7.)

Schoolfield—Deward Hooker, Harry Keeton, Max Littlejohn and Eldridge B. Lloyd.

South Boston—William Matze.

South Norfolk—Jefferson Davis.

Suffolk—Evelyn Moore Graham and Jack Hanel.

Waverly—Carl White.

Whaleyville—Nellie Felton Davis.

The graduates from other states, listed in alphabetical order of students, with their individual home addresses, follow:

Barbara Bailey, Springfield, Mass.

Rocco Donato, Waterbury, Conn.

Graham Erlacher, Woodmont, Conn.

Warren H. Johnson, Jersey City, N. J.

Claude Manzi, Upper Darby, Pa.

Louis Savini, Upper Darby, Pa.

There was one graduate from a foreign country:

Jack Gabbay, Teheran, Iran.

COLLEGE APPORTIONMENTS.

It would be interesting to know the total amount contributed to Elon College by the Sunday schools and churches of the Convention through conference apportionment. Figures are not available for this information during the past 60 years. It is also interesting to know the amount asked of the churches by the convention through conference apportionment for the current year. This figure is available. Figures are also available to show the amount already contributed during the current year by Sunday schools and churches on conference apportionment. The total amount asked for the college on conference apportionment is \$15,000. Practically half of the year is gone. We are far from half the amount requested.

It was assumed by the convention that the amount of apportionment to the college would be paid quarterly. Some of our churches and Sunday schools have done well—wonderfully so. Others, not so generously, and still many others delay. The needs of the college are really critical. A payment on conference apportionment, from either your Sunday school or church, would be appreciated.

Previously reported	\$3,867.00
Eastern N. C. Conference:	
New Hope	30.00
Eastern Va. Conference:	
Norfolk, Christian Temple S. S. .	155.29
Norfolk, First	50.00
Portsmouth, First	9.62
Union (Southampton)	25.00
N. C. & Va. Conference:	
Bethel	5.00
Western N. C. Conference:	
Hank's Chapel	30.00

Pleasant Hill	75.00
Union Grove	10.00
Valley Va. Conference:	
Antioch S. S.	10.87
Mt. Olivet (G)	6.78
Newport	15.62
Concord	10.50
Winchester	8.34

Total \$ 442.02

Grand Total \$4,309.02

NEW RECRUIT FOR JAPAN.

(Continued from page 8.)

young Dalbecks. The Commissioned Sermon was preached by Dr. John H. Leamon, minister of the church and a member of the Prudential Committee of the American Board.

Mr. and Mrs. Dalbeck come from North Hollywood, California, but more recently have been taking theological training at Chicago Theological Seminary.

Gordon Dalbeck was born in Los Angeles, California, and is the son of Mrs. Anna Dalbeck, 2830 Massachusetts Avenue, Los Angeles. He was educated at Stockton Junior College, the University of Chicago College, the College of the Pacific and Chicago Theological Seminary.

Mrs. Dalbeck, the former Ruth Baldwin, is the daughter of Mr. and Mrs. Clarence B. Baldwin of North Hollywood, California, and was educated at the same institutions as those attended by her husband.

It is expected that Mr. Dalbeck will be ordained to the Congregational Christian ministry sometime in July at the Mt. Hollywood (Calif.) Congregational Christian Church and will sail, with Mrs. Dalbeck, for his post in Japan on the *SS President Wilson* from San Francisco, July 13.

SCIENCE AND MISSIONS.

Melvin Eugene Blumenfeld, son of Mr. and Mrs. Bernard J. Blumenfeld, 3532 Washington, Gary, Indiana, has just been appointed by the American Board of Foreign Missions, Boston, Mass., for a three-year term as a teacher of mathematics in its American School for Boys, Talas, Turkey. For the past year Mr. Blumenfeld has been working as an accountant in Chicago, Illinois, and residing with his parents in Gary. He hopes to sail for his new post in August.

Mr. Blumenfeld is an ex-service man who served with the U. S. Army Air Corps during World War II. He was born in Chicago, Ill., 22 years ago, and educated at Michigan State College, East Lansing, Mich., and Carroll College, Waukesha, Wis. (B. S. 1949).

Undecided as whether he wished to go into business, or education, Mr. Blumenfeld decided on teaching, feeling that "our scientific and material culture is advancing so much faster than our esthetic and material culture," that, "we are as a race unable to meet the demands for modern living. We are fast becoming victims of our own technical juggernaut," he adds. His decision to go into Christian work was furthered by hearing a Negro College President and an Indian doctor tell of the "great need for American youth to share their opportunities with the world."

SCHOOL OF MISSIONS.

(Continued from page 9.)

11:40 Study of Hebrews—Dr. Ernest Trice Thompson.

12:45 Lunch.

Fun and Fellowship at the Tables—Mr. Detwiler, leader.

2:30 Planning and Demonstration of Programs for Local Societies—Mrs. W. E. Wiseman and Mrs. Tucker Humphries, leaders.

4:30 A visit through the College.

6:30 President and Mrs. L. E. Smith at Home to the Women of the Convention.

7:00 World Fellowship Banquet (Parish House)—Pattie Lee Coghill, presiding; Timothy Chang, Dr. Junichi Nakamura and other foreign students participating.

Thursday—June 15.

9:00 Toward a Christian Community—Dr. Fred D. Wentzel.

10:00 The Near East—Miss Markaret Blemker.

11:00 Study of Hebrews—Dr. Ernest Trice Thompson.

12:00 Reports and Impressions.

12:30 Communion Service—Dr. W. T. Scott and Dr. John G. Truitt.

1:00 Lunch (College Dining Hall).

VALLEY WOMAN'S BOARD MEETS.

The Valley Woman's Missionary Board met in the home of Mrs. J. E. Bryant on Tuesday, May 16.

Miss Verdie Showalter, President, was presiding. Mrs. E. J. Rohart conducted the devotionals, and a business session followed.

A nominating committee for new officers was appointed.

Each missionary society was asked to send a delegate to the School of Missions at Elon in June.

There were nineteen members and ministers present.

A covered dish dinner was enjoyed at the noon hour.

The Valley Woman's Conference will be held July 28, at Winchester, Virginia.

MRS. J. E. BRYANT,
Reporter.

The Orphanage

DEAR FRIENDS:

When your Sunday school receives its regular offering—say, one the third or fourth Sunday—and sends it to the Convention Office for these children it is not a "special offering," but a regular offering donated to the Orphanage. We are not asking you to take a "special offering" once each month for the Orphanage, but to donate to the Orphanage *one of your regular offerings*. It is the plan set forth by vote of the Southern Convention. It is practiced not only in our denomination but in many others. It is a good plan.

How many mystery and detective stories, with their killing and murder, and double-crossings are put on the air over radio every day? How many movies filled with shooting, and killing, and murder are presented in your neighborhood theatres every day? How many such stories are presented on the printed page and in the funny pictures? How funny is funny in funny pictures? These things with all their suggestions come to many children daily throughout our land.

Sunday school is like a spiritual bath for children who have filled their little minds with such things during the week. Get your child into Sunday school regularly. And what better thing could he be taught than that he can help show mercy and love, and give help to others who are less fortunate than he? Week after week he could prepare his little contribution to others—to mission work across the needy world, to homeless children at our Christian Orphanage, and quarterly to Elon College—the college of his church. But whatever you do about the offerings it surely will be a pity to let Christian faith in the children of America lessen.

I wish to record my special thanks to the one hundred and twelve Sunday schools and churches which have thus far sent us help since January 1. This is June. Clothes and shoes or sandals for the season are needed. Vacations are here. We try to give two weeks to as many as possible and one week to all the others. Your help is needed. Your help is needed for work clothes, too. This week we purchased 132 pairs of overalls. We can get them at wholesale but it still cost us \$187.00. Wouldn't it be good if some big-hearted friend would send us a

check to cover the purchase of these overalls?

Please help us make some good reports during the summer weeks. Make your own happiness more *simon pure* by being generous to your institution which gives a hand to little helpless children. A lawyer and a fine churchman asked me this week if the novelty has worn off of my new job. My answer was an emphatic "no." Suppose you had seen the boy's face when he showed me a report card with all "A's" on it, and knowing as I do that that boy has a fine Christian faith and personality!

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. Clara Simpson, Chapel Hill, N. C.: clothing.

W. M. S., Dadeville, Alabama: clothing.

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REPORT FOR JUNE 8, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 5,930.50
Eastern N. C. Conference:	
Wake Chapel S. S.	54.51
Eastern Va. Conference:	
Liberty Spring	\$ 7.00
Newport News S. S.	12.50
Rosemont	12.50
	32.00
Valley Va. Conference:	
Winchester	8.34
Total this week from churches \$	94.85

Total this year from churches \$ 6,025.35

Special Offerings.

Amount brought forward	\$11,819.87
Interest on bonds	\$15.00
Sale of pigs	40.00
Refund on sewage	78.74
Special gifts	232.00
	365.74

Total this year from
Special Offerings

Grand total for the week .. \$ 460.59

Grand total for the year .. \$18,210.96

134TH ANNUAL MEETING OF AMERICAN BIBLE SOCIETY.

(Continued from page 11.)

the complete lack of Scripture production there for so many years have created a shortage of books that is unparalleled in the history of the Russian Church.

Five new Scripture volumes were brought out by the Bible Society during the year—first publication of Marshall Islands and English diglot volume; a Gospel in Nukuoro, for use on one of the Pacific Islands; Navaho and English diglot volume, in which the new orthography required by the Government was used, for the Indians

in this country; a Malagasy Testament and Psalms for Madagascar and the Book of Acts for the Mazateco Indians in Mexico.

The worldwide shortage of Scriptures, reported last year continues. The society has never before been faced with such an insistent demand as it faces today in the countries where it works outside of the United States. The advance of literacy, the general rise in living conditions including education, and the struggle for freedom among people still free, account for much of this.

"DO SOMETHING IF IT HURTS."

(Continued from page 6.)

too deep for tears and too wide for horizons; it stretches to the last human need, and will not stop until they are all in, at home and abroad.

If we shall be tempted during these days that we are together here just to pluck some beautiful thought or some fine idea or some beautiful plan that shall be put before us to take the esthetics of Christianity, the beauty, art, literature, oratory, architecture, a sterner voice calls to us today as a great group representing Christianity, and that sterner voice says, "Turn a moment from the esthetics. Do something else motivating it and Christ shall come down in the midst of it and hold it and use it, and will turn toward it."

If out of this great meeting here, a meeting the undertone of which I sense as the very undertone that beats at the heart of Christianity, I believe if we deliberately, one by one, go and say, "I am going to take it on myself; it shall not end in a plan, but in the personal taking it on myself to see that my vision meets its obligation and its opportunity through this great passion of World Service," that we will accomplish.—*Selected.*

What is all wisdom save a collection of platitudes? Take fifty of our current proverbial sayings—they are so trite, so threadbare, that we can hardly bring our lips to utter them. Nonetheless, they embody the concentrated experience of the race, and the man who orders his life according to their teaching cannot go far wrong. How easy that seems! But has anyone ever done so? Never. Has any man ever attained inner harmony by pondering the experience of others? Not since the world began. He must pass through the fire.

—Norman Douglass.

In Memoriam

TATE.

In the recent death of Mrs. Sarah Amanda Tate, Antioch Christian Church suffered the loss of one of its oldest and most faithful members. Mrs. Tate died April 17 at the age of eighty-three, leaving two sons, William and Edward; one sister, Mrs. Emma Fulk; and three grandchildren. In memory of the life of this faithful Christian servant, the following resolutions are offered:

1. That we give recognition to her unflinching devotion and loyalty to Antioch Church and to her exemplary Christian conduct and character.

2. That we honor her memory by emulating her sacrificial life, continuing the unfinished tasks to which she dedicated herself.

3. That we humbly acknowledge the omniscience of God and bow before his eternal purpose in this bereavement which brings distress to all of us who knew her.

4. That we extend our deep sympathy to the members of her family and remember them by word, deed and prayer.

IVIE D. FRANK,
RAYMOND N. ANDES,
Committee.

DEAVERS.

Mr. T. L. Deavers, for many years a deacon and trustee of the Antioch Christian Church, died on his birthday, March 6, at the age of eighty-one. His wife, at present a patient at Rockingham Memorial Hospital in Harrisonburg, Va.; one son, Ben C. Deavers; one daughter, Mrs. Mark Dean; two grandchildren and one great-grandchild survive.

In his memory the following resolutions are offered:

1. That we give recognition to his unceasing interest in Antioch Church and all of its interests and to his quiet faith in the Christian way of life for all.

2. That we make known the enriching experience that association with him has brought all who knew him.

3. That in his death we again acknowledge the omniscience of God and give thanks for his beneficent life which has touched and changed all of us.

4. That we extend our deep sympathy to the members of his family and remember them in our prayers.

IVIE D. FRANK,
RAYMOND N. ANDES,
Committee.

LASSITER.

Mr. John H. Lassiter, seventy-two, died at his home near Sunbury, N. C., May 10, 1950, after a few hours of serious illness. Besides his wife, Mr. Lassiter leaves two sons and one daughter: Thurman Lassiter, Walter Lassiter and Mae Lassiter Gray.

From first to last Mr. and Mrs. Lassiter took into their home some fifteen children and adults and cared for them. They could not turn from their home people seeking a place to live.

Mr. Lassiter leaves behind a host of friends and the word from all in the community was that "He was a good man." He served for many years as a deacon in Da-

mascus Christian Church of which he was a loyal member. His wealth consisted not in possessions, nor in the abundance of years lived, but in his spirit, and in his contribution to his family and the people who came into his home, his loyalty to the church and his community. God bless his memory to all of us.

EARL T. FARRELL,
Pastor.

HOST TO CHRISTIAN FORCES.

(Continued from page 3.)

July 6-7: The "World Council of Churches" (Executive Committee).—A council composed of 156 Protestant and Orthodox Churches in 44 countries throughout the world representing an estimated 160,000,000 Christian believers.

July 8-15: "World Council of Churches" (Central Committee).—The Council's 90-member Central Committee is entrusted with final responsibility for all Council action between assemblies held once every five years. The Central Committee meets annually, the 1949 meeting having been held at Chichester, England.

July 17-23: "World Christian Youth Commission."—The Commission is a coordinating agency composed of the Youth Department of the World Council of Churches, the YMCA, the World's Student Christian Federation, and the World Council of Christian Education.

The Whitby meeting, to be attended by 30 youth work executives, will be concerned primarily with drawing up plans for a World Assembly of Youth to be held in Southeast Asia in 1952.

July 16-18: "World Council of Churches" (Joint Committee) and "International Missionary Council (Joint Committee).—A meeting of executives largely devoted to administrative matters.

July 22-August 10: "World Council of Christian Education (World Institute).—A federation of 50 national and regional councils of Christian Education in over 60 countries throughout the world. This institute, to be attended by about 250 people, has been set up by the World Council of Christian Education to provide Christian Education leaders from all over the world with a chance to study Christian educational philosophy and techniques under an international faculty. The institute will also draw up proposals for an advance in these techniques for submission to the WCCE for international distribution.

August 7-9: "International Council of Religious Education" (Children's Work Conference).—The

ICRE is a cooperative agency through which the Boards of Christian Education of 40 U.S. and Canadian Protestant denominations coordinate their Sunday School programs.

August 7-10: "World Council of Churches (Youth Department) and "World Council of Christian Education" (Youth Department).—Development of a program for newly-formed youth department of WCCE for recommendation to the Assembly of the WCCE. Survey of the World Council's ecumenical volunteer work-camp program, and participation of younger delegates in the study program of the World Council of Churches. Close cooperation between the youth departments of both organizations is planned.

August 10-16: "World Council of Christian Education (World Convention).—The world-wide task of Christian Education.

August 15: "International Council of Religious Education" (Quadrennial Convention).—Originally scheduled for 1951, the Convention is held this year to coincide with the WCCE's Convention.

August 17-19: "World Council of Christian Education (Assembly).—The governing body of the WCCE, the assembly is composed of official representatives of the fifty constituent organizations of the Council.

August 17-21: "United Christian Youth Movement (General Council). The UCYM is closely affiliated with the ICRE and its Council includes officers of national denominational youth fellowships of 40 denominations, 36 state youth councils, and representatives of 16 agencies serving youth including the YMCA and YWCA. The Council meets annually. The program consists of planning the cooperative work of Christian youth in the U.S.A. and Canada which according to present plans includes financing the interchange of youth between the U.S.A. and Europe. The Council will also receive reports of the past year's work.

Our civilization demands love and justice more than any other civilization ever has. The whole technical mechanics of our era demands that we live as brothers. When we try, we realize how stubborn we are in resistance to God. We may go down to perdition before we are willing to live as brothers. The way we maintain our self-respect is to hold someone else in contempt.

—Reinhold Niebuhr, D. D.

The Greatest Lesson

By Charles A. Wells



One of the great truths of our day is the fact that education is not giving our young people what the world needs most. We have an abundance of skillfully trained men, clever and experienced men and women who have already increased man's physical capacities beyond his powers of control. Yet our civilization is not facing destruction by savages—but by Ph.D.'s. We encourage daring experiment in physical fields but look with suspicion at daring innovations in the fields of human relations. Perhaps the reason young people are afraid to attempt much in such areas is because they see how our Western materialism ignores or scoffs at such figures as Ghandi, who has really made more history than any half dozen modern western statesmen; or today's Garry Davis, the young American veteran who has struck out into "world citizenship," because, as he simply states, "It's got to come some day. Some of us better start it now." More such daring—and even more skill—must come into the arena of human relations.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, JUNE 15, 1950

NUMBER 24

Some Present Day Beatitudes

By REV. ROY C. HELFENSTEIN, D. D.

Richmond, Virginia

1. Blessed are they who accept church membership as life's highest privilege.
2. Blessed are they who can spend an hour in a place of worship without complaint if two hours seem not too long to them to spend in a place of entertainment.
3. Blessed are they who are faithful in serving on church boards and church committees.
4. Blessed are the church officials who are always optimistic—always believing that "The best is yet to be."
5. Blessed are they who come to church to worship instead of to criticize.
6. Blessed are they who express their delight in the Lord by their generous offerings as well as by their ready words of praise.
7. Blessed are they who appreciate their church and are eager for opportunity to recommend it to their friends.
8. Blessed are they who do not justify themselves in doing what they would condemn others for doing.
9. Blessed are they who think of tomorrow as being something more than just another yesterday.
10. Blessed are they who are committed to the proposition of doing their full part in helping to promote every good cause.

News Flashes

Holy Neck Church and Somerton Friends Meeting held a joint Bible School last week.

Dr. J. H. Dollar was the commencement speaker at the Whaleyville High School on Tuesday evening of last week.

Rev. H. G. Council, Jr., was the commencement speaker at the South Norfolk High School. His subject was, "Make Your Life Significant."

The Eastern Virginia Junior High Camp will be held June 18-23 at the YMCA Beach Camp on Chesapeake Bay. Rev. H. G. Council, Jr., is the Dean.

The date for the biennial meeting of the Southern Convention Youth Fellowship has been set for July 7. Elon College will be the scene of the youth gathering. Registration begins at 2:00 p. m.

Professor J. Howard Smith, chairman of the English Department and minister to Protestant Students at Arnold College, Milford, Connecticut, will attend the Harvard University Summer School from July 5 to August 26.

Our First Church, Norfolk, has a newly organized Pilgrim Fellowship with the following officers: Joyce Fulcher, president; Edward Bryant, vice-president; Rebecca Warrington, secretary; Betty Bass, treasurer; Joyce Parker, social chairman. Their meetings will be held at 6:30 o'clock on Wednesday night.

Mr. Irving B. Kline, a Jewish resident of Norfolk, sent a check for one hundred dollars to the Rosemont Church as an expression of "devotion, admiration and affection" for his Gentile friend, the late Oscar F. Smith. Mr. Kline attached the following verse in memory of his "irreplaceable friend":

I take no thought of my neighbor's birth,
Nor the way he makes his prayer;
I grant him a human's place on earth,
If his game is on the square.
If he plays straight—I'll call him mate,
If he cheats—I'll drop him flat;
All else but this is a worn-out lie—
For each clean man is as good as I—
And a king's no more than that.

SUFFOLK BARACA CLASS HONORS MR. NORFLEET.

James Lloyd Norfleet, 69-year-old retired produce merchant, was honored Tuesday night for an outstanding attendance record in Sunday school.

During the past ten years, he hasn't missed a Sunday of the Baraca Bible Class of the Suffolk Christian Church. For that achievement, he was awarded a service pin by L. S. Burton, class membership chairman.

Mr. Norfleet has belonged to the class for 30 years, since coming to Suffolk. For many years he operated a stall in the City Market. He now lives at 227 Western Avenue where he spends much of his time working in his garden.

Occasion of the award was the annual dinner meeting of the Baraca Class at the church. Present were 150 of the 250 class members.

MAKING GOOD USE OF MOVIES.

Rev. Henry E. Robinson, minister of our Burlington Church, is Chairman of the Visual Aids Committee of the Southern Convention. Mr. Robinson is keenly interested in visual aids and makes fine use of them in his own church. For several months he has ordered a good picture for each week-end which he uses in the following way: On Saturday morning he shows it to the children in his church; on Saturday night he shows it to the boys and girls at the Elon Orphanage; and on Saturday afternoon or Sunday afternoon he shows it to about 100 people in the county prison camp at Graham, and then to the young people in his church on Sunday night. He says that any picture that is worth showing once is worth showing to as many people as possible.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle
Associate Editors—J. B. Allen, H. G. Council, Jr., J. H. Dollar, F. B. Eutsler, S. C. Harrell, B. V. Munger, J. E. Neese, W. W. Sloan, H. S. Smith.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to:

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Address

Name of Church

[] New [] Renewal

MISS ELENA MAQUISO.

It is the fulfilment of a dream—the coming to America of sweet-faced Elena Maquiso of Dumaguete, Negros Oriental, Philippine Islands.

"I count it a privilege to be given this opportunity to study in your great country. I want to learn about her people, her ideals, and her institutions. The United States has been a guide to my country, morally and spiritually, this last half a century," says Miss Maquiso, who is in the United States for a three-fold purpose.

She attended the International Congregational Council meeting at Wellesley College, Wellesley, Massachusetts, June 17 to 24. She was a member of the International Seminar of the American Board of Foreign Missions in which a group of mature Christian leaders from the Young Churches of India, the Philippines, Japan, Mexico and China met for fellowship and the study of problems that perplex Christian people in all lands as well as those peculiar to the individual countries. She is taking graduate work this coming year at Hartford Seminary Foundation, Hartford, Connecticut.

"It is a responsibility to come to America for I shall be representing my people, the church and all that is Filipino," adds Miss Maquiso.

Of the missionaries from the U.S.A. to the Philippines Miss Maquiso states that "Christianity would not have spread in my country had it not been for the efforts and zeal of those missionaries who left the comforts of home and came there. Their contribution in the progress of my country cannot be measured."

Elena Maquiso got her education the hard way. Her life from childhood was one of privation and work. Born in the bario (village) of Katungawan on the island of Bohol, into a Protestant family, she saw her father throw himself passionately into his faith. "He had the zeal of a Paul and the impulsiveness of a Peter," she declares. But then came tragedy. There were not enough missionaries or national pastors to visit the barrio and encourage the Christians so that gradually her father lost his faith, turned to gambling as a refuge and lost his business.

Elena, her brother and a sister would go into the mountains to look for food and come home with camotes (similar to a sweet potato) on their heads. "With bolos at our sides we would go for firewood. We carried water from the well in long bamboo

poles. I earned my first money to buy myself a dress by harvesting rice at twenty centavos a day," she recalls.

When she was finishing the sixth grade in the barrio school an epidemic of dysentery broke out. There was no doctor, no nurse—only a sanitary inspector for the whole town. Sometimes two or three members in one family died. People got their drinking water from the same well. Very few houses had sanitary conveniences of any kind.

During this period Miss Maquiso's father had been working on a plantation in Hawaii. He returned home and the family migrated to the island of Mindanao. Her father was not interested in having her attend any school and her education was sketchy.



MISS ELENA MAQUISO.

Miss Maquiso will be special guest at the following Camps and Conferences: Young People's Conference at Elon College, July 2-8; Officers Camp, July 9-12 at Crabtree Camp; Group for Junior Boys and Girls, Crabtree, July 12-14; Family Life Camp, Crabtree, July 14-16.

She sold fish and sewed to earn a little money. It was then that she met a missionary of the American Board named Mrs. Pearl F. Spencer who was a teacher in the Mission High School at Lanao on Mindanao. Mrs. Spencer took Elena as a clerk and in this way the young Filipino was able to finish high school.

When Elena Maquiso first met Mrs. Spencer she said to her, "Elena, I believe it was God who directed you to write me asking for work so that you can go to school and prepare your life for God's service." Elena was not now interested in church and knew very little of the Bible. She had not the slightest idea of going into church work. Mrs. Spencer never again referred to the subject, but through her own life and her silent testimony

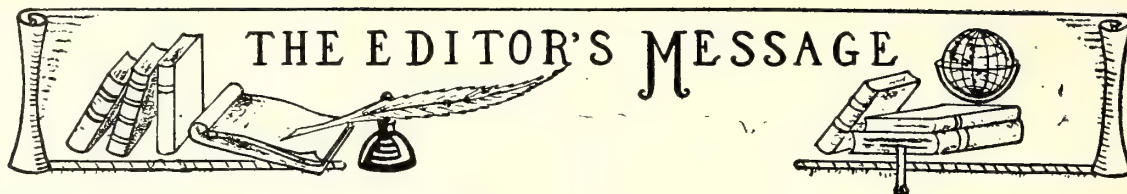
Elena Maquiso decided to train herself for Christian service among her own people. With some scholarship help Elena Maquiso worked her way through college, sewing, washing dishes, scrubbing and sweeping. She learned the ministry of Christian Music and later in her course taught that subject. After her special church training was finished she went out into the field and then was made Promotional Secretary of her Church Conference.

Then came the war. During the lulls in enemy activities she visited churches and individual members scattered here and there. "The work of the church continued in spite of terrible hardships," she says. During those war years she sang and preached at a concentration camp for prisoners; took charge of a funeral service when the enemy was fast approaching; conducted a young people's conference at a place forty kilometers away from the enemy garrison; cared for a whole household of malaria patients without medicine except herbs, roots and leaves from trees.

"Just before liberation I conducted a five-week Lay Leaders Institute of 53 young people who came from far and near. Some of them hiked 150 kilometers. It was a joy to watch these young people who in spite of hardship—some of them hardly had decent clothes on—studied their lessons in earnest and were happy in spite of everything. The girls were huddled in a small house with every one sleeping on the floor." During the last few years Miss Maquiso has been serving as matron of Channon Hall at Silliman University, Dumaguete and teaching Church Music while she finished her work for her Bachelor of Arts degree. Being a matron and a full-time student at the same time is not an easy job, but Elena Maquiso did it. This last year—1948-49—thanks to a scholarship from the American Board of Foreign Missions, she was able to concentrate entirely on her studies and finish her Bachelor of Christian Education with a major in Church Music.

Backed by the friendship, sympathy and financial aid of her American missionary associates Miss Maquiso has had with her at Silliman this year, a little niece who was only one month old when her mother was killed by a bullet during the war.

Guard within yourself that treasure of kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—*Selected.*



BUILDING FOR CHRISTIAN EDUCATION

An adequate building does not guarantee an adequate program of Christian education. Lack of vision, paucity of imagination, unwillingness or inability to accept new methods and techniques can fasten the lock of an antiquated program on the most modern building. But a new building does create the setting, open the door and provide a powerful incentive for an improved program. Erstwhile limitations of space and equipment are laid aside. The Sunday School can stretch itself as it emerges from its procrustean quarters. Like a child whose personality becomes radiant with the realization of a room all his own for the first time, departments may come into their long-delayed own and begin to function efficiently as recognized entities in the total enterprise. Classes, long accustomed to the teaching of many tongues at the same time, are now able to center their attention on one voice and one teacher in the comfort and privacy of individual classrooms. The Sunday school superintendent breathes a prayer of thanksgiving as the babel of competing sounds becomes only a memory and the dream of a full-departmentalized school unfolds. Likewise the minister rejoices that his people have resolved, whatever the cost may be, to take Christian education seriously. They are giving more than lip service to Him who said: "For this cause came I into the world, to bear witness to the truth." The School and the Church can claim anew the promise of Christ: "Ye shall know the truth and the truth shall make you free."

DURHAM

As you drive out West Main Street in Durham and come to the stoplight at Gregson, you will notice that the church on the corner has become twins. The original structure has been matched by an adjacent one, similar, but not identical in design and proportion. If interest or curiosity should lead you inside, you will find yourself in a three-story educational building. You may pause at the minister's study or church office which are easily accessible at your right. Turning left, you note with interest the Scout Room on one hand and the social hall on the other. Here, you reflect, will be the setting for many exciting events. Recreation, education and religion will join hands and march to the same music. And just beyond, a kitchen quickens the imagination and you visualize suppers, anniversary banquets and a variety of festival occasions in this new unit of the Lord's house. Serving and being served, these people will grow in grace as well as in the stature and in favor with God and man. The church parlor on the second floor, provision for two departments each on the second and third floors, give you the overall plan. You will rejoice in the wisdom of providing an assembly room and three classrooms for each department. If you chance to meet Dr. Stanley C. Harrell, the pastor, he may tell you that

space has been made to accommodate twice their present enrollment of 300. As you emerge and reflect on this structure of brick walls, slate roof, modern oil heating, you may arrive at the conclusion that \$65,000 spent here represents a substantial and lasting investment in Christian education. Congratulations, Durham!

FAYETTEVILLE

Interesting and daring experiments in building are unfolding in our midst. The Highland Presbyterian Church in Fayetteville is making church history. This congregation has invested nearly \$300,000 in a chapel (not a church!), a religious education building, and a recreation building. These three units are designed to meet three basic needs of every individual — worship, instruction and play. Every classroom is furnished for worship as well as instruction. The full-time minister of music has an office and an adequate choir room in which to train his multiple choirs. The Sunday school superintendent has an office from which he can reach every department simultaneously with music and/or announcements over a public address system. The director of children's work has an office from which she supervises the church school on Sunday and the kindergarten on week-days. The Ligon plan of Christian education has been introduced in the junior-high grades. The church takes recreation seriously and has added a full-time director to its staff. Attendance is growing by leaps and bounds. Many people are weary of antiquated Sunday School facilities and are looking for the church that dares to blaze new trails in Christian education. It is refreshing to know that such things are being done.

THREE FAR-REACHING DECISIONS

The U. S. Supreme Court has just driven one more death-dealing spike into the South's system of racial segregation. By its three-fold decision, on June 5, railroad dining cars are legally forbidden to curtain off Negroes from whites; the graduate school of Oklahoma State University must discontinue its practice of segregating Negroes from whites in its classrooms; and the University of Texas must admit Marion Sweatt, a Negro, to its all-white law school, even though Texas has established a separate law school for Negroes.

The Texas case is directly relevant to a suit now pending in North Carolina, in which several Negroes are suing for admission to the University law school at Chapel Hill. Unless it can be shown that the Negro law school of North Carolina College at Durham is substantially equal to the University law school, the latter will probably be required to admit Negroes.

Although the court did not specifically reject the historic "separate but equal" doctrine, that doctrine is implicitly condemned in its dining car verdict, since the

tables set apart for Negroes were really equal to those limited to whites.

The court reveals a wise pedagogy in eliminating segregation gradually, and in terms of individual cases as they arise in the various Southern States. A wholesale condemnation of segregation, however morally justified, would probably be catastrophic in its social effects.

Now that the legal basis of segregation is being undercut, it is highly important for the Southern churches and their educational agencies to seek to establish a broad moral basis for a non-segregated society. Otherwise, the resulting changes in the South's social structure may well produce dangerous interracial tension.

Fortunately, a growing number of Southern Christians have been anticipating the new order, and thus have been actively cultivating those moral and spiritual attitudes that would enable the South to make its transition

peacefully and constructively. If, therefore, this region's racial caste-patterns should be non-violently discarded, it will be because internal nurture, as well as external pressure, has been operative. The accruing result demonstrates, admirably, that in any complex process of social change both internal and external forces must be wisely coordinated and applied.

The fact that the South will generally accept the new social patterns in a spirit of good will is itself a splendid prophecy of its more creative role in the life of the Nation. In truth the South, at mid-century, is burgeoning with promise, and it bids fair to be, during the next half-century, the American area of greatest economic, social and cultural development. Obviously this constitutes a great challenge to the churches of the South. To meet this challenge they must be both spiritually renewed and ecumenically united.

H. SHELTON SMITH.

The General Council

Opening in Cleveland's Public Auditorium June 22, at 2:00 p. m., The General Council of The Congregational Christian Churches of America will hold its tenth biennial meeting. Sessions will be telescoped into five days, instead of the usual week, closing Monday afternoon, June 26.

Headquarters will be the Hotel Cleveland and delegates are urged where possible to use hotel facilities because of proximity to the Public Auditorium. A large lounge and snack bar will be maintained in the Auditorium.

Already hard at work are the members of the Cleveland committees who are doing everything possible to provide for the comfort and welfare of delegates. Cleveland Congregationalists will play hosts to those preferring a private home to hotel accommodations.

Council preacher will be Frederick M. Meek of Old South Church, Boston, Massachusetts. Chaplain for the worship services will be Wallace W. Anderson of Portland, Maine.

Approximately 2,000 delegates and friends are expected to attend.

Following is the tentative program:

THURSDAY, JUNE 22, 1950.

2:00 p. m.

Call to order by the Moderator, Miss Helen Kenyon of New York.

Service conducted by the Chaplain, Wallace W. Anderson of Maine.

Hymn No. 391: "The Church's One Foundation,"

Constituting Prayer by Robert B. Blyth of Ohio.

Welcome by Moderator of the Ohio Conference of Congregational Christian Churches and Mr. Ross Marshall, Moderator of the Congregational Union of Cleveland. Appointment of official tellers and ushers for the meeting.

Announcement of nomination of assistants to the Secretary for the meeting by Marlowe Addy Anderson, Chairman of the Nominating Committee.

Election of assistants to the Secretary. Presentation of the docket and motions relating to routine business. Presentation of proposed amendments to the Constitution, By-Laws and Standing Rules.

Proposed amendments to the Constitution were announced with the call to the meeting.

A proposed amendment to the By-Laws is: "That in II 2(b) the title 'Associate Secretary' be changed to 'Associate Minister.'"

A proposed amendment to the Standing Rules is that in paragraph 6 (Travel Fund) "one cent per member" be changed to "three cents per member."

Reports:

The Associate Minister of the Council.

The Secretary of the Council.

The Assistant Secretary of the General Council.

The Treasurer of the Council.

The Executive Committee.

The Corporation for the General Council.

Nomination and Election of Moderator for the coming biennium.

Address by the Minister of the Council, "Of Equability and Perseverance in Well Doing."

Presentation of the Moderator for the biennium.

Presentation of fraternal delegates.

Nomination of Minister and Secretary, Associate Minister and Assistant Secretary by the Executive Committee.

Announcement of committee to nominate the Nominating Committee.

Introduction of other business, greetings, overtures and memorials.

8:00 p. m.—Evening Service.

Recognition of new Superintendents and National Officers.

Greetings from the International Congregational Council, by the Moderator, Douglas Horton.

Address by the Moderator of the General Council.

Service of Memorial and Communion Service conducted by the Minister of the Council and the Chaplain.

The Owing of the Covenant.

* * *

FRIDAY, JUNE 23, 1950.

9:00 a. m.—Worship conducted by the Chaplain.

Business sessions of the Council.

Discussion and vote upon proposed amendments to the Constitution, By-Laws and Standing Rules.

Election of Minister and Secretary, Associate Minister and Assistant Secretary of the Council.

Preliminary Report of the Nominating Committee.

Nominations from the Floor.

Report of the Commission on Interchurch Relations and Christian Unity. Report of the Committee on the Ministry.

Report of the National Committee on Ministers' Salaries.

Other business.

11:30 a. m.—Recess.

1:30 p. m.

Annual Meeting of the American Board of Commissioners for Foreign Missions.

3:30 p. m.

Council Lecture by Howard J. Conn of Minnesota, "In the Name of the Father."

4:30 p. m.

Hour of Fellowship.

(Continued on page 12.)

Mrs. R. W. BRANNOCK AND M. Z. RHODES HAVE LONG SERVICE WITH LOCAL CHURCH.

(SEE BACK PAGE.)

By A. C. SNOW.

"Music is the universal language of mankind." Two members of the First Congregational Christian Church of Burlington will agree with this expression by Longfellow and have spent more than a quarter of a century in the interpretation of this language for the congregation.

Mrs. Robert W. Brannock, 202 Aycock Avenue and M. Z. Rhodes, 500 Central Ave., have faithfully served together for more than 25 years as organist and choir director at the church. During this time they have watched the faces of the congregation change and have said "hello" and "farewell" to seven ministers. Yet they themselves have become an inspiring and essential part of the church services.

Working together for more than 25 years without a single disagreement is a tribute to unusual personalities and noble character. Each person gives the other the credit for this harmonious relationship, which has resulted in faithful and beautiful choral accomplishments.

According to Mrs. Brannock and Mr. Rhodes, no mishaps have occurred during their tenure of service at the church.

"I have one complaint," Mrs. Brannock said jokingly, "M. Z. sometimes takes the Hallelujah Chorus too fast, and it's a job to keep with him on the organ."

"But you always manage to be there at the finish," smiled Mr. Rhodes.

Mrs. Brannock and Mr. Rhodes directed the first choir in Burlington to give the complete performance of Handel's "Messiah," as well as Steiner's "Crucifixion."

Mrs. Brannock has also had experience in choir direction and conducted the church choir two years before Mr. Rhodes came to the church.

"Directing that choir was the hardest struggle of my life," she said.

Mrs. Brannock, wife of a local dentist, has served the church as organist for more than 30 years. The rich, full peals from the organ fill the church every Sunday morning, and the music truly flows from faithful and experienced hands.

The organist began contributing her musical talent to the church when, as a 12-year-old girl, she played for the Sunday school services. Having completed her musical education in 1920,

she began playing for regular services that same year when the organ was installed, and since that time has not been absent more than 15 times due to illness.

During the 30 years in which she has played for 58 weddings and approximately 240 funerals, Mrs. Brannock has been present for all Easter and Christmas services except for those during a two-year leave of absence.

Commenting on the weddings, she said: "In the 58 weddings in which I have played the organ, not one marriage has failed. Of the 58 couples, not one has been divorced."

Graduating from Burlington High School in 1917, Mrs. Brannock has the distinction of being the only person in the area who was awarded a High School diploma in piano by the Burlington Board of Education.

Mrs. Brannock continued her education at Salem College in Winston-Salem and was graduated from Elon College in 1920. During her years of service at the First Christian Church, she has trained other organists, including Mrs. Donnell Tate, Mrs. Herman Truitt and Miss Rebecca Lightbourne. She is also a charter member of the Burlington Music Club.

For the past 25 years, quiet, friendly M. Z. Rhodes has slipped into the choir loft of the First Christian Church to conduct the group through the musical services.

During this time Mr. Rhodes, a graduate of the Shennandoah Conservatory of Music in Virginia and a graduate of Elon College, class of 1923, has never been absent for a service on account of illness. Through the years, the ever-changing pastors have been sure of one person to preach to, as Mr. Rhodes has faithfully attended all services, morning, evening or special.

Serving overseas in World War I, Mr. Rhodes was the director of the 116th U. S. Infantry Band and prior to his job with the U. S. Post Office in Burlington, he served for 13 years at the Burlington High School as glee club, band and orchestra director. He directed the Burlington High School orchestra which won its class championship in 1929.

His other services include the work as director of the Burlington Community Chorus in several of its Christmas concerts. He was also director of the American Legion Band here last summer and toured the state with the well-trained and admired American Legion Drum and Bugle Corps.

Mrs. Brannock and Mr. Rhodes

both have one child, Betty Rhodes, 13 years old, is a music student at Southern Studios, while Anne Brannock, tenth-grade student at Burlington High, is studying music under Fletcher Moore of Elon College. Both are following in the footsteps of their talented parents and plan musical careers.

Rev. Henry Robinson, the present pastor of the church, is appreciative of his faithful helpers. Speaking of Mrs. Brannock and Mr. Rhodes, he said:

"They have given a beautiful interpretation of church music that has added greatly to the sense of worship in the church. In their faithfulness and dependability, they have done much to encourage talent and leadership in several organizations in the community as well as the church and have inspired the younger set to divert their talents to the ministry of music."

In the flow of music, the universal language of mankind, which has reached backward through the past 25 years and continues in the same spirit of humble service and love of music, these two have won the respect and admiration of their fellow church members and friends.

In the Sunday morning services, the evening worships, or the Tuesday night choir practices, the music from the First Christian Church convinces one that music might well be said to be "the speech of angels."—*Burlington Times-News*.

THE WORD "FRIEND."

The word "friend" has a double meaning. My friend is a man to whom I can open my heart, also a man who is kind and friendly towards me; the term always implies a certain amount of intimacy. The Jews called the Lord "the friend of sinners," and truly He was so. He called His disciples His friends, because He had communicated to them all that the Father had given Him. Any familiarity with the Lord impresses me painfully, and I consider it carnal even when it is linked with piety. He is not ashamed to call us brethren. In this last sense it is quite improper to imply the word to Jesus, and to call Him our Brother. But if we say, what a wondrous Friend of sinners Jesus was when He gave Himself upon the cross, or, what a Friend of sinners is the Jesus who ever lives to intercede for us, the thought assumes quite another character, but we must avoid a freedom which is not becoming.—*J. N. Darby*.

News of Elon College

By PRESIDENT L. E. SMITH

ENDOWED EDUCATION.

The following is the preamble to the President's report to the Board of Trustees of Elon College at its annual meeting, May 29, 1950:

"Modern education efficiently and effectively administered is not self-supporting. It must be supported in part or in whole either by private or public funds. If by private funds, the college is known as a private institution. If by public funds or tax money it is considered to be a public institution. The curriculum of both institutions may be the same basically. The private school may enjoy more freedom and have a richer and wider range of studies. Students for both institutions come from the same communities and in many instances from the same homes. They return from college to serve the same communities and the same country. The main distinguishing features are in the breadth and richness of the curriculum and in the sources of support, chiefly, the sources of support. For all intents and purposes the privately-supported college is just as much a public institution as the tax or state-supported college. In reality, they both serve the public. Taxes are levied and collected without respect of persons. Why should money so received be administered with prejudice? At any rate, both types of schools must find additional support either from private or public funds and in many instances today from both. Tax-supported schools seek private funds for numerous foundations or endowment, the income from which to be added to the current fund treasury. The so-called private college has not as yet been permitted to seek its share of tax money for its support. The private schools in this country have been the precursors in the field of education, religion and morals. These institutions are the fruits of the church and they bear the evidences of sacrifice, integrity, and truth. They have been the continuing sources of freedom, the purifying forces of democracy, the feeders of our Christian faith and the invincible bulwarks of our American way of life. Their contributions are unmistakable and indispensable for this day or any day that shall come after this. Yet, these schools are facing rough seas and fu-

ture sailings will be hazardous. Their safety is with the church and their support is in the hands of Christian laymen. In the beginning these two forces built the Christian college that served all interests. In these days of dire need and painful uncertainty, the same two forces, the church and Christian laymen, must come to the rescue and make our colleges secure and safe."

INCREDIBLE STORY.

Did you read the almost incredible story of the Elon College class of 1910? That each one of its eleven members is still living—forty years after graduating from college? That fact does not make them old, but it is unusual to find a group intact after four decades—four decades in which two World Wars have come, in which the automobile has developed not only into a major means of transportation but a major cause of death, in which there have been epidemics and many another hazard to life.

It is true that the original group was comparatively small, but how many families living in 1910 have all their members living in 1950? And how many graduating classes, of colleges and of high schools, have not lost a member in 40 years? Your observation, as you reflect upon these questions, will show that an experience such as that of the Elon class is the exception. It would be interesting to hear of other groups which have survived intact 40 years.

APPORTIONMENT GIVING.

When the church founded Elon College in 1889, it committed the membership of the church then and for all time, or so long as the college lasts, to the support of Elon College, financially and otherwise.

There are certain expenses that are continuous. You meet them one year—the same is to be met the next year. This is true with the expenses of a home and a family, with the expenses of a church and a school. It is certainly true with our college. If the college grows, and grow it must, the expenses of operation increase. We should not be disturbed by this fact since the church itself has increased enormously since the founding of the

college. The growth of the church is dependent upon its quality of leadership. The college takes pride in the fact that it has had a part in training the leadership for the church and providing for it vision and inspiration. The growth of the college and the church have been mutually dependent. Its further advancement must likewise be mutually dependent. As the church increases its support of the college, the college will increase its contribution to the church. When the church founded the college, it meant for it to be the training ground for its leadership. The church continues to look to the college, and to no other institution within its bounds for the discovery, the development, and the training of its leaders. The college appreciates this fact, and endeavors, year after year, to measure up to any expectation that the church may have.

Previously reported	\$4,309.02
Western N. C. Conference:	
Flint Hill (M)	1.47
Grand total	\$4,310.49

MY FIRST BED-TIME PRAYER.

What man or woman today does not remember this—their first-time baby prayer. Face washed and hands clean, dressed in a little gown of white we knelt at mothers knee:

Now I lay me down to sleep.
I pray thee Lord my soul to keep.
If I should die before I wake
I pray thee Lord my soul to take.

This ended our playtime days. Though tired, it would have been difficult to go to sleep without saying this little evening prayer. But in these days of moving pictures depicting sudden death under tragic circumstances another question has arisen. What thoughts should the little one take to bed with him? Certainly not that of dying in his sleep, or the remotest possibility of it. Tomorrow his playmates will be waiting for him, and another day of frolic and fun. Little ones look forward to sleepy time with its bed-time stories about the fairies who with the wave of a magic wand could bring to pass the desires of any childish heart. There were no kindergartens a half-century ago when some of us were young. Today the teaching of little tots how to play, how to give and take, how to be beautifully unselfish has much to do with determining the kind of mothers and fathers the future will have to depend upon.

Psychologists tell us that the thoughts we take to sleep with us have

(Continued on page 15.)

Christian Missions

At Home and Abroad

AMBASSADORS OF CHRIST.

By ALDEN E. MATTHEWS*

Throughout the history of the Christian Church men and women have answered the call to serve as missionaries. The call to missionary service has come to different people in different ways. Some have heard the call to heal disease, spread medical knowledge, and raise the level of public health. Some have heard and answered the call to teach: to combat the evils of ignorance and superstition. Some have answered the call to serve their brothers by giving them the technical knowledge and skills which can make possible a more satisfying standard of living. The specific calls to missionary service are as numerous as the missionaries themselves.

My personal call to the mission field came partly as a call to serve as an ambassador of Christ. The phrase has become rather hackneyed and trite, but of late this aspect of the job of a missionary has become for me increasingly meaningful and important. Accordingly, I would like to share some things on what it means to be an ambassador of Christ in China today.

One of the definitions of the word *ambassador* in my dictionary reads as follows: "A minister accredited to a foreign government as the official representative of his own sovereign"—Christ. A missionary is a minister accredited to a foreign *church* as the official representative of his own church.

Whereas, this definition did not fit the missionary to China a hundred, or even fifty, years ago, it is growing more and more clear to me that the missionary to China today is becoming increasingly just what that definition indicates: A minister accredited to a Chinese church as the official representative of his own church.

Missions in Transition.

From what I have heard, seen, and read I should judge that the missionary of the past was a different sort of creature. He was primarily the carrier of Christianity to an unchurched land. He was the agent of Christian service and the initiator of a Chris-

tian church in a land where the church was unknown. He was the administrator of the money sent with him to make his work possible. He was often the director of whatever work was carried on to propagate the gospel. He was usually the final authority on matters educational, medical, or ecclesiastic. In terms our Marxist friends like to use, he was the cultural imperialist who imposed on the Chinese people foreign medicine, foreign education, and a foreign church.

This foreign medicine, education, and religion were too expensive for the Chinese pocketbook and had to be heavily subsidized from a foreign purse with the missionary holding the purse-strings.

In China today, though he still exists to some extent, this type of missionary is an anachronism. He is not wanted and will not fit.

Ever since 1927 there has been much talk of the church becoming self-governing, self-supporting, and self-propagating. The fact that China is still unable to afford foreign-style medicine, education and religion is one of the horns of our dilemma. The other horn is the fact that missionary control of foreign funds will no longer be tolerated. The Chinese Church is becoming self-governing.

We might compare this with the relationship between the child in his late teens and his parents. The former, while usually unable to support himself financially, is able to compel his parents to respect his independence of thought and action. Thus the parent churches continue to give financial assistance to the younger church in China, but must recognize the latter as independent and self-governing.

This is not unwelcome news to those concerned in the missionary enterprise. Far from it! It is a long-standing dream finally coming true. But partly because it has been a dream for so long, it is hard for realization to sink in. At last the missionary has become a Christian ambassador: the duly accredited representative of one church sent to another church.

What Are the Functions of the Ambassador of Christ?

1. The first function of the Christian ambassador is as a minister.

And that means to *minister*. Whether it be in the ministry of healing, the ministry of teaching, the ministry of music, the social ministry, or the ministry of the gospel, the first task of the missionary is to minister.

The verb to *minister* is not a passive verb; it demands an object. The Christian ambassador must minister to something or someone. We are ministers to the Chinese people and to the Chinese Church. It is a good thing for the missionary to remind himself of this fact. We are not invited here or sent here to run things, to lord it over anyone. We, like the Son of Man, are come to minister, not to be ministered unto. To minister, then, is to serve: to serve the Chinese people and to serve the Chinese church. This calling, however glorious, is a humble calling; a calling for humble people.

To serve is to be a servant, to obey orders. At this point I fear we are inclined to let ourselves off too easily. We like to think that we take our orders from God. So we should, but that is only part of what is required of the Ambassador of Christ. History and our own experience tell us clearly that some of the least humble men the world has known have been those who took their orders directly from God.

Ministers to the Chinese people and the Chinese Church are called upon to serve them: to take orders from the Chinese and from the Chinese Church. We are not to serve God by directing the activities of the Chinese. We must serve God and the Chinese by obeying the will of God and the orders of the Chinese Church. And let the man be very careful indeed to whom it appears that the will of God and the will of the Chinese Church do not agree.

2. A second function indicated in our definition of the ambassador of Christ is an official representative. As he ministers to the Chinese Church and the Chinese people the missionary must not, in fact cannot, forget that he is a representative.

Perhaps others have been as naively idealistic as I and tried to identify themselves with the Chinese people and the Chinese Church. My experience has been that such identification is impossible. Whether he likes it or not, the missionary is a representative. He represents the church and the people by whom he is sent.

This realization has been brought home to me in the last few weeks, and most forcefully in a rather traumatic experience last week. In a meeting of the Fukien Christian Council I spoke up in objection to the Church official-

(Continued on page 13.)

*Mr. Matthews, a colleague of Richard Jackson, delivered this message to a group of missionaries at one of their weekly meetings in Foochow, China, May 11, 1950.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

Mrs. O. H. Paris, Convention President, will have a special part in the "Style Show in Materials for Women's Groups," to be held at the General Council in Cleveland, Ohio, June 22. All women are invited to this program, and popular fashions in presenting programs will be shown. Mrs. Paris will present ideas on using programs on the Mission Themes.

* * *

The women of the Winston-Salem Church have started a fund for a new church building. The idea for really starting the fund came from Mrs. Joe R. Sharpe, Sr., though several people had suggested that one be started. Mrs. Sharpe decided that she wanted a new church so badly that she could start a fund herself, but all the women decided they would like to help. They have begun by selling metal sponges, and hope to do other things later.

PLEASANT RIDGE WOMEN HAVE ANNIVERSARY PARTY.

The Woman's Missionary Society of Pleasant Ridge Church observed the twenty-fifth anniversary of their organization, at the church on April 4, with a Silver Tea.

Twenty-five years ago, Rev. R. A. Whitten was serving the church as pastor, and Mrs. Whitten organized the Woman's Missionary Society on April 9, 1925, with twelve charter members, five of whom were present at this meeting—five are still enrolled and three of them still active members of the present organization. Mrs. A. B. McFarland was the first president. Mrs. C. B. Higgins, Mrs. W. C. Nelson, Mrs. P. G. Flemming and Miss Florence Crutchfield each served as president during the next twelve years, Mrs. McFarland serving a longer term of years than any other in the life of the society. We now have two circles with combined membership of twenty-seven.

Guest speakers were Miss Pattie Lee Coghill, who gave an interesting review of our study book, *Which Way Japan*, and Rev. Joseph Moulton, who gave a very inspiring and instructive account of the work in India. After the program, we enjoyed hearing Mr. Moulton sing in the Indian language.

The Business Girls' Circle sponsored the Tea, and one of their members, Mrs. Nelson, gave the devotion.

There was a lovely two-tier birthday cake, with candles—and with that, tea, nuts and mints were served to the group. The offering was \$17.10.

Both the first and the present president were wearing orchids for the occasion.

Mrs. Kermit Robinson is leader of the Business Girls' Circle. Their project is the improvement and maintenance of the cemetery, and they are doing a grand work there. They have made individual pledges and donations, secured some outside financial aid and "inspired" the men to help with the actual labor of seeding grass, planting shrubbery, etc.

Our pastor, Rev. W. E. Wisseman, was with us. We may be just a "side line" with him, but he is very good to us, and we greatly appreciate the interest he takes in the work of our church and community.

MRS. J. WRIGHT PEGRAM,
President.

LYNCHBURG HAS FAMILY LIFE PROGRAM.

The most outstanding program for the year in the Lynchburg (Va.) Women's Missionary Society was the local May Fellowship meeting, which furnished inspiration and help in planning Family Worship in the home. This program began with a covered dish supper, followed by group singing. A splendid talk on Family Life by Mrs. Allan Stanger, a Young People's Worker of the Disciples Church, was greatly enjoyed. A dramatization of three types of Family Worship was put on by the Education Committee of the church. The meeting was closed with games suitable for use in the home including all members of the family.

The group cooperated with the Lynchburg Council of Church Women in the services for May Fellowship Day, as well as the ones for World Day of Prayer and World Community Day.

Mrs. Joseph Hunter, a returned missionary and member of the Disciples Church, spoke at our February meeting, on her experience in Japan.

A generous package of cloth and other items was sent to Miss Angie Crew in Japan. Also, two bundles of "Pieces for Peace" were sent.

The Cradle Roll program was carried out efficiently by Mrs. Harold Brooks, having meetings with the parents at Christmas and Easter.

Mrs. S. R. Gay taught our Bible Course in her usual inspiring manner.

MRS. W. T. DUNN, SR.,
President.

CYPRESS CHAPEL LADIES AID HAS REGULAR MEETING.

The Ladies' Aid of Cypress Chapel Christian Church met Wednesday afternoon, June 7, at the home of Mrs. Otis Baines with Mrs. Floyd Brinkley as co-hostess.

The president, Mrs. Henry Rountree, presided. Mrs. Earl Bunch led the devotionals using the 116th Psalm and the Lord's Prayer was prayed in unison. Mrs. Frank Harrell thanked the society for the cards sent her while she was a patient in the hospital. Mrs. Rountree read a card from Mrs. Ferrell thanking the society for the show given her recently.

The following committees were appointed for the coming month. Mrs. J. P. Byrd and Mrs. Norfleet Brinkley, flowers; Mrs. W. L. Brinkley and Mrs. Horace Lily, visiting; Mrs. Floyd Brinkley and Mrs. A. J. Rountree, program; Mrs. Clarence Bunch, devotionals.

The nominating committee presented the following slate of officers to go in effect at the July meeting: president, Mrs. W. C. Knight; vice-president, Mrs. Wesley Brinkley; secretary, Mrs. Henry Rountree; assistant secretary, Mrs. W. N. Beale; treasurer, Mrs. J. P. Byrd, assistant treasurer, Mrs. Earl Bunch; corresponding secretary, Mrs. Earl Bunch.

The club voted to change officers every two years. Mrs. Marian King presented a program with Mrs. U. B. Harrell reading "Father Forgets," Mrs. J. P. Byrd reading "God's Dreams," Mrs. Earl Bunch reading "He Stumped His Toe." Mrs. U. B. Harrell closed the meeting with a prayer. The July meeting will be held with Mrs. G. C. Mann.

HOLY NECK MISSIONARY AID SOCIETY MEETS.

The Holy Neck Missionary Aid Society met at the church hall Tuesday afternoon of last week with Mrs. Allen Piland presiding.

Mrs. Hilton Morgan was elected to fill the unexpired term of Miss Allie (Continued on page 13.)

Youth at Work in the Church

ANN TRUITT, *Editor*; HELEN JACKSON, C. B. TWIDDY, *Associates*

BIENNIAL MEETING OF THE CONVENTION SOUTHERN YOUTH FELLOWSHIP.

The biggest and best meeting for the young people of the Convention is planned for July 7, with registration beginning at 2:00 p. m. This meeting will be held in conjunction with the Elon Training School—July 7 being the last complete day for the School.

Young people and youth leaders from every Conference are invited to Elon College to participate in this biennial gathering. An excellent and lively program will greet those who come. One of the important portions of the program will be the election of officers for the next two years.

For those coming from distances more than 100 miles, overnight accommodations can be taken care of at Elon College.

Make your plans now to attend. Be sure your church is represented.

YOUNG PEOPLE'S SUMMER CONFERENCE.

ELON COLLEGE, N. C.
JULY 2-8, 1950.

SUNDAY AFTERNOON—JULY 2.

- 4:00 Registration: North Carolina Delegates.
- 5:00 Registration: Virginia Delegates.
- 6:00 Picnic Supper—College Campus (Bring your own sandwiches. The college will provide the drink.)
- 7:15 Vespers—Rev. Duane Vore.
- 8:00 Get-Acquainted Period—In charge of Dr. Dollar and Mr. Detwiler.
- Welcome—Dr. L. E. Smith.

DAILY SCHEDULE.

- 7:00 Rising Call.
- 7:30 Breakfast, Morning Worship.
- 8:20 Class Period (Select one of the following):
- “Introduction to the Bible”—Rev. W. Millard Stevens.
- “How to Plan and Lead Worship”—Rev. Duane Vore.
- “Our Church”—One session each, Rev. C. E. Newman, Dr. W. T. Scott, Dr. Jesse Dollar, Dr. Stanley Harrell, Dr. F. C. Lester.

9:10 Class Period (First Period classes will be repeated. Select one).

9:55 Directed Recreation—Mr. Detwiler.

10:25 General Assembly—Miss Elena Maquiso and others.

11:10 Class Period for High School Young People — “Youth: Their Problems and Questions They Ask”—Rev. Henry E. Robinson.

For Young People out of High School (Select one):

“Planning the Local Young People's Program”—Miss Dorothy Foltz.

“The Near East: and Our Work There”—Mrs. Mark Andes.

“Work With Children”—Miss Julia Woodson.

12:00 Class Period—For Young People Out of High School—“Youth: Their Problems and the Questions They Ask”—Mr. Robinson.

For High School Young People (Select one of the courses listed in third period above).

1:00 Lunch.

1:30 Rest Period.

2:45 Interest Groups (Select one): Choral Reading—Mrs. Elizabeth Smith.

Visual Aids and Pilgrim Fellowship Workshop—Mr. Robinson and Baxter Twiddy.

How to Lead Games—Mr. Detwiler.

Manners for Moderns—Mrs. Vore.

3:30 Recreation—Mr. Detwiler, director.

7:00 Vespers—In charge of Mr. Vore and the Worship Class.

7:45 Singspiration—Dr. Dollar.

8:00 Evening Program.

8:45 Free time.

9:45 Group Meetings with Counselors.

10:30 Good Night—Taps.

EVENING PROGRAMS.

Sunday—Mr. Vore, speaker, and Get-Acquainted Period.

Monday—Dr. D. J. Bowden, speaker.

Tuesday—Rev. Tucker Humphries, speaker.

Wednesday—Movie: “Second Chance.”

Thursday—World Friendship Program in charge of Pattie Lee Coghill and Elena Maquiso.

Friday—Southern Convention Young People's Biennial Meeting.

THREE FELLOWSHIPS MEET.

Members of the Pilgrim Fellowship of the Holland Christian Church and of the Franklin Christian Church were the guests of the Holy Neck Pilgrim Fellowship, Sunday night, June 11. Mrs. J. R. Darden reviewed the Home Study book, *In the Direction of Dreams*. Following the review the young people enjoyed a social hour in the church hall.

LIBERTY SPRING CHURCH SCHOOL.

The Daily Vacation Bible School of Liberty Spring Christian Church is being held this week and will continue through Friday.

Leaders and workers in the school are: director, Mrs. Parke C. Brinkley; worship leader, Dr. Jesse H. Dollar; pianist, Mrs. Luther Wilkins; secretary, Mrs. James Barnes.

Mrs. Edward Harrell and Mrs. Charlie Nichols have charge of the adult department while Mrs. Herman Bradshaw, Mrs. Rose Duke, Mrs. Clyde Powell, Mrs. Wesley Moore, Mrs. Linwood Bradshaw and Miss Jean Taylor have charge of the cradle roll.

Those in charge of the beginners are Mrs. L. W. Wilkins, Mrs. S. J. Holland, Mrs. Wesley Byrd, Mrs. Jesse Dollar, Mrs. W. E. Duke and Miss Dorothy Riddick.

Primary leaders are Mrs. W. L. Turner, Mrs. Herman Smith, Mrs. Marvin Bryant, Mrs. Conrad Barnes and Mrs. Roscoe Harrell.

Mrs. Joseph Savage, Mrs. William Tucker, Mrs. Edward O'Berry, Jr., Mrs. J. S. Perry, Mrs. M. E. Copeland and Mrs. Thurman Copeland are in charge of the juniors.

Intermediate leaders are Mrs. Wesley Harrell, Mrs. I. W. Johnson, Mrs. Rudolph Badger, Mrs. E. C. Skinner and Mrs. Stanley Russell.

The refreshment committee is composed of Mrs. W. J. Winslow, Mrs. W. E. Eason, Mrs. O. W. Harrell, Mrs. W. C. Riddick, Mrs. N. W. Byrd and Mrs. Leonard Horton.

The beginners study the subject: “The World About Us”; primaries:

(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

HOW MARY MADE FRIENDS.

Mary was a very fortunate little girl. She lived in a nice home with a lovely lawn all around and plenty of room to play. She had any number of toys, but still she was not quite happy. "I don't see," she said to her Aunt Mary one day, "why all the children will stay over at Jane's and play with her so much more than they will play with me. Her dolls are not half so nice as mine, and she has hardly any toys. Besides, she isn't very pretty and her hair is as straight as a stick. And look how much room we have here."

Now Aunt Mary loved her little name-sake very much, and she hated to see her unhappy. So she was sorry to have to say what she felt was the real reason that Mary was alone so much of the time. "You know," she said slowly, stroking her little niece's bright curls, "straight hair does not necessarily make one unattractive. Haven't you often heard grandma say that 'pretty is, as pretty does'? Maybe Jane is nicer about letting the other children play with her dolls and her toys than you are. Does Jane ever say 'Don't take that carriage. That's mine'? I don't believe she would ever say to the other children, 'You'll have to play the game that I want, because aren't we playing on my lawn?'"

Then Mary's little head began to hang down a bit. She remembered having said almost exactly those words. And she remembered, too some things she felt sure Aunt Mary didn't know about, how she had hid candy and just slipped bites of it when the others were around and she thought they weren't looking, and other things like that.

The she glanced up. "Aunt Mary," she asked slowly, "do you think if I wouldn't be selfish that the other children would like better to play with me?"

"Well," answered her aunt, "I couldn't be sure, but I don't think selfish people have so many friends and they are never as happy as their unselfish friends even if they have ever so many more toys."

"All right," said Mary, "you don't know, and I don't know, but I'm going to find out if being selfish has kept me from having friends."

She was as good as her word and

often after that when she wanted to ride her bicycle herself she would remember just in time and say, "Let's take turns riding so we can all have fun." She learned to play the games that her playmates wanted, and she was surprised to find that very often they would make her choose a game. She found, too, that a little bit of candy shared with her friends tasted better than lots more eaten "on the sly."

It was not long until the children all came to Mary's lawn to play, Jane along with the rest. Before Mary was through her lunch, she would hear "Ma-ree," and she never more had to beg her friends to come over and play with her.—*The Christian-Evangelist.*

PREPARING TO TRAVEL.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Mother, how soon shall we be there?—How far is it to Grandmother's house?—Why doesn't the train go faster?—Do you think Grandmother is waiting at the station for us now?"

In the Pullman section across from me a restless little boy kept plying his mother with questions. Always she answered patiently, trying to keep the little fellow occupied watching interesting things he could see from the car window, but she did not give him anything to do.

Knowing that a small child needs to have some activity, I was rummaging in my handbag to see if I could find anything that would help, when another tiny boy came slowly down the aisle, carrying an inflated balloon. Shyly he placed the toy in the other child's hands and then backed away toward his own seat.

My little neighbor relaxed as he grasped the cord attached to the balloon and watched the bright plaything floating above his head, while his mother smiled her thanks to the other mother who was seated a little distance away.

Within an hour the boy was back—this time with a set of animal-picture cards. "For you," he said, handing the cards to his new friend.

"Thank you," the little boy gasped, and "Thank you," his mother echoed, "but don't you want to keep these cards for yourself? Ronnie can play

with them and then bring them back to you."

"Mother said I could give your boy some cards," the small donor explained before retreating.

Very happily my little neighbor arranged and rearranged the pictured animals on the car seat in front of him, while his mother rested.

Some time later I looked across and saw that the other boy had again returned, this time bringing his mother with him. The two mothers were quietly talking while the children played with some miniature cars made of soft rubber. Bits of conversation floated across to me, and I discovered that one mother had given much time and thought to preparing to travel with her child, while the other had not realized such preparation was necessary.

"I was brought up on a farm," the latter mother was saying. "Ronnie is makin his first trip to visit my parents and my old home. He has always been interested in trains, and I thought that actually going on a train to visit his grandparents would be such a delight that he would not need any other form of entertainment."

"One of my friends who has done a great deal of traveling helped me prepare for our trip," the visiting mother explained. "If you want me to, I'd be glad to pass on her suggestions to you."

"Oh, yes, I'd like to hear them," my neighbor agreed.

"First of all," the visitor began, "children need quiet toys on the train. Horns and noisemakers are obviously out—for the sake of the other passengers. Then, they need toys that are soft and smooth, so they won't be hurt if the train jerks them about. Of course, one cannot bring anything that is bulky, but I have found that children very much enjoy playing with small toys."

"I bought an inexpensive lightweight bag for James to carry by himself. We are on our homeward journey, and he has spent hours just packing that bag, then taking the things out and putting them all back again. I chose a small bag for two reasons—a big bag would be too heavy for him to carry, and I found that it isn't best to give him all the toys for the journey at one time. It's nice to have some surprises; in fact, I have a few things tucked away for tomorrow that James will be glad to share with Ronnie."

"We do appreciate your kindness," my neighbor declared, "and next time we're going to be better prepared before we entrain."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JONAH LEARNS GOD'S MISSIONARY PURPOSE.

LESSON XIII—JUNE 25, 1950.

MEMORY SELECTION: *Salvation is of the Lord.*—Jonah 2:9.

LESSON: Jonah 3:3-6; 4:1-11.

DEVOTIONAL READINGS Ephesians 3:14-21.

"Jonah and the Whale."

For many people the little book of Jonah is simply the story of "Jonah and the Whale,"—the strange story of how when a man was thrown overboard of desperate sailors on a storm-tossed sea, he was swallowed by a whale. (The Bible does not call it a whale, it simply says that God had prepared a "great fish" to swallow up Jonah.) After living for three days in the belly of this great fish, Jonah was cast up on dry land again. That is about all that the average man knows about this meaningful and magnificent book. Alas that this is true.

The Story in Brief.

The story is simply told in a straightforward manner. It is the story of a man who received a divine commission or command to go preach to a great city, the capital of the great Assyrian Empire. It was this very Assyrian Empire that had ruthlessly overrun the Jewish nation and had carried most of its treasures and most of its leading people into captivity. It was a city notorious for its wickedness. Small wonder that this Jewish preacher had no stomach for this disagreeable task. He felt in his heart that nothing was too bad for these people and he would have been delighted to learn that Jehovah had visited His wrath upon them even as He did upon Sodom and Gomorrah. And here he was commissioned to go and preach to these hated, wicked foreigners. It was too much for Jonah, and in order to get away from it all he decided to get on a ship and make a trip to Spain. He was not the first man who tried to run away from the call of God. Nor was he the last. Neither was he the first nor the last to find that one cannot get away from God.

After his harrowing and humbling experience on and in the sea, Jonah again received a divine call to service, and this time he obeyed the call. He

set forth for Nineveh and boldly entered into that great and wicked city and began to preach. His message evidently was simple—"Yet forty days and Nineveh shall be overthrown." But it was powerful in its results. The people were put under conviction and repented wholeheartedly and in a wholesale manner. Even the king and the nobles became penitent, and the king proclaimed a fast for the entire city. It should have been a heart-warming experience for the prophet to see a whole city turning from sin and certain doom unto God and salvation.

But not so. That man of God actually sulked and became angry. He went outside the city to see just what would happen, and he told the Lord about his feelings in no uncertain terms. In fact he told the Lord that he was afraid that was just what would happen, and that was why he did not want to come in the first place. Strange as it may seem, this petulant, pouting prophet said that he would rather die than to see Nineveh spared.

But God dealt patiently and kindly with the embittered prophet. He first of all caused a gourd to grow up, which with its large leaves gave shelter to the prophet as he sat under the rude shelter he had fashioned out of boughs and sticks. Then a worm gnawed at the gourd and it quickly withered and died, leaving the poor fellow exposed both to the sun and to the hot wind that blew across the desert. That did it. The prophet blew up. He got into a great dither. "Look here, little boy," said the Lord, "you are kind of excited about this gourd aren't you, this gourd on which you did not put any labor or have anything to do with its growth, this gourd that came up in a night and likewise perished in a night? Excited about it, eh? Well, how do you think that I feel about this great city with its teeming thousands, including its one hundred twenty thousand small children, and with its cattle?" "Do you think that as God I am not concerned about these? Do you think that I want them to perish? Do you think that I do not care?" The story ends there. But we can readily surmise that its lesson was not lost on the prophet.

The Moral.

The story is a parable of the care and concern of God for all peoples, even wicked people, and of His willingness to forgive and of His eagerness to have them return unto Him. The story is an arraignment of the Hebrew people. God had chosen them as His instrument through whom He could make his saving grace known to all the nations of the earth. But the Jewish people had become proud, narrow, provincial, bigoted, self-righteous, exclusive, selfish. They believed that salvation was only for the Jews. They had nothing of the missionary spirit. They had failed in their divine mission. This little book was an effort on the part of God to awaken them from their lethargy, to arouse them from their self-complacency, to inspire them to take up their missionary calling.

There are, of course many truths in the little book. Dr. Jefferson gives them in brief as follows: 1. Do not be a snob. 2. Do not hate any race or nation, no matter what it has done. 3. Do not be disagreeable because you are uncomfortable. 4. Believe in the lovingkindness and infinite tenderness of God.

This ancient story has point for us today. There are too many people who do not believe in "foreign missions." too many people who think that the proper slogan is "America for Americans." This book calls for widening horizons, and stronger purposes to carry on a world-wide missionary endeavor.

(Based on lesson copyrighted by International Council of Religious Education.)

THE GENERAL COUNCIL.

(Continued from page 5.)

8:00—Evening Service.

The American Board of Commissioners for Foreign Missions, The Board of Home Missions, The Council for Social Action, and Relief and Reconstruction present "Our Christian World Mission to Troubled People's," and the premier showing of the new film, "Second Chance." Mrs. Judson E. Fieberg, Chairman of Missions Council, presiding.

* * *

SATURDAY, JUNE 24, 1950.

9:00 a. m.

Worship conducted by the Chaplain.

9:15 a. m.

Meeting of the Missions Council.

10:15 a. m.

Business session of the Council.

Report of the Resolutions Committee.

Presenting the Problem of Displaced Persons.

1:30 p. m.

Annual Meeting of the Board of Home Missions.

3:30 p. m.

Council Lecture by T. F. Rutledge Beale of Montana, "And of the Son." 8:00 p. m.—Evening Service arranged by The Laymen's Fellowship and The Fellowship of Congregational Christian Women. Address, "Christian Citizens and the Welfare State," Charles P. Taft. "Voices," a dramatic Service of Worship written and produced by (Mrs. Ralph R.) Elizabeth T. Shrader. Dedication of the Woman's Gift (included in the worship service.)

* * *

SUNDAY, JUNE 25, 1950.

Sunday morning is left free to permit attendance by the delegates at local churches.

3:00 p. m.—Session of the Council. "Stewardship."

Report of the Commission on Stewardship.

Citation for extraordinary service. 4:00 p. m.

Special service by the Pilgrim Fellowship.

8:00 p. m.—Service of Worship.

Council Sermon by Frederick M. Meek of Massachusetts.

* * *

MONDAY, JUNE 26, 1950

9:00 a. m.—Worship conducted by the Chaplain. Business session of the Council.

Report of the Federal Council—Samuel McCrae Cavert.

Announcement of the National Council of the Churches of Christ in the U.S.A.—Earl Frederick Adams.

Report of the World Council—Henry Smith Leiper.

Report of the Unit Plan.

Report of the Annuity Fund for Congregational Ministers.

Report of the Retirement Fund for Lay Workers.

Appointment of the Committee on Resolutions for the biennium.

Other business.

11:15 a. m.—Recess to permit.

Meeting of the National Council of Congregational Churches.

1:30 p. m.

Business session of the Council.

The Council for Social Action.

3:30 p. m.

Council Lecture by Fred Hoskins of

Illinois, "And of the Holy Spirit."

4:30 p. m.—Closing Service.

The Transmitting of the Moderator's Cross.

"The Song of Moses and the Lamb" (Rev. 15:3-4) (Sung at the close of General Councils since the meeting of the Cambridge Synod in 1648).

Benediction from the Cambridge Platform.

AMBASSADORS OF CHRIST.

(Continued from page 8.)

ly and formally recording itself as one of the sponsors of the so-called "peace manifesto" used in the campaign for signatures in all party-line countries. Believing that I was thinking and speaking only for the church and as a church member, I objected to the Church compromising itself under pressure and becoming a tool of communism. The response to my remarks showed clearly, and to my shame, that they were received by some as the thoughts of a representative of another nation and race.

Thus I learned what I should have realized before: that the missionary is inevitably a representative. Whether he himself is conscious of it or not he represents the church and the people by whom he is sent. He is a representative of the good and of the bad in his own church, his own nation, and his own culture.

3. A third function of the ambassador of Christ comes from another dictionary definition of an ambassador: "An official messenger." Missionaries are official messengers.

In my experience this function is the one most easily and most often neglected. But that does not decrease its importance. The Christian ambassador should never become so absorbed in what is happening right before him and around him that he forgets his duties as a messenger. The missionary is called upon to serve the church to which he is sent and also the church he represents by being a good messenger. In speech, in writing, in personal living he is asked to relate the Chinese Church to the sending church. To put it bluntly, this includes writing letters.

The Christian messenger must take messages both ways. He owes it to the church people in China and to the church people back home to keep messages going back and forth in order to promote the mutual affection and understanding so essential for real peace.

Recently the Associate General Secretary of the Church of Christ in

China, now home on furlough, resigned his position. The response of the CCC was to invite him to return to China as Corresponding Secretary. There, in a nutshell, is recognition of the importance of the Christian ambassador's service as a messenger.

In conclusion let me add the note that the Christian ambassador in China today as minister, as representative, and as messenger must be able and willing to adapt to changing conditions of the present and the future. He can no longer think in the old ways. He cannot always use the traditions of the past as his guide. He must be prepared to abandon old forms of service that were formerly good and apparently indispensable to take up new forms of service that meet contemporary needs in a changing nation and in a changing world.

May Christ find it possible to teach, guide and use his ambassadors to His glory in this new age.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Lee Norfleet who has been serving as corresponding secretary. Miss Norfleet resigned on account of illness. Mrs. Allen Piland, Mrs. Carroll and Mrs. Robert Warren will attend the School of Missions to be held at Elon College next week.

Mrs. W. John Norfleet, Mrs. David Howell and Mrs. Harry Davidson were appointed as a menu committee to plan for the Holland Ruritan dinner to be served by the ladies of Holy Neck in July.

The society voted to contribute \$15 on the expenses of children who will attend the Junior High camp to be held at the YMCA camp at Lynnhaven. Mrs. John Norfleet conducted the worship service and the program was presented by Mrs. George D. Parker with Mrs. Luther B. Grice, Mrs. Allen Piland, Mrs. Clarence Saunders and Mrs. James A. Hareum taking. The topic was "Our Robbery of American Migrants."

The society voted to support the home mission project which is Mi-grants and also to make a contribution to a foreign mission project in Japan.

A memorial will be given in Memory of Mrs. M. J. March, a former member of the society who passed away recently.

Unless man has the wit and the grit to build his civilization on something better than material power, it is surely idle to talk of plans for a stable peace.—Selected.

The Orphanage

MY DEAR FRIENDS:

Flowers are beautiful and sweet and are a lovely way to express sympathy to bereft neighbors and friends. However, there are an increasing number of people who, recognizing their perishableness are sending memorial gifts to orphanages, instead. We have prepared a beautifully engraved card which will be mailed immediately to the bereft family showing from whom the gift is sent and in memory of whom. On it will be found the following original verse:

Noble Lives Aren't Ended.

Noble lives aren't ended
But glorified above,
When their kindness is extended
In thoughtful acts of love;
The blessed art of giving,
When heavenly life is won,
Is passed on to the living
By thoughtful deed they've done.

And loved ones show the measure
Of what their lives were worth,
By passing on the treasure
They've loaned to them on earth;
And they have the joy of knowing
That those here left behind
Have learned the art of showing
Their ways of being kind.

By sending such a memorial you can really "lay up treasure in heaven" because you have invested in a life—the life of some homeless child who by your help may arrive after a useful life into the life eternal. We have evidence that many persons would like such gifts to be made at the time of their going rather than flowers. Bereft families have indicated their joy at such thoughtfulness. You will find

on this page a convenient form to use in sending in such gifts.

This week eight Burlington and Graham dentists cleaned and filled teeth for forty-one of our children. Another date is being set for the others. This is a generous and gracious thing for these fine dentists to do, and they cannot be thanked too much.

Thank you everyone for your gifts this week.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

- Mrs. Virginia S. Chandler, Suffolk, Va.: clothing.
- Mrs. O. P. Thompson, Graham, N. C.: clothing.
- Lamm's Clothing Co., Burlington, N. C.: Boy's coats (new).

REPORT FOR JUNE 15, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 6,025.35
Eastern N. C. Conference:	
Pope's Chapel S. S.	5.00
Eastern Va. Conference:	
Bethlehem (Nans.) S. S. .	\$ 15.85
Newport News S. S.	14.55
Portsmouth: First S. S. .	9.55
	39.95
N. C. & Va. Conference:	
Hines Chapel	\$ 15.00
Mebane	4.30
	19.30
Western N. C. Conference:	
Flint Hill (M)	\$ 2.05
Pleasant Cross S. S.	3.20
Pleasant Union S. S.	14.63
Ramseur S. S.	21.00
Smithwood	20.00
Union Grove S. S.	6.00
	66.88
Alabama Conference:	
Elder	3.00
Total this week from churches \$	134.13
Total this year from churches \$	6,159.48

Special Offerings.

Amount brought forward	\$12,185.61
Mr. and Mrs. Elmer Kel-	
lan	100.00
Mrs. J. H. McEwen, me-	
morial for Mrs. M. C.	
Price	\$ 10.00
Sale of beans	20.00
Special gifts	98.28
	228.28
Total this year from Special	
Offerings	\$12,413.89
Grand total for the week ..	\$ 362.41
Grand total for the year ...	\$18,573.37

ALCOHOL, WASHINGTON, BLAB-
BERMOUTHS, WAR.

Currently, a remarkable open letter to the President of the United States, signed by Billy Rose, is appearing in newspapers throught the country which carry his column, "Pitching Horseshoes."

Mr. Rose makes the statement that an editor of a national magazine with more than 15 million readers (is there more than one such magazine?), not so long ago was present at a dinner party in Georgetown—a community of the city of Washington—and over a post-prandial brandy, was told by a "high ranking official" just how many atom bombs the United States has, where they are stored, and the security measures effective in that area. Fortunately, remarks Mr. Rose, the editor in question is a man of responsibility and discretion. He continues, however that the recipient of this information is of the opinion that Washington is currently "a-bursting with blabbermouths" who, at the drop of a daiquiri, are perfectly ready to "blurt out" classified information to anyone who cares to listen, "including those who cash their pay checks in the First National Bank of Moscow." Mr. Rose concludes his letter with a postscript that calls attention to the fact that the per capita consumption of liquor in Washington is greater than it is in any State of the Union. The damage which has been done to this country, and is now being done to this country by alcohol consumption on the leadership level, constitutes a peril difficult to over-estimate.

Alcoholism is not the alcohol problem—it is only one phase of it, a relatively small phase of it. More important is the fact that the consumption of alcohol causes "blabber- mouths," that persons in a places of responsibility are by it made irresponsible, that it results in wrong political and
(Continued on page 15.)

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

SMITH.

WHEREAS, God in His infinite wisdom and goodness called Oscar Frommell Smith from his earthly home on May 4, 1950, and,

WHEREAS, he was a member of Rosemont Christian Church for 47 years, joining the Church as a boy 11 years of age, and,

WHEREAS, he was a faithful and loyal member for many years, serving as a teacher in the Sunday School; as Chairman of the Finance Committee, as Chairman of the Building Committee when the present building was erected and when the parsonage was built, and at the time of his death a member of the Planning Committee for Sunday School Extension, and,

WHEREAS, Mr. Smith gave abundantly to the Church not only of his time and talents as a lay-leader, but also liberally gave of his possessions to the Church "as the Lord prospered him," and,

WHEREAS, he not only contributed generously to the Church's benevolences and current expense, but also gave the Church its organ in memory of his Brother—Carl, its air-conditioning system, and with his wife, Mrs. Ruth McCloud Smith, gave the Church an electronic Carillon in memory of Mrs. B. F. (Aunt Betty) Gibson, and also made very substantial gifts to the present Building Fund for Sunday School expansion, and,

WHEREAS, his alert and keen mind, his penetrating insight, his deep understanding of human nature, and his abiding love of God and his fellow men drew to him many people for advice, consolation and help, which he very generously made available at all times to all people who came to see him, therefore,

BE IT RESOLVED:

1. That we bow in humble submission to the will of God, knowing that it was His divine will that he was taken from us.

2. That we keep in remembrance his life, his years of service to his Church and Community, his many acts of kindness and generosity, his wise counsel, and his noble example of sharing what he had with those less fortunate than himself.

3. That we have suffered an irreplaceable loss, but that we also feel he has entered that house not made with hands, eternal in the heavens, as a servant who was faithful over a few things, now ruler over many things.

4. That we express our heart-felt sympathy to his loved ones and we commend them to our Heavenly Father's love and comfort.

H. R. MORRISON, SR.,

O. S. MILLS,

H. C. HEDLEY,

Committee: Board of Trustees.

FIELDS.

Our Reidsville Church has suffered an irreplaceable loss. On Monday, May 7, Mrs. Carrie Fields went to her just reward. For nearly a year Mrs. Fields had been confined to her bed. But during all of her intense suffering her faith never weakened, nor did her hope grow dim.

For years Mrs. Fields, better and affectionately known as "Ma" by all who knew her, was a pillar of the Reidsville Church. She was active and interested in everything, a deaconess, a Sunday School teacher and

the president of the Women's Auxiliary. But not only was she active and interested in her own church, she was interested in the conference and the whole and greater church. This was evidenced by the numbers from other churches who attended her funeral.

Mrs. Fields is survived by two children, Rev. Clyde Fields of Ramsuer, and Mrs. Charles Newman of Raleigh and two sisters of Reidsville.

Mrs. Fields was buried from her church Tuesday afternoon, May the 9, with her Pastor, Rev. Tucker G. Humphries, officiating. And as he pronounced the benediction he well said: "Well done thou good and faithful servant."

ANNOUNCING . . .

UNION VESPER SERVICES.

Sponsored by the Winchester Ministerial Association, on the green of the Friends Meeting House.

June 11—Braddock Street Methodist—Rev. William Archer Wright.

June 18—Evangelical and United Brethren—Rev. Carl W. Hiser.

June 25—Christ Episcopal—Rev. William H. Hanckel.

July 2—Centenary Reformed—Rev. S. L. Flietinger.

July 9—Congregational Christian—Rev. Robert A. Whitten.

July 16—Friends—Walker McC. Bond.

July 23—Market Street Methodist—Rev. E. G. Hill.

July 30—First Baptist—Rev. E. T. Clark.

August 6—Grace Lutheran—Rev. William E. Eiesenberg.

August 13—Cork Street Christian—Rev. Paul S. Drumheller.

August 20—Montague Avenue Methodist—Rev. B. W. Coe.

August 27—Winchester Presbyterian—Rev. Ronald S. Wilson.

September 3—District Superintendent of Methodist Churches—Rev. F. B. Oglesby.

ALCOHOL, WASHINGTON, BLAB-BERMOUTHs, WAR.

(Continued from page -4.)

military decision, and this at a time when even one wrong decision may mean disaster, final and complete.

The scientific principle involved is expressed thus:

"Alcohol successively weakens and suspends the hierarchy of functions of the brain, and therefore of the mind, in the order from above downward; that is to say in the inverse order of their development in the individual and in the race. For the emotional dispositions or capacities are a very ancient racial endowment and have

their physiological seats in the basal ganglia, the lowest levels of the great brain, the part which alone is represented in the brains of the lower vertebrates. The higher intellectual faculties, on the other hand, are the latest acquired and are connected with the anatomically highest and last developed parts of the brain."

This is the effect of alcohol which is the all-important effect, and which has nothing to do with drunkenness, which, on the contrary, is brought about by the consumption of relatively small amounts of alcohol, such amounts as are commonly consumed at cocktail parties and dinners, where men meet other men for casual social talk.

It is a reasonable deduction from the known effect of alcohol as commonly consumed, that drinking may have been in large part responsible for the fundamental misconception at Yalta which has had such terrible results. With the international Communistic conspiracy, brutal and bloody beyond description, shutting off vast areas of the world from the light of freedom, closing the Baltic Sea to the Western nations, probing at the defense lines of free men with provocative aggressions, the time has come to call upon all men in places of political or military responsibility to adopt a policy of total abstinence from the use of alcohol as an inherent obligation of their position, in order that the nation may be wisely led in this time of increasing peril.—*Deets Pickett.*

MY FIRST BED-TIME PRAYER.

(Continued from page 7.)

everything to do with determining the actions of tomorrow.

Most children are afraid to sleep in the dark, especially in a room alone. They feel the need of a protective presence. "Now I lay me down to sleep" hardly suggests that kind of loving protection, for there's a chance that tomorrow may never come. We owe the best we have to the children God has given us.

S. M. SMITH.

LIBERTY SPRING CHURCH SCHOOL.

(Continued from page 10.)

"Making Discoveries About the Bible"; juniors: "Worshipping God"; intermediates: "I Find God."

A picnic will be held at the church on the closing Friday and a "sharing" program will be observed at the church on Sunday, June 19, at 7:30 p. m.

Ministers of Music in Burlington



Mrs. R. W. Brannock and M. Z. Rhodes are shown here as they perform a part of their duties at the First Congregational Christian Church, Burlington, N. C., where they have been working together for more than 25 years as organist and choir director. (See page 6.)

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, JUNE 22, 1950

NUMBER 25

The Loom of Life

All day, all night, I can hear the jar
 Of the loom of Life; and near and far
 It thrills with its deep and muffled sound,
 As the tireless wheels go always round.

Time, with a face like mystery
 And hands as busy as hands can be,
 Sits at the loom with its warp outspread,
 To catch in its meshes each glancing thread.

When shall this wonderful web be done?
 In fourscore years, perhaps—or one—
 Or tomorrow. Who knoweth? Not you nor I.
 But the wheels turn on and the shuttles fly.

Are we spinners of woof for this life-web—say?
 Do we furnish the weaver a thread each day?
 It were better, then, O my friend, to spin
 A beautiful thread than a thread of sin.

—Author Unknown.

News Flashes

Congratulations to Rev. and Mrs. James B. Allan of our Lynchburg (Va.) Church on the birth of a daughter, Virginia Mae, on June 6, 1950.

The General Council of Congregational Christian Churches is in session at Cleveland this week. A representative group of ministers and laymen from the Southern Convention are in attendance.

Rachel Virginia Rosenberger, the daughter of Mr. and Mrs. Homer Ansell Rosenberger, became the bride of Rev. Frederick Byerly Eutsler on Wednesday, June 7, at 5:00 p. m., at the United Church, Raleigh. THE CHRISTIAN SUN extends congratulations and best wishes.

INGRAM PLANS HOME COMING.

Ingram Congregational Christian Church, Ingram, Virginia is planing to hold a Home Coming Day on Sunday, July 9. The service will begin at twelve o'clock and will be followed by a picnic lunch on the grounds.

It is hoped that all members and former pastors will be present. Friends and visitors are also cordially invited.

ELSIE SATTERFIELD,
Clerk.

WHY I VOTED TO INCREASE THE SUBSCRIPTION PRICE OF THE CHRISTIAN SUN.

I voted to increase the subscription price of THE CHRISTIAN SUN because we were getting so much for so little. I considered the greatly increased prices I had to pay for my daily papers and magazines. Why should I not pay more for my church paper which has been delivered to me for the same price for a long time notwithstanding the increased cost of living, labor and materials? Take a look at THE CHRISTIAN SUN—the quality of paper used, the fine workmanship, and the inspiring messages that it brings to your homes each week. Where can you get so much for \$3.00 per year or \$5.00 for two years?

Don't let your subscription expire. Don't let THE SUN stop shining in your home. Urge others to subscribe for it, that they too may have "Christian Sunshine" in their homes.

J. FRANK APPLE,
Henderson, N. C.

ELON DAILY VACATION BIBLE SCHOOL.

Last week, June 5-10, the Elon College Community Church conducted a Daily Vacation Bible School. Eighty-nine children were enrolled with an average attendance of seventy-three.

Miss Dorothy Foltz directed the school and conducted the opening worship service each morning for the Junior and Intermediate Departments.

Teachers for the Beginners Department were: Miss Nannie D. Reitzel, Mrs. James Darden, Miss Lois Scott, Miss Shirley Cox.

Teachers for the Primary Department were: Mrs. Sam Shoemaker, Mrs. John Truitt, Mrs. Howard Loy, Miss Mary Sue Colclough, Miss Karen Martin.

Teachers for the Junior Department were: Mrs. Lois Bost, Mrs. Paul Everette, Miss Ann Truitt, Mrs. J. L. Pierce.

Teachers for the Intermediate Department were: Mrs. D. J. Bowden, Miss Elna Doris Huey.

Miss Georgie Moore, Mrs. Kenneth Hughes, Mrs. Nolan Rice and Mrs. N. R. Franks served as the refreshment committee.

Under the direction of these capable teachers and helpers the school was most successful.

The Bible School closed on Sunday morning at 11:00. The commencement was combined with the Children's Day program.

We need to stop assuming that a government monopoly is the best way to develop industrial uses of the atom. It is contrary to our temper and our experience.—*David E. Lilienthal, former chairman of the U. S. Atomic Energy Commission.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun for one year to:

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Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

INCREASE IN PRICE OF THE CHRISTIAN SUN SUBSCRIPTIONS.

Effective July 1, 1950, the subscription price will be \$3.00 or two years for \$5.00.

Since 1844 THE CHRISTIAN SUN has been published by the Christians of the South. This paper is the only weekly religious paper now published by our denomination. THE CHRISTIAN SUN has perhaps been the most effective medium the Southern Convention and its institutions, boards and churches has had. The loss of THE CHRISTIAN SUN would bring great loss to the Christian Orphanage, Elon College, the Boards of Christian Education, Superannuation and Missions. The women's work and the work of our young people and laymen would likewise suffer greatly. The local churches would lose their most valuable medium of information. We cannot lose THE SUN.

For many years THE CHRISTIAN SUN has been a financial problem for the Board of Publications. Printing costs have increased substantially but an earnest effort has been made to keep the subscription price at \$2.00 (the price of THE SUN for the past hundred years, while other periodicals have increased in price several times). At each session of the Southern Convention for the past six or eight years an increase in subscription price has been considered. At the 1950 session of the Convention there seemed to be no other way out. At the present time there is a deficit of over \$1,000 on printing THE SUN, and the prospects for increased deficit caused the Convention to take action increasing the subscription price to \$3.00 for one year, or \$5.00 for two years. We believe the family of CHRISTIAN SUN readers will stand by THE CHRISTIAN SUN in this change. We hope no reader will let his subscription expire. We believe that with this increase in price plus the support from the Boards and Institutions of the Convention and the Conference Apportionment we will be able to prevent further deficits.

Please give your continued support to THE CHRISTIAN SUN. Send your subscription of \$3.00 for one year or \$5.00 for two years to The Southern Convention Office, Elon College, North Carolina.

A NEW CHURCH AT BURLINGTON

The Mission Board with the cooperation of the First Christian Church of Burlington, N. C., on June 1 began the work preliminary to the organization of Beverly Hills Community Church (Congregational Christian). William T. Scott, Jr., a student at Yale Divinity School, is spending the summer months directing the work which will include a community survey, a vacation Bible school and directed recreation. It is expected that formal organization of the church will take place in the fall. This new work is being developed on spacious lots located in North Church Street and Friendly Road in Burlington. The site is a gift of Mr. D. R. Fonville, Sr., of our Burlington First Church, honoring the memory of his parents, Lindsey Jefferson Fonville and Sallie Walker Fonville. This new work gives great promise.

W. T. S.

TOGETHER, WE DISCOVERED . . .

In Thomas Mann's great novel *The Magic Mountain*, an Italian political liberal and a Jesuit priest matched their wits and their faith to capture the soul of one young German, and symbolically the soul of all 19th century Europe. Published after the first World War, the story's scene was a tuberculosis sanitarium, high in the Swiss Alps. There sickness corroded all the characters as the conflict moved toward a tragi-comic climax.

That same sickness, physical and spiritual, has moved through Europe since the second World War. Years of wartime malnutrition have spawned in Germany a rapidly-progressing type of tuberculosis called, "Kallopierende Schwinvsucht." Hundreds of thousands affected since the war have six weeks to three months to live. There are no recoveries. For others affected with different kinds of tuberculosis, death comes more slowly, and recovery is possible.

Many pastors of Europe, like doctors, have had to stretch their working hours to the limit, and the work combined with poor food and housing has broken some of them in body and nearly broken them in spirit as well. Yet on these pastors depends in large measure the fate of Christian communities in many parts of Europe.

Shortly after the end of World War II in Europe, the World Council of Churches set up, as part of its program of relief and reconstruction, centers in Switzerland where ministers from Protestant and Orthodox churches throughout Europe could come to rest, to refuel their spirits, and heal their shattered bodies.

The tuberculosis sanitarium at Davos and Leysin on "magic mountains" in the Swiss Alps, have received European pastors, about twenty at a time, for treatment lasting usually three to six months. At Casa Locarno, near the Italian border on Lake Maggiore, twenty-four pastors at a time can spend four to six weeks in a rest cure of which many overworked pastors can only dream—plenty of food, sleep, sunshine, plenty of time to read, to think and to write.

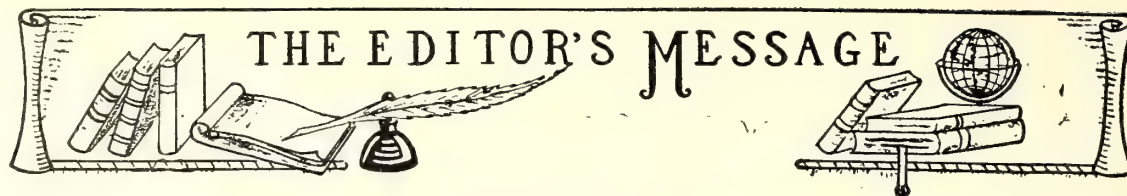
For churchmen behind the iron curtain who cannot come to Switzerland and whose sickness and fatigue weigh them down, the World Council sends streptomycin and other drugs for the cure of tuberculosis. On doctor's written orders, shipments have been sent to pastors in Hungary, Czechoslovakia, Yugoslavia, Poland, Bulgaria and Roumania.

The whole health program of the Council is small—in view of the need, pathetically small. \$80,000 a year is allotted out of the slender budget of the Council's Interchurch Aid department to carry on the work, both in Eastern Europe and in the "magic mountains" of Switzerland.

Yet on these mountains pastors have come to know, more clearly than they ever knew before, the meaning of that strange word—ecumenical. Writes a German pastor after his stay at Casa Locarno with pastors of many other denominations and nations; "Together we discovered the same Gospel, the truth of one Christ and one Kingdom."

From a Greek Orthodox Bishop—"In Casa Locarno, I first began to realize the impact of the ecumenical idea—to become aware of the spiritual unity of all Christians in Jesus Christ."

There were only two forces on Thomas Mann's *Magic Mountain*—political liberalism and authoritarian Catholicism. But perhaps on these other magic mountains another force is being created; an ecumenical force, out of sickness, tiredness and suffering; a force that, as neither liberalism or authoritarianism have been able to do, can fire the spirit of Europe.



CONSIDER THE CHURCHES IN BRITAIN

How fares British Christianity today? Is it true what they say about the churches and church attendance in Britain? If so, what are the reasons for this religious decadence? Is it apathy, atrophy or apostasy?

The Rev. R. David Say, Secretary of the British Council of Churches, is speaking in this country. Speaking during the Christian Convocation at Duke University, Mr. Say declared that the widely publicized decline in British Christianity has been arrested, and perceptible gains have been registered with valuable spiritual results.

It is difficult for us in America to comprehend the problems faced by the British churches. They still work under great difficulties. Fatigue, disillusionment, loss of property and leadership penalize the work of the church. Many churches were destroyed altogether, and others are now in the wrong places, since there has been such widespread changes in population. Time is required to redistribute such inadequate physical resources.

Mr. Say assures his American audiences that there

are new signs of life in the British Churches. New communities of the Holy Spirit are being built. Education and evangelism are receiving new emphasis. Religion has resumed a place of importance in the universities. Religious broadcasting is a major agency in the religious renaissance. It is altogether reasonable to expect an acceleration of church life as a result of these interests and agencies.

The central emphasis in his message is concerned with the renewal of the life and leadership of the churches. Moreover, he adds, the movement toward cooperation is making considerable progress. The British churches are not content to remain on the receiving end of missions and philanthropy. They are assuming increasing responsibility for continental churches.

If the British churches, which have come up through great tribulation, evidence such marked progress, how strong and courageous should be our privileged churches in America!

DON'T SUBSCRIBE!

Come July first, the subscription price of this publication jumps to three dollars. Of course, it was slow jumping, but it is taking a mighty high jump when it does jump!

Don't subscribe; it isn't worth it. Three dollars? Brother, that's a lot of money. Why, three dollars will almost buy a shirt or a tank of gasoline, a roast of beef, or a leg of lamb. Money doesn't grow on trees you know, or does it? Do these people think subscribers are made of money? The idea of charging three dollars for one little subscription. Ridiculous!

People shouldn't spend their money carelessly. After all, it is true that the price of paper and printing have gone up—almost double, but church people shouldn't publish a paper for profit. The service-motive should predominate. Everything else should be forgotten. What we need is more faith.

Think how little you get for your money. They have cut it down now so there are only fifty issues a year. Why, there used to be fifty-two. The paper does have a

variety of contributors—some of our ablest leaders write for it regularly. It does give us an intimate glimpse of many churches and institutions. It introduces us to many Christian leaders at home and abroad. We get into the maelstrom of missions, the calisthenics of Christendom and the etymology of ecumenicity.

Notwithstanding, the evidence to the contrary, three dollars is three dollars, and one cannot afford everything. After all, we can get along without a church paper. It's not like giving up smoking, the movies, or the funnies. Really, it just seems like three dollars is too much for a church paper. It has been published a half-century for two dollars a year. Why can't they go on just another half-century before changing so sudden-like? Don't subscribe. It isn't worth it.

Confidentially, there are yet a few days of grace. Subscriptions are received at two dollars until the end of June. There is just time to get your subscription or renewal in before the July deadline. Maybe it is worth two dollars. Maybe! At any rate, here's your last chance.

WHAT PRICE--CHRISTIAN SUN?

The Christian Sun has served the Church and the Southern Convention for 106 years. It has been a constant visitor and a faithful servant. Its services to the Church have meant information, efficiency, unity and progress. It would be difficult to determine what the Church would be if it were not for the weekly visits of our church paper. Through the paper, we learn of the plans, purposes and progress of other churches. We hear the united voices of the Church calling us to service and bidding us on.

When it came to the matter of founding and building a college, The Christian Sun espoused the cause of Christian higher education and challenged the Church to promote this cause.

Long before the Christian Orphanage was founded, The Sun sent forth appeals to the Church to give assistance to the fatherless and motherless of our constituency and of the various communities in which our Church had been established. Through the columns of The Sun, money was raised to begin this worthy undertaking.

THE SUN has been a missionary periodical since its founding. The voice of the Church has been heard through its columns calling on everyone to make his contribution so that the Gospel of Christ might go to the ends of the earth, and the kingdom of God might come in its fullness to all peoples.

For the last two biennial sessions of the Southern Convention we have been discussing the present and future of THE SUN. We have faced very frankly its financial difficulties. For a number of years the institutions and boards of the Church have been making generous contributions that THE SUN might continue to be published and circulated. At the recent session of the Convention, we faced the fact that with these subsidies, the income for THE SUN was not sufficient to meet the cost. It was recommended to the Convention, and the Convention voted that the price of THE SUN be increased to \$3.00 per year or \$5.00 for two years. This is a reasonable advance in price when you consider not only the cost of other papers and peri-

odicals but the increase in personal funds—business salaries, etc. It is only fair and just that we pay more for our Church paper than we have been paying.

I was born and reared in Georgia. In 1904 I heard of THE CHRISTIAN SUN for the first time. It was an eight-page paper, the size of the average daily newspaper now. My father subscribed to THE SUN and paid \$2.00 as the annual subscription. I believe that it has been \$2.00 for the last 50 years. We should be ashamed of ourselves and apologetic for not increasing the price earlier. Some have suggested that we would lose half of the subscribers. I can not feel that we would lose any because of the advance in price. It is so reasonable and so necessary that I am sure that everyone will agree and will go along with the new subscription price. If you want a bargain, send \$5.00 and the paper will come to you weekly for two long years. Let every present subscriber solicit one friend and the financing of THE CHRISTIAN SUN will be secure.

L. E. SMITH.

A Statement of Faith*

By REV. HENRY E. ROBINSON.

I believe in God. I can accept a theologian's definition of God such as: God is a Spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth. These terms express the attributes of God in man's most exalted language. However, I must confess that the theologian's definition of God leaves God a hazy figure in my mind. Instinctively, I turn to the teachings of Jesus for a clearly defined picture. Jesus conceived of God as Father. God is a person, and as such communes with his children. He cares what happens to them. He watches over them and provides for their needs both physical and spiritual. Jesus' parable of the prodigal son throws more light on God's nature and his purposes toward man than any other revelation that has come to us. Man as the wayward son follows the devices of his own desires to inevitable despair and destitution. God as the loving Father eagerly awaits the

day of the son's return to the family circle and rushes out to greet him, rejoicing that once again a child has sought his father's presence. This description of the character of God is satisfying because it touches our own experience at so many points. Their is another side of God's being, however, which must be recognized. It is God's otherness, that part of God which is ever over and beyond us which we cannot comprehend. In the Lord's Prayer Jesus taught his disciples to pray, "Our Father," then added, "who art in heaven." In this brief passage we perceive God's fatherhood and his otherness. We might think of "heaven" as perfection toward which we strive but never reach. God's "otherness" might be thought of as his creativity, purpose, order, morality, justice — those qualities which are incorporated in God's being in their perfect form. Thus man may know God and commune with him but must ever marvel at and be drawn to his perfection.

I believe in Jesus Christ. It is helpful for me to think of Jesus as the man of Nazareth who was born into this world, lived, taught, and was crucified. He was a man set in time and history about whom we have records and for whose deeds we have wit-

nesses. The Christ is the living spirit of Jesus which is not bound by the limitations of time and space. The Christ is that which death could not hold and which rose victorious over death and the grave. The Christ lives today and stands at the door of every man's life seeking entrance that he might rule in every heart that will give him the place of authority. As we become followers of the way of life which the Christ brings we are called Christians after his name. It is my feeling that our religious thinking would be clarified at this point if we made such a distinction in the terms we applied to our Savior. Questions persist. How did Jesus differ from other men? Was he unique? Was he the final and ultimate revelation or may we expect another Messiah? Whether Jesus differed from other men in quality, I am unable to determine. That he differed from other men in degree is evident at every turn. Beyond all men of every age he possessed the power to know and to do God's will. This power made his life the answer to the prayer of humanity. This power has made it possible for him to rise above every accusation his enemies brought against him. Neither his own nor subsequent generations have been able to associate his life with sin. The suffering of the innocent to redeem the guilty is an ultimate in the moral realm. Beyond that one cannot go. The cross of Christ is final. Through his suffering we are saved. Through it we are made one with God. Those who turn away from the cross to seek salvation by some other way, or through some messiah yet to come seek in vain. Jesus laid hold upon the principles of eternity. If another were to come and save us, he could do more than that. Through Christ, God manifested his way and his purpose unto men. Christ is the way of salvation.

I believe in the Holy Spirit. Of the three persons of the Godhead the Holy Spirit is least understood. On several occasions I have had parishoners say: "But Mr. Robinson, what is the Holy Ghost?" The Father, yes; the Son, yes; but why a Holy Spirit? My own definition of the Holy Spirit may be unsatisfactory to the professor of theology, but to me it is meaningful. The Holy Spirit is God's working relationship with man. It is God's presence as the "still small voice" which sometimes we call conscience. It is God's presence to enlighten men and lead them to the truth. St. John speaks of this presence as the Spirit of Truth. It is God's presence in the time of trouble and sorrow. And again that

*A statement presented to a special vicinage council convened at the First Christian Church, Burlington, North Carolina May 26, 1950 for the purpose of examining the Rev. Henry E. Robinson as to his religious experience and beliefs. The result being favorable, the Council proceeded with his installation.

presence is referred to as the Comforter. We might think of the Holy Spirit as the gardener of the soul, for through his work the processes of Christian growth and nurture develop in a life the virtues of sainthood. Between the fledgling Christian and the elder, tested and tried in the faith, stand the ministries of the Holy Spirit. What turns men's thoughts to God, what impulse in the human breast first cries out to the Eternal Being, what leads men to the fountain of living water? The answer is that aspect of the Godhead we have termed the Holy Spirit. God is one, but we know him in his three manifestations: The providential Father, the redeeming Son, and the ever present Spirit to guide, comfort, sanctify and lead us on.

To discover and to do the will of God is the chief end of man. A man may succeed in everything else; but if he has failed to know and to do God's will, he is a hopeless fugitive from that peace which passeth all understanding; he has failed to attain the purpose for which he was created. Any doctrine of man that I might formulate, and any basis of action which might issue from that doctrine, has as its inspiration the will of God. I believe that the will of God was the chief concern of Jesus just as it should be our chief concern. Because Jesus was able to know and to do God's will to a degree beyond anything other men have ever attained, *our pattern of action is found in his life*. The problem is clear: here is the supreme object of man's efforts; here is a man who has succeeded in attaining that object—the will of God. By what means did he reach the goal? Is there a pattern of action which stands out in Jesus' life on which we can lay hold? I believe there is. And the pattern is neither hidden nor complicated.

First of all Jesus knew his scriptures. He knew the law, the prophets, and the Psalms. His sayings are filled with quotations from his Bible, the Old Testament. Jesus found the scripture an authoritative guide to the will of God. This brings to the subject of the Bible. This body need not be reminded of the role the Bible has played in Protestantism. You know the story of how it became the last and final authority when Luther denounced the authority of Rome. The abuse of interpretation which the good book has suffered since that day is a story in itself. From its pages men have produced proof of every sort and kind of phenomena, scientific as well as spiritual. Protagonists at

opposite poles quote from the book. Sects bizarre and fanatical claim its authority. In spite of its misuse the Bible lives. It is a pillar of spiritual fortitude for men in all walks of life. To the scriptures of Jesus the church has added the New Testament, which briefly, is the record of Jesus and the early development of the religious movement which he founded. We cannot make the Word of God identical with a book. The Word of God is not bound to a time, a place, a language, a group of editors, a printed page. Imagine every Bible in the world destroyed, imagine it blotted out from human memory, the Word of God would live, and find some other expression in human life. That the Bible contains the Word of God let no one doubt. Those who know that book are strong because they have tasted of eternal truth. Perhaps I am a bit out of date, but always I choose a sermon text. I do this for two reasons. I have discovered no better foundation upon which to weave a sermon. It is a practice helpful to me as a preacher. Then, I find the congregation responsive to the scripture passage as a source of truth. The people feel that their minister has at least started from some place whether he gets anywhere or not. That is infinitely better than neither starting nor arriving—just wandering. In our church schools we can do no better than to give our children an intelligent understanding of the Bible. If we fail in this we have taught in vain. Children should be encouraged to memorize the great passages. I believe the Bible to be inspired because it continues to inspire men. It is a light that shineth in the darkness. It is one way to know God's will. Jesus made full use of his Bible. Let us make full use of ours.

In the second place Jesus identified himself with the corporate worship of his time. He worshipped in the temple. It was his custom to attend the synagogue. Jesus was not a religious hermit. Jesus discovered that God's will was often made known to the group of believers, that the quest for truth was to be undertaken by the body of seekers, that God recognized his children not only as individuals, but also as members of a family. This brings us to the subject of the church. Our quest for God's will must be made in the circle of the church. Some of you will recognize the source of this definition of the church: "The church is a society of people of faith striving to learn and to do the will of God, looking to Christ for the way and the power." The word "church" is so

loosely used that it has need for elucidation. Quite simply it has three legitimate interpretations. There is the church local. All of which together make the churches. The church in this sense is that which we join and in which we hold membership. Here we worship, hold offices, and have all manner of friendly relations. To this church we give our financial support, for its ongoing we hire ministers, organists, janitors, religious educators, etc.

Secondly, there is the church universal of which all Christians are members. When we speak of the church which binds all men together we are speaking of the church in this sense. St. Paul referred to it as the "body of Christ" in which all are members one of another. It is well to remind the members of the church local that they are members of the church universal. That church will not come into being with the fruition of the ecumenical movement. It already exists as the mystical body of Christ. The ecumenical movement is but an effort to give this mighty force an organizational expression that it may function more effectively. Finally, there is the church invisible which is composed of the multitude of Christian people of yesterday and tomorrow. To be numbered among this matchless company is the eager yearning of all who love the church of God. For this great church moves on unbounded by time and space. It is of eternity. Its place of abode is the presence of God. I cannot believe that the church sprang out of nothing, that it appeared as a new creation at Pentecost. The church has its roots in the synagogue. Its early members for the most part had been reared in the synagogue. This is not to say that the church and the synagogue are the same. Jesus stands between. At this point we return to our definition, "looking to Christ for the way and the power." He stands at the head of the church, is its inspiration and power. The church is not any group of people seeking God's will. The church is made up of people who look to Christ as their Redeemer and Friend. What is the task of the church? First, the church must lead people to God through corporate worship. Wherever else the church fails, let it not fail here. Corporate worship is the expression of our reverence and our love toward God as a body of Christians. The spiritual power manifest in a community is in proportion to the effectiveness of public worship and the attendance of the people upon

(Continued on page 14.)

Youth at Work in the Church

ANN TRUITT, Editor; HELEN JACKSON, C. B. TWIDDY, Associates

PROGRAM FOR BIENNIAL MEETING.

The following is the program for the Biennial Meeting of the Southern Convention Youth Fellowship which is being held at Elon College on July 7. All young people, youth leaders and ministers who represent Pilgrim Fellowship groups, Christian Endeavor societies, missionary societies and Sunday school classes are invited to the meeting:

2:00-3:00—

Recreation and registration.

Opening worship.

Introductions—officers, conferences & youth leaders.

Review of the past four years of youth work.

Special music.

Recreation.

Speaker.

Election of Convention officers.

Conference meetings.

6:00-7:30—

Picnic supper and browsing.

Report of P.O.W.—Film on work camping.

Installation of officers.

Consecration service.

There will be a joint meeting of the Eastern Virginia Young People's Missionary Conference and Pilgrim Fellowship at Suffolk Christian Church, Sunday, July 30, at 3:00 o'clock.

SUNDAY SCHOOL CONVENTIONS MEET AGAIN SOON.

Listed below are the places and dates of the Sunday School Conventions meeting in July:

Western North Carolina, Pleasant Union, July 11. Mr. S. H. Pell, Route 1, Ramseur, N. C., president.

Eastern North Carolina (place to be announced), July 12. Mrs. Rex G. Powell, Fuquay Springs, N. C., president.

North Carolina-Virginia, Danville, July 13. Mr. A. H. Blalock, Route 2, Burlington, N. C., president.

Eastern Virginia, Cypress Chapel, July 18. Mrs. Mills Godwin, Chuckatuck, Va., president.

* * * *

The Valley of Virginia had a very fine meeting of their Convention at Antioch Church on June 8.

WESTERN CAROLINA SUNDAY SCHOOL CONVENTION.

The Western North Carolina Sunday School Convention will meet July 11, 1950, at Union Grove Church. The program will begin at 10:00 a. m. and adjournment at 4:00 p. m.

Be sure your reports are filled out and mailed to Miss Lucy Ashley, Liberty, N. C. Let's have a report and delegates from every Sunday school in the conference.

We are anxious to know who will have the larger per cent of enrollment present at the Convention to get the Attendance Banner.

We will be looking for you at the Convention. S. H. PELL.

VIRGINIA VALLEY SUNDAY SCHOOL CONVENTION.

The Virginia Valley Central Conference Sunday School Convention was held at Antioch Christian Church, near Harrisonburg, Va., June 8. Nineteen of the twenty Sunday schools were represented by delegates. The attendance was large and interest in the improvement of our Sunday schools was deeply manifested. Special emphasis was given to the Sunday school as evangelistic agencies of our church. The principal address was given by Rev. R. A. Whitten, president of the Valley Conference, on the subject, "The God-Given Task of the Church School." Other addresses were given by Dr. L. E. Smith, Miss Pattie Lee Coghill and Supt. W. T. Scott. Mrs. Emerson J. Rohart and young people from Linville had charge of the morning devotions.

Mr. E. A. Showalter, treasurer, reported that practically every church in the Valley had sent the annual dues of 10c per member for the support of the work of the Board of Christian Education of the Southern Convention.

Mr. H. E. Liskey of the New Hope Church was re-elected president, which office he has held for the past several years.

GETTING READY.

By MAX VESTAL.

First of all let me express my sincere appreciation to the young people of the Southern Convention. They have shown more interest in this proj-

ect of sending someone to an overseas work camp than I thought possible. They have given money; and, everywhere I've met them, I have received their best wishes. I thought it might be of interest to them and to all of you to know that I have been making a few preparations for the trip.

As I write this, I can look around my room and see a ski pack, a sleeping bag, a heavy raincoat, a flashlight, a mess kit, and many other articles that will be standard equipment in Europe. Everything must be carried by one person, and I am that person. The articles that I have just named were rather expensive. Some of the necessary preparations can be made free. The one I have in mind is the vaccination. And that should be plural. I've been shot so many times that I've lost count. Other than this, all I have had to do was to fill out enough forms to reach from here to Quebec.

I mention Quebec because that is where I shall sail from on June 20. The ship is the *Samaria*, a converted Army transport. This is a student ship, and I have several friends who will be on this ship. Sarah Cranford, from Asheboro; Boo Summersett and Fred Stanback, from Salisbury; and Nan Leonard, from Charlotte will sail on the *Samaria*. Boo and Nan will be going to Agape when I do.

Agape is in the Alps, near Turino, Italy. It is so far into the mountains that heavy machinery is not available there as in other work camps. About the only pieces of machinery are crude wheel-barrows. With the determination and hard work of the work campers, however, there is being built a very beautiful camp. I learned from Mary Ellen Harrell, who was there last year, that the buildings are of many-colored stones, which glisten in the sun. For their background these beautiful buildings have majestic, snow-capped mountains.

The following four paragraphs are from a booklet sent to me about Agape. It sounds like a wonderful place:

"When Agape is finished . . . to all who for the last four years have been daily struggling with the problem of Agape this seems like a dream; we have been having and have still such a struggle against obstacles of every kind that we can scarcely realize we are now approaching our goal, even though our way is still full of difficulties and hardships. It seems like a dream, and yet we cannot help feeling some misgivings; so far the Agape

(Continued on page 10.)

Christian Missions

At Home and Abroad

AGRICULTURAL COMMITTEE OF NORTH FUKIEN SYNOD PLAN FOR REMAINING MONTHS OF 1950.

The North Fukien area of this Synod consists mostly of rural villages. Most of our church members engage in the agricultural industry. We have always paid great attention to rural work. A number of years ago, under the supervision of Dr. Bliss, a fine breed of milk cows was introduced from America. The introduction of improved seeds and the emphasis on training technical people for the agricultural industry has shown great results. At present, our country needs to increase rural production to develop further the agricultural industry. We, with the same spirit of serving as we have had before in our rural service, shall do our utmost to further develop agriculture in our area. Our personnel and finances being limited, we can only do a limited work. Our plan for the balance of this year is as follows:

I. *Agricultural Education.*

1. To print booklets of basic agricultural knowledge to be distributed to farmers.
2. To circulate the policy and laws of our government in order to dispel the fears and worries of the farmers towards production.
3. To publish articles in the church paper regarding agricultural knowledge, news or laws and to answer all sorts of questions.
4. To assist the Han Mei High School and Primary School in the teaching of agricultural knowledge.

II. *Agricultural Promotion Activities.*

1. To recommend and extend the free supply of fine vegetable and flower seeds.
2. To loan improved seeds. This year we plan to loan 2,000 catties of rice, 40 catties of corn, 200 catties of sweet potatoes and 100 catties each of peas and soy beans.
3. To aid and direct precautionary work against insect and fungus diseases.
4. To recommend or act as buying agent for purchasing all kinds of farming implements, seeds and animals.

5. To set up a storage bin to carry out small capital loans.

III. *To Cultivate Improved Seeds and Seedlings.*

1. To prepare a seedling bed at the North Gate peach orchard area. To be carried on by the secretary.
2. In case a larger amount of seedlings are needed than we are able to take care of ourselves, we propose to secure the help of surrounding farmers getting them to assist us in their cultivation.
3. The amount of seedlings this year to be cultivated is as follows: To cultivate ourselves 4,000 seedlings each of orange, chestnut, peach, loquat and persimmon. We plan also to cultivate one mou each of soy beans, peas, sweet potatoes and rape turnip.
4. To cultivate by assisting farmers, 2,000 catties of rice, 500 catties of soy beans, 50 catties of corn, 200 cuttings of sweet potatoes and 100 catties of peanuts.
5. To collect and distribute improved seeds to the entire area.

IV. *Personnel and Location.*

1. To employ a full-time rural secretary.
2. To use the North Gates peach orchard for seedling cultivation.

REPORT OF AGRICULTURAL COMMITTEE OF NORTH FUKIEN SYNOD—JANUARY TO APRIL 31, 1950.

1. The North Fukien Peach Orchard—Pruned the peach, pear and plum trees and removed weeds in orchard. Land around trees cultivated.
2. Cultivation of Seedlings—Planted one mou (1.3 acre) of peanuts, and 200 sweet potato seedlings. Planted 2,000 peaches, 1,000 persimmons, 1,000 orange seeds. Transplanted 2,000 orange seedlings, 200 each of peach loquat and chestnut seedlings.
3. The Promotion of Good Seeds—Loaned 450 catties of improving rice seed. Loaned 2,000 catties of taro for planting. Loaned 30 catties of corn seed. Loaned 2 catties respectively of pumpkin and melon seeds. Distributed 350 packages of flower seeds to North Fukien Churches.

AMERICA THROUGH INDIAN EYES.

"Americans are a cordial and hospitable people. The land is beautiful and the people are wonderful!" That is the highly flattering first impression of Rev. Prakash Shiwaji Bhonsle of Rahuri, India, Congregational Christian leader and educator who has just reached the U.S.A. for a year of graduate study, speaking and observation of work in the schools and churches.

"I was deeply impressed by the extremely cordial welcome I received from the United States Immigration and Custom Officers in New York even before I landed. These officers were so good, courteous and helpful to me, as were the passengers on the ship, that I immediately felt at home in this country and all my fears and nervousness disappeared," said Mr. Bhonsle in an interview on arrival in Boston, Massachusetts, at the international headquarters of the American Board of Foreign Missions.

"America is a country where civilization seems to have reached its zenith. Everyone seems busy. Public parks, theatres, and beaches are their recreational centers. They take life as it comes to them and try to make the best of it."

While his native tongue is Marathi, Mr. Bhonsle also speaks Hindu and most fluent English. Already his American friends have secretly named him "Mr. Personality Plus," for his contagious smile, gracious attitude and completely disarming friendliness make him an "Ambassador without portfolio" of whom India can well be proud.

During his visit in the U.S.A. Mr. Bhonsle has five objectives: To study church life in America; to attend young people's conference and camps in order to get a line on the present trends among Christian youth in America; become better acquainted with the personnel and activities of the American Board of Foreign Missions (Congregational Christian) take special graduate studies at Chicago Theological Seminary where he has a World Fellowship scholarship; and see all he can of "this great country," as he repeatedly describes the U. S. A. . . .

"The Hindu Maha Sabha (a leading Hindu religious and political organization) is taking a critical attitude concerning the progress of the Christian Church and in some places appears to be organizing itself to put obstacles in the church's way. So

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

HEARD AT THE ELON SCHOOL OF MISSIONS.

"If in an evil society, a man is never criticized, he can't be a very good man."

"The church should be criticized more."
—DR. FRED WENTZEL.

* * *

When the peddler comes along the streets in Turkey and calls his wares, the call of "Nylon" means anything that is especially good, or from America.

Miss Margaret Blemker, now American Board Secretary of the Near East, made a splendid presentation on Wednesday morning of our Near East Missions. In giving social and political changes in Turkey, she listed:

1. Marriage customs—now the boy and girl can sometimes fall in love before marriage, whereas before, marriages were all arranged.
2. Abolishing of the Fez for men.
3. Adopting the Roman alphabet.
4. Emphasis on education.
5. Putting away the veil of the women.
6. Education of women.
7. Women in public life.
8. Harems not recognized as legal.
9. A democracy in Turkey.

Interesting color slides were shown of parts of Turkey and Syria.

The Near East, as women's groups will be studying it this year, will be composed of the countries where we are mainly represented: Lebanon, Syria, Greece and Turkey.

Only in Izmir (formerly the old city of Smyrna) has there been a Christian church continuously since the time of St. Paul.

Change in the Near East means challenge to our church and its mission.

* * *

On Wednesday afternoon, for two hours, Planning and Demonstration of Programs for Local Societies was led by Mrs. W. E. Wisseman and Mrs. Tucker Humphries. Programs presented were:

1. In the Fellowship of Our Church—explaining the six areas of work of the Woman's Fellowship.

2. That Little Democracy—a program on Family Life, to be used in local groups in May.

3. We Build for Peace—a United Nations Skit.

4. The Kingdom of Our Lord—Christmas Program.

All were well done and should be very helpful to all who are interested in planning programs. Such practical demonstrations should help us to become acquainted more with the materials we will work with for this year, as well as giving good ideas for carrying them out.

Probably the main regret is that many of those who are responsible for programs were not there to see the demonstration and get the good suggestions.

PROGRAM MATERIALS, ETC.

The Packet for this year is \$3.25, including the study books and Bible study book. Without the study books, it is \$1.00, probably. The new Year Book made its appearance at the School of Missions, and it is printed this time. It is included in the Packet, or it is 20c separately. Many groups are planning to use this as a local Year Book, as it is designed to be filled in later with program leader, worship leaders, hostess, place of meeting, and date. However, unless you have already placed your order with Pattie Lee Coghill in the Convention Office, you may not be able to buy enough for your society.

The most important books to get for your mission and Bible study this year are (for women):

Assignment: Near East by James Batal—\$1.00.

Once There Were Two Churches by Wentzel—\$1.00.

Great Bible Prayers—30c.

The original study picked out for our Bible study this year was the Book of Hebrews. However, the book chosen for the Hebrews study, *The Superiority of the Christian Religion*, was considered so difficult that it is not being recommended for general use. If there are groups interested in deeper Bible study, the book is, of

course, available, and the price is also 30c.

The new Year Book does not include reports, nor does it include all local presidents and conference officers. The conference officers are to be filled in later after they are elected.

ATTENTION, PLEASE! ! !

Please send all articles for the Woman's Page to the Editor whose address is printed at the top of this page. It is very confusing not to know what material has been sent in to Mr. Kernodle, and he has made a specific request that all material be sent to the Woman's Page Editor. It is not Mr. Kernodle's job to arrange the material for the Woman's Page.

THROUGH INDIAN EYES.

(Continued from page 8.)

the church in India has no easy path before it and is facing in many places difficulties of a peculiar kind. The missionaries are still welcome in India, but their activities are carefully watched and scrutinized by many."

India should work toward a United Church, in Mr. Bhonsle's opinion. "The time is ripe for various denominational churches to unite and unequivocally proclaim the good news of Jesus Christ to the many millions of India who are now willing to hear about Christ and His love for mankind. As long as we have denominations in India our message is weakened and we are divided in the eyes of non-Christians. A United Church would give force to our witness and remove much criticism against it."

While Communism is steadily at work in certain parts of India, and though its progress is being checked at present, Mr. Bhonsle says, "We cannot minimize its influence upon the millions of illiterate, starving and needy people of India. Our only solution to Communism in India lies in a constructive service for all classes of people and in an increasing prayer that India be saved from destructive atheism."

Whatever the difficulties Mr. Bhonsle is convinced that Christianity "has taken root in the religious soil of India" and that "one clear way for the Indian church to meet whatever difficulties may present themselves is by organizing itself into a strong, united, self-supporting and self-propagating indigenous Christ-like church for the spirit of Christ in all its work, ensuring its becoming a strong, helpful and witnessing church."

News of Elon College

By PRESIDENT L. E. SMITH

THE HELFENSTEIN BEQUEST.

Miss Anna Helfenstein has established at Elon College the David M. Helfenstein Memorial to assist in the instruction of ministerial students enrolled in Elon College. Miss Helfenstein left \$1,000 to establish this memorial. She gave five \$100 "G" Bonds before her death, and left instructions for an additional five \$100 "G" Bonds to be purchased and forwarded to the college.

Miss Helfenstein was a member of the Elon College faculty on two different occasions; once as head of the department of speech and the other as Professor of Greek and Latin and Dean of Women. She had a brilliant mind, was cultured and always exerted a wholesome influence on the campus. The late David M. Helfenstein was her father. The Helfensteins have been connected with the Christian denomination since its founding, and were influential leaders in the denomination and religious organizations, in general.

Dr. David M. Helfenstein spent 65 years in the active ministry of our church. Had he lived six more days, he would have celebrated the 66th anniversary of his licensure to preach the gospel. His father was a personal friend of James O'Kelly, who was a frequent guest at his father's home in Virginia. Rev. James O'Kelly requested the privilege of naming the new baby, which was Miss Anna Helfenstein's grandfather. The name that the Father gave was James O'Kelly, which name he bore with great pride.

Miss Anna Helfenstein's father's father and her great grandfather were life-long laymen in the Christian Church.

By establishing this memorial, Miss Anna Helfenstein guarantees the inclusion of the name of Helfenstein in the literature and activity of the church for all time. Miss Anna Helfenstein has set a splendid example for the rank and file of our people. She was not wealthy, but she did divide what she had been able to accumulate, with Elon College as a memorial to her father. There are hundreds of our people who could do as much and perpetuate the memory and the name of those who have meant most to them.

APPORTIONMENT GIVING.

Summer is here. The vacation time is approaching for some of our ministers. For others, it is the time for evangelistic meetings. Many of our rural churches still continue the program for special religious emphasis in their churches during the summer months. The greater part of our city churches hold their special meetings in the fall, winter or early spring. The college is continuous in its program. It has operated twelve months in the year since 1933. Our summer sessions are not as largely attended as a regular session, but we do have school.

Enrollment for the first six weeks of summer school is 235. As a rule, we are able to balance the budget for summer school. Salaries for the regular college year are earned in nine months, but paid on a 12-month basis, which means that our expenses are practically the same through the summer months as during the fall, winter and spring. Our needs are great. I trust that our Sunday schools and churches may be conscious of our needs and not forget us during the months of limited income with usual expenses.

Previously reported	\$4,310.49
Eastern N. C. Conference:	
Hope Mills	28.00
Morrisville	3.97
Eastern Va. Conference:	
Berea (Norfolk)	40.00
N. C. & Va. Conference:	
Hines Chapel	8.04
Ingram	15.75
Western N. C. Conference:	
Liberty	35.00
Total	\$ 130.76
Grand total	\$4,441.25

GETTING READY.

(Continued from page 7.)

experienced the happiness of a life in common and work in common, throwing themselves unreservedly into work. But when Agape is finished, where will all this enthusiasm flow? When it is no longer necessary to carry stones or to prepare quick-lime, will their love for Agape remain the same?

"This question might be disquieting, it would be so if we did not keep in our minds their enthusiasm, their

dream has polarized our enthusiasm and sacrifices, our joys and sufferings: the youth of all over the world have sincere love, the joy of all those who were climbing to Praly, the sorrow of those who were leaving it; they are the marks of something deeper than a passing enthusiasm and an empty activity. Thus our misgivings are overcome and submerged by our plans, our hopes, our schemes for the future.

"This experience of a community of work has been too valuable to be abandoned as soon as its original purpose has been reached: Agape shall continue to be a work camp, a Praly, at Torre Pellice, anywhere an opportunity will arise. The buildings at Praly are important, but a far greater importance must be attached to the profound feeling of a service in common which our experimen has made us rediscover. It has been a camp of work, of meditation, of a life in common under the seal of love. On these lines our work camp must continue.

"But Agape shall be even wider in its action: It will be used for Summer and Winter Camps, as a center of studies and ecumenical meetings, for spiritual retreats and junior camps; the range of its possibilities gets wider and wider and our plans, too. Agape must above all go on being a center of communitarian life, the place where men different in their social habits, their culture, their country, in all that forms a barrier between men can gather for meetings which can be brotherly. Agape is a parable; a poor and weak parable, a sort of stammered indication, a hope which is being lived. Agape is not the Kingdom of God but it announces it joyfully; Agape is not a perfect community of saints but is living through God's grace and through His grace is a community. Agape is not only a village, the pride of contented people, an escape from everyday reality: it is a promise and a joyful service, anywhere God will lead us. Only Christ is really Agape; we are but its reflection, its shadows, its parable. The walls of Agape are but a call and a hope, our work but a service. Tomorrow as today only through grace. Only Christ is our Lord."

Thanks a million for sending me! I'm getting a round-trip ticket, so I'll see you next September.

My address in the work camp is as follows:

Max Vestal
Campo di Agape
Prali di Perrero
Turino, Italy.

FOR THE CHILDREN

Mrs. R. L. HOUSE, Editor

ONE APRIL AFTERNOON.

Speak ye every man the truth to his neighbor.—Zech. 8:16.

Mr. Van Horn was extremely surprised when he opened the door, one sunny spring afternoon, and found Billy standing on the stone porch, his cap in one hand and a large rounded piece of something blue in the other.

"I—I—I—," Billy shuttered, partly because he had lost a front tooth that morning, and partly because he was a bit nervous. "I—I—I—I'm Billy Harvard. I came to tell you that I just broke your big blue vase."

The look in his eyes told Mr. Van Horn that he fully expected the worst.

"You broke my blue vase!" echoed the elderly gentleman. "Now how could you brake a vase of mine?"

"Well, I did, Sir. I didn't mean to. It was all an accident. You see, I was walking along your back garden wall. The flat stone one. I know I shouldn't have been there, Sir," he added hastily, "but I was cutting through the woods, and if there is something I love to do, Mr. Van Horn, it's to walk along the top of the wall."

Mr. Van Horn made a funny sound with his throat. Then he put his hand to his face as if he were rubbing his chin.

"I see," he said, trying to sound stern. "Go ahead."

"Well, I got to thinking how swell it would be if we boys had a piece of that level land behind your wall for a baseball diamond. Then I got to thinking about us boys playing baseball, and then I kinda though the pitcher threw the ball to me. Sorta warming up, you know. I reached out to catch it, and I lost my balance, and I fell off the wall. It was right near the fish pond, Sir. When I fell, I knocked over one of the big blue vases, and it broke. Here's a piece of it," he said as he held up the remnant he had brought along as evidence. "But I didn't mean to do it, and I'll do anything around the house or garden you say to pay for it."

Mr. Van Horn wrinkled his forehead and looked down at the freckled-face little boy who stood before him. The playful spring breezes blew a lock of hair across Billy's eyes, but he only squinted in his funny way. He was quite used to having

his hair mussed. In fact, it was hard to keep it otherwise.

"Hm-m-m," said the old gentleman, watching Billy closely. The garden behind the house is quite a big one. The stone wall is at the extreme edge of the garden. No one can see the wall or the fish pond or the blue vase from the house, Billy. It might have been days before anyone went to the fish pond and found the broken vase. Then we would have thought a stray dog or cat passed through the garden and knocked the vase over. No one would ever have known you broke it, Billy."

Before Mr. Van Horn had a chance to say anything further, Billy's black eyes widened. He looked at Mr. Van Horn with great surprise as he promptly said:

"But, Sir, I know I broke the vase. It wouldn't have been right to sneak off without saying something about it. I couldn't do that, Sir. I couldn't do that and be one of the 'Loyal Boys.'"

"'Loyal Boys,'" repeated Mr. Van Horn with interest. "And who are the 'Loyal Boys'?"

"The boys of our Sunday School class, Sir. Mr. Andrews is our teacher. He's great, and we all like him very much. He teaches us to be honest and good and always to be truthful. Really, Sir, I broke the vase, and I'm willing to do any work you say, to pay for it."

"Mm-m-m-m," said Mr. Van Horn again. This time he really rubbed his chin with his hand, as if thinking about a serious matter. Whatever the job was, he would do it gladly to make up for the damage he had done.

Finally, the old gentleman nodded his head quickly and then chuckled. Then, as if remembering Billy, he dropped his hands to his sides and squared his shoulders. He cleared his throat in a stern way, eyeing Billy severely.

"Young man," he began in a firm tone, "this is a very serious situation. In the first place, that wall is on my property. It belongs to me, and you had no right to walk on it without first asking my permission. Do you understand?"

"Yes, Sir," came the weak reply. "I—I—I had no business to walk on it."

"In the second place," continued the stern voice, "that was one of my choicest vases. Young man, do you realize how much money that vase cost?"

"I—I—it must have cost a lot," came the even weaker reply.

"And, in the third place," continued the old gentleman, taking a step closer to Billy, "I've been on the lookout for boys like you. Boys who like to take short cuts through the woods and climb walls and," he paused as Billy's face became paler, "and to play baseball."

Then his tone changed so suddenly that Billy's eyes opened wide. So did his mouth. And the remaining piece of the blue-glazed vase shattered on the stone porch as it slipped from Billy's hand.

"Yes, sir!" continued Mr. Van Horn with a merry twinkle in his kind gray eyes. "I've been looking for a group of boys just like you, Billy. Boys who like to romp and play in the fresh air. Boys who are honest and truthful, and above all, boys who are not afraid to admit a wrong and take the consequences manfully. You see, Billy," he continued as he placed his hand on Billy's shoulder, "for a long time, I, too, have been thinking what a fine baseball diamond that level piece of land behind my garden would make. Come in," he said in a fatherly way as he pushed open the wide front door. "Let's think about it together."—*The Magic Ring and Other Stories, Standard Pub. Co.*

EVEN PARENTS MAY ERR.

By JANE CARPENTER.

Issued by the National Kindergarten Association.

"John, did you finish your homework?"

"I'll do it in the morning, Mother."

"To do that you would have to get up early, and you don't enjoy being an early riser."

"I'll get up early."

Nothing more was said. John was not up to give thought to his lesson, and it was not properly prepared.

Ten blocks away a somewhat similar dialogue took place.

"You haven't raked the lawn, as I asked you to do, Richard."

"I'll rake it in the morning Mother."

"'Procrastination is the thief of time,' and it might be raining in the morning."

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JACOB, A MAN OF STRIKING CONTRASTS.

LESSON I—JULY 2, 1950.

MEMORY SELECTION: *Behold, I am with thee, and will keep thee whithersoever thou goest.*—Genesis 28:16.

LESSON: Genesis 35:1-7, 9-12.

DEVOTIONAL READING: Psalm 91.

By the Grace of God.

This fellow Jacob was a man of striking contrasts. Perhaps the best word with which to describe him which is suggestive of just what kind of man he was, is "oily." He was a slick, sly, crafty, unscrupulous, cunning, cowardly fellow, and "spoiled rotten" by his mother. In fact much of the man's blemish of character was due to the attitude of his mother. She took sides with him against his father, and suggested the deceit which he practiced upon his father—an ugly chapter in his life. In his youth and early manhood, Jacob was not a very good example of high ideals or good character.

But the old fellow made the "Hall of Fame." Read Hebrews 11, and you will find him there along with the other immortal heroes of faith—Abraham, Moses, Joseph, Gideon, Barak, David and Samuel, and many others. How did he get there? What right has this old slicker to a place in the Hall of Fame? The answer is—by the grace of God. After playing fast and loose with moral ideals, after stealing the birthright of his brother, deceiving his father, and fleecing his father-in-law, Jacob had an experience with God that changed his life. Instead of Jacob the Supplanter, he became Israel a Prince of God. That night at Peniel marked the turning point in Jacob's life, and the beginning of a transformation in his character. With great magnanimity he made amends to his brother, gave undivide loyalty to Jehovah, and bestowed blessings upon his family. He was a scalawag in his youth but he became a saint in his old age.

But he did not get off so easily as one might think. The punishment for his early errors came upon him in spite of his reform. His favorite son, Joseph, is taken from him, and he almost loses Benjamin. He dies crying, "Evil have been the days of the years

of my life." The marks of sin remain—even after forgiveness.

Giving the Devil His Due.

The story is told of the Negro minister who thought that he ought to say something good about a notorious character whose funeral he had to preach. So after admitting that the man stole chicks, shot crap, made moonshine liuor, ran with other men's wives, and refused to pay his bills, the minister said, "But I wants to say this—our departed brother was a good eater." As has been said, Jacob was a slick, shifty, spoiled, selfish character. But he had his good points. He was capable of great love—witness the fact that he served fourteen years in order to win the hand of the girl who had his heart. And in what has been interpreted as a bargain on his part, but which was more that likely a covenant, he promised to give God the tenth of all that he acquired in return for God's goodness to him. Jacob was like so many characters, a strange combination of vices and virtues, needing only the gracious work of God to make him strong and good.

MOSES WHO LED HIS PEOPLE TO GOD.

LESSON II—JULY 9, 1950.

MEMORY SELECTION: *If ye will obey my voice indeed, and keep my covenant then ye shall be mine own possession among all people.*—Exodus 17:5.

LESSON: Exodus 19:16-25; 35:4-5; 21.

DEVOTIONAL READING: Exodus 33:12-34, 9.

There may be some question as to how Jacob got into the "Hall of Fame" (Hebrew 11) and as to whether he belong there. But there is no question as to Moses' right to be there or to his secure place in it. He was one of the truly great men of all time, one of the greatest men who ever lived. As Dr. Frank S. Mead writes, "He served not only Israel, but he left his mark on the social structure, on the thinking, ethics, and religion of all to contend with, and no man, alone, humanity. No man ever had more has helped his brothers more."

From Rags to Riches.

The story of Moses' early life reads like the Horatio Alger stories—so prevalent and popular when the writ-

er of these *Notes* was a boy. Here was a baby boy, born of slave parents, and saved from destruction at the hands of a Hitler-like dictator and tyrant, by the clever device of a mother who put her baby in a basket and placed him where she felt sure that somebody would find him, and take care of him. In the providence of God—it was not a mere coincidence—the baby was found by a member of the royal retinue of Pharaoh's daughter, who turned the child, all unwittingly, over to his mother to nurse and to nurture for a while. A Hollywood script could not beat that.

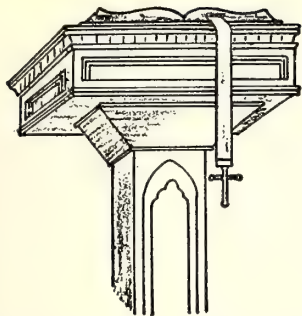
In due time the boy Moses was taken into Pharaoh's Court, where he was given the advantage of an education second to none—he was educated at the royal court itself. He became a favorite of the court, and had a great future before him, a future that gave promise of both prestige and possessions. High office and a big salary was his for the asking. Here was a success story indeed, that is judged by modern success standards.

From Riches to Rags.

But this young fellow Moses was made of good stuff. He went out one day and saw an Egyptian taskmaster beating a slave, one of his fellow-countrymen. Many a fellow with so much to lose would have shrugged off the matter. But not this man Moses. Forthwith he let go with a Sunday punch and almost knocked the other fellow's head off. As a matter of fact he did hit the fellow so hard that he killed him. And Moses had to flee for his life. He went away back in the "sticks" and for all practical purposes passed out of the picture of current events. Surely no one would have expected him to figure again in timeless influence upon mankind. But such folks reckoned without God. God had saved that baby boy for a great purpose, and God moves in mysterious ways His wonders to perform and His purpose to fulfil. If Moses had remained in the Egyptian court the world would never have heard of him.

But because by faith, when he was come to years, he refused to be called the son of Pharaoh's daughter, but chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, because he esteemed the reproach of Christ greater than the treasures in Egypt, because he saw by faith, the One who is invisible, God honored him and gave him a name that is high on the list of God's sons and daughters of fame.

Continued on page 15.)



POWER FROM THE HOLY GHOST.

By JOHN F. C. GREEN, D. D.,
McKeesport, Pa.

Ye shall receive power, after that the Holy Ghost is come upon you. . . . And when He had spoken . . . He was taken up.—Acts: I- I-II.

He that believeth . . . shall be saved . . . he that believeth not shall be damned.—Mark 16:14-20.

"Ye shall receive power, after that the Holy Ghost is come upon you." These are the words of the Lord to his disciples, immediately before his ascension. They had followed him for the term of His earthly ministry. He had given them all they could receive of His teaching. And still they misunderstood him.

The vast majority of those who had followed him, for a little time, had long since disappeared. Their interest had been sensationalism, wishing to see miracles: to have, perhaps, their sick healed, their dead raised. Had this been the mission of the Lord, why had he not simply abolished sickness, undone the last enemy, namely death? But both scourges of man remained.

And now his closest followers, the eleven, even after the Resurrection asked, in their worldly understanding, was He not going to re-establish the political power of Israel. They had not yet divorced their nationalism, their pride of race, from the religion of the Christ. Nationalism, racial pride is that way. Said, during the War a British clergyman: "Mine is a free pulpit. I can preach doubt as to the divine character of Christ; I may without protest from my people cast aspersions upon His Church. But if I should attack the naval preeminence of my country, I should be under severest criticism."

The nature of the ascension, humanly understood, could bring conflicting and irreconcilable opinions. How did Jesus rise? With what manner of body did he return to heaven? And we must answer these questions as St.

Paul explains the Resurrection. There is a material body and there is a spiritual body. There is a material world and there is a spiritual world. And the Ascension is spiritual truth, not a physical phenomenon.

Jesus had come, and He dwells in the hearts of those who love Him, not to do wonders for them, but in them. His followers are different from the world—or they are not His own. When they act like Jesus they are Christians, not when they merely use sacred phraseology, perform holy rituals. Of that we have His own words in the matchless parable of the judgment, in which he sends those who had used His name into punishment; where He called those blessed who had "done the will of the Father in heaven," had been brotherly to those in need—in His name.

The Gospel lesson states, very succinctly, that after the Lord was "received into heaven," when He had gone and left them desolate, they went forth and preached everywhere and "the Lord working with them—" they confirmed the words and did miracles. But—the miracles had first been worked in them.

There is a local church (and there are many like unto it) that had been in the doldrums. The spirit had been low. The people were disinterested. They grumbled about the work required, about the costs exacted. And the church building deteriorated; the people dispersed. Some sought greener pastures, in materially more flourishing churches. And the bank foreclosed the mortgage. Then came a new pastor, with a new approach. He was able to persuade the people that in themselves, not in their church with its burden of debt and the discouraged congregation was the secret of power; that they had to be different, and that then their church would also be different. They received power because a measure of the Holy Ghost came upon them. And their church is now, after a few years, a different thing to see. There is an endowment instead of a debt. There is a united people, rejoicing in work and worship. The people do not grumble; they are too busy serving.

What could not the Christian Church achieve, with and among men, if her people had the gift of the Holy Spirit?

Is it true that people lack time to serve their Church? Assuredly not: not for the majority. Organized play for adults and youth: theaters, of late also television, the comic books, Sunday supplements, the sports, motor-

ing picnics, card games, and other forms of play take so much time and strength and money, that to speak of the lack of these for the service of the Lord, which is the cultivation of the soul is adding falsehood to ingratitude. For, if our gifts are of the Lord we owe to Him our sacrifice of self and strength and means. In the time of the greatest national income, the nation returns to the Giver of All Gifts the smallest portion ever offered Him.

Is it wise to train youth to get more and more for less and less? Is it good character-building? Is it sound religion? Can character be formed in more and more of play, and more and more of enjoyment? Is it not true, as it was also said of Jesus Himself, that in obedience and suffering, in subjection to discipline, youth grows in wisdom and stature and favor with God and man?

Most of those who saw and heard Jesus failed to understand Him, or if they understood they turned away from Him.

And still He calls. And still the way is broad and easy that leadeth to destruction, and many are they that walk therein. And narrow is the gate, and strait is the way of obedience, of service, of self-examination and conversion. "And few there are that find it." Sin means to miss the mark. And hell means waste; the waste of the soul. Of the soul that was meant for God!

"Made like Him, like Him we rise," sings the Easter-congregation. Like Him we rise, in ascension to the presence of God, if we give the Holy Spirit access. Jesus cannot work miracles in unbelief. He cannot give salvation to those who will not pay the price of conversion.

Those disciples who remained faithful, the few, they who saw Him ascend into heaven, went out and did His work. By the Holy Spirit they had become Christians.

That is His truth today, as even then. That is His call. And His own hear His voice and follow Him. Amen.

For a long, long time, now, this country has felt that it was not necessary to take radical measures in dealing with its drink problem. We are rapidly reaching the point where the country's right to live and to hold on to the characteristic things in its tradition, must take precedence over indulgences which make for weakness and corruption.

The Orphanage

DEAR FRIENDS:

Yesterday I called at a poor little home, and loaded five children into my car. Mrs. Truitt and I had visited them ten days ago after all their papers were in. We saw the need. As the Rev. Emory M. Carter, their pastor, expressed it, "They were a needy and pitiable lot." Thurman, the eldest, is ten. Clara Lee, the youngest, is four. The other three are in between—Jo Ann, Raymond and Bobby Jean. But I have not told you how really pretty they are! And smart, too. Thurman is old enough to know it means going away from home. He tried unsuccessfully to keep back the tears. Most of the time he did exceedingly well. He can have my hand for he is a brave big boy for ten. The way he tried to console his brother, Raymond, once on the way when he started to sob was sufficient for me. He is a good boy and a smart boy.

Well, it was something to answer their questions, or to evade some of them, and to wonder myself what the answer to some of them was. Their comments—if I could only reproduce some of them—were interesting. Their bright eyes saw so many things all along the way. We stopped once on the way for a bit of rest, a drink of water, and a cone of ice cream. The biggest boy had fifty cents, the next oldest had a quarter, next a dime, next two nickles, and little Miss Clara Lee had nine pennies. We found the other penny. I have that collection in my pocket now as I write this. I am going over to where they are in

their two different dormitories in a few minutes to visit with them and to return every cent to them just as I promised I would, although they wanted me to "you have it." They are precious little children. Their father is dead. But the words of Jesus: "Inasmuch as ye do it unto one of the least of these"—those words are still living. We need your help in these summer months with money for our current expenses. Thanks.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. John E. Miller, Shenandoah, Va.: clothing.
Bobby Cobb, Franklin, Va.: shoes and pants.
Mrs. Hayes Holland, Franklin, Va.: clothing and magazines.
Mrs. M. W. McPherson, Burlington, N. C.: clothing and magazines.

REPORT FOR JUNE 22, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$ 6,159.48
Eastern N. C. Conference:
Morrisville\$ 6.07
Mt. Carmel 8.00
New Elam 9.24
Oak Level 2.00

25.31

Eastern Va. Conference:
Berea (Norfolk)\$ 60.00
Christian Temple S. S. .. 20.00

80.00

N. C. & Va. Conference:
Burlington S. S. 57.55
Valley Va. Conference:
Linville\$ 13.13
New Hope 2.39

15.52

Total this week from churches \$ 178.38

Total this year from churches \$ 6,337.86

Special Offerings.

Amount brought forward \$12,413.89
Cypress Chapel M. S.,
for Betty Rowland ...\$ 3.00

Jr. Philathea Class, Suffolk Church for Harv-
vill boys 5.00
Young People's M. S. of
Burton's Grove Church
for Ruth R. shoes ... 4.00
Miss Effie Lowe for re-
decoration of room .. 80.50
Martha Beers 10.00
Pfafftown Bible School,
camp fee for one child 10.00
Special gifts 151.00

263.50

Total this year from Special
Offerings \$12,677.39

Grand total for the week . \$ 441.88

Grand total for the year .. \$19,015.25

A STATEMENT OF FAITH.

(Continued from page 6.)

that worship. Worship together at least once a week is the renewing of our minds. We drift away lest we frequently humble ourselves before God. Let the current argument about the priority of worship over preaching be forgotten. The two go hand in hand to lead people to God.

Second, the church must repent of its worldliness and division. It must be purged that it may become truly God's instrument among men.

Third, it must declare that God has visited and redeemed his people. This is the church's mission. The entire world is her field. She knows no distinction in race and boundary. She firmly holds that God has made of one blood all nations of men to dwell on the face of the earth together. She knows that men can only be reconciled to their Father through Christ the Redeemer. To tell men everywhere is her task. The sending of missionaries, the erection of schools and hospitals, the teaching of better methods of agriculture and sanitation is only the outward expression of a great mission. We have heard the watchword: "Let the church be the church." She cannot be the church apart from her mission to all mankind.

Jesus sought God's will through the scriptures and through the temple and synagogue. Finally, he communed with God through prayer. Jesus frequently withdrew to be alone with God. He spoke often to his followers about prayer. He warned them against praying for show. He taught them at their request the greatest of all prayers. At times of crisis he found time to go into a garden and unburden his heart to a Father who knew and cared. The prayer life of Jesus is his testimony that God is

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

personal, that he can be spoken to, and that he speaks to us. To affirm my belief in prayer is perhaps all that need be said in a paper of this kind. However, I shall add that prayer should be daily, and it should be formulated into language. To say that all of life should be a prayer is making the definition of prayer so broad as to become meaningless. True, we should live always in the spirit of prayer, but this does not excuse us from set times and places when we should pray. The great prayers of the Christian saints should be said along with our own prayers. The settings in which we offer prayer should be appropriate. Persistency in prayer is essential. If Jesus found prayer to be indispensable in his life, we dare not omit it from ours.

Every paper outlining Christian belief should include a paragraph on the Kingdom of God. Jesus came preaching the gospel of the Kingdom of God. This was the center of his message. We are all aware of the interpretation which many of his followers placed upon the kingdom. They thought it to be an earthly kingdom and were overwhelmed when Jesus was crucified removing all possibility of his setting up an earthly reign. Likewise, those today who think of the kingdom as the earth transformed into a paradise are overwhelmed at the scene before our eyes. But Jesus would not be overwhelmed. I think his message would be exactly the same today as it was then. "The kingdom of God is at hand; repent ye, and believe the gospel." This is why it is not necessary to look for other messiahs. *The kingdom of God means the rule of God.* Wherever that rule comes, there is the kingdom. It may be setablished in single lives or in communities. I am confident that it has been set up many times both past and present. If any man would attain the kingdom, let him surrender himself to God's will.

I believe in the life everlasting. Jesus taught concerning a quality of life that might begin here and now. It was of such a nature that it continued after death. He who lived eternally was one who discovered the eternal truths and made them a part of his being. That type of life would live forever. I believe in the life everlasting for two reasons. Jesus taught us about a new life—life eternal. I have faith in his teachings at this point because I have found his teachings trustworthy at all other points. In the second place I believe that life everlasting is compatible with the

character of God. Man as God's most exalted creation was not made by him to be destroyed after a brief passage of time upon this earth. The nature of the future life is a mystery. We can say with confidence that that existence will be a moral one. This same moral laws which operate here on earth will be in force in the life to come. This is just another way of saying that God will rule there and that rule will be in terms of wisdom, justice and love.

I have tried to state my religious beliefs simply and without recourse to the belief of others. These ideas I hold with tolerance to those who differ with me. In summary I believe in God, in Jesus Christ, in the Holy Spirit, in the Bible, in the Church, in prayer, in the kingdom of God, and in the life everlasting as briefly set forth in the foregoing paragraphs.

FOR THE CHILDREN.

(Continued from page 11.)

"But, Mother—"

"I want you to do it now, Richard."

Richard raked the lawn.

Which of these mothers handled the situation more wisely? Do not answer too quickly. Have we enough information on which to base decision? Must we not, at least, know the usual attitude of each of these boys towards his work and, also, his special reasons for wishing to postpone the waiting task, before we can decide?

John was an easygoing lad. He had not yet experienced sufficient satisfaction in doing any better than what was necessary to "get by" to make him do his best. At the time of the conversation referred to, he was immersed in a story of thrilling adventure. It would seem to have shown better judgment on the part of his mother to have allowed him to read to a good stopping point—limiting the time he might take to reach it—and to have required that after that he finish his lessons.

Now about Richard.

This boy was conscientious and industrious—very dependable. His mother knew this, but often she acted as though she did not. She prided herself on what she considered her ability to command perfect behavior on the part of her children. And obedience to the letter of her requirements satisfied her, even when the willing spirit was lacking.

As a school assignment Richard had been asked to write on the theme, *An*

Unexpected Encounter. He had felt somewhat baffled, because he much preferred to write on some topic which would lend itself to research. But on the way home he met an old traffic policeman who, in the boy's kindergarten days, had been in the habit of seeing him safely across the street. How he had loved and admired John McShea, and until now he had not seen him for years! He was thrilled. When, at length, he was obliged to take leave of his friend, the thought came, "Oh, this was indeed an *unexpected encounter*." With joyful anticipation he made haste to start on his composition while the happy memories were so vivid.

Had his mother taken the trouble to learn why her son wanted to leave the raking of the lawn until the next morning, surely she would not have broken up his train of thought so ruthlessly and not thus have effected—as she unquestionably did—the sad weakening of the little essay that had started out with such high promise.

We cannot judge wisely, and certainly we cannot act beneficially, on behalf of a child, without some understanding of the circumstances that are causes of that child's behavior.

SUNDAY SCHOOL LESSON.

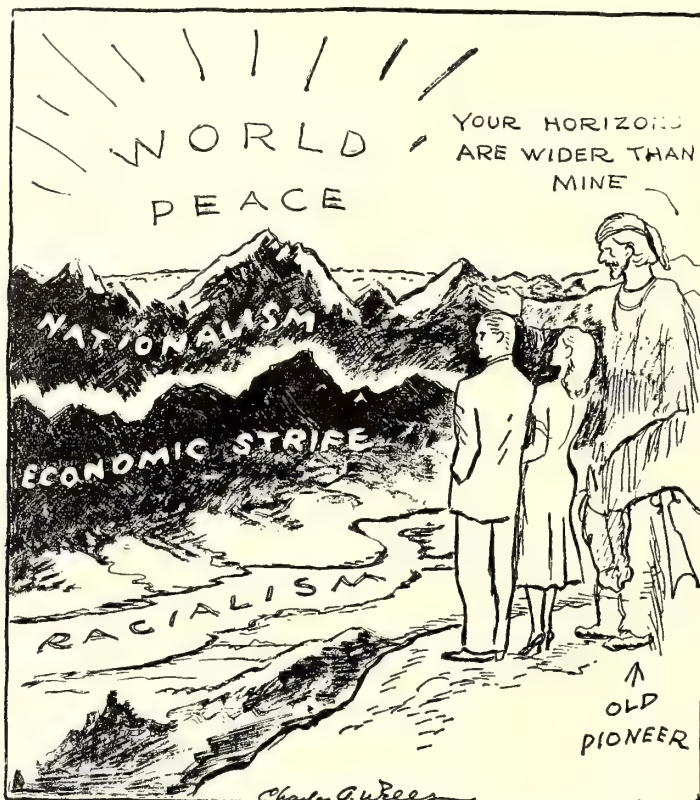
(Continued from page 12.)

He Took It Upon Himself.

That is the explanation of it all, that is the secret of the man's power. Bred in luxury, living on delicacies, basking in royal favor, in line for position and power and wealth, he turned his back on it all and identified himself with a group of slaves. Strange fellow, this fellow Moses—he preferred to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. But, Buddy, don't fool yourself. This man Moses was no crack-pot, no dreamy-eyed idealist, no sissy who did not know what he was doing and did not know he was getting cheated. He was one of the strongest, wisest men who ever lived. The point is that he did have a sense of values. He knew that there were causes greater than one's self. He wanted to put all that he was and had at the disposal of his more unfortunate fellowmen. He was not disobedient to the heavenly vision. And in losing his life, he found it. If he had remained at the king's court, he would have gone into oblivion. As it is he is securely enshrined in God's Hall of Fame and his name is written in the Lamb's book of life.

TODAY'S PIONEERS

By Charles A. Wells



We sometimes hear young people speak enviously of the old pioneer days when a fellow didn't have to hunt for a place in life, when the horizon was wide open. But did you ever stop to think what some of those old "moccasin men" would have said after taking a good look at our modern world? With their keen vision and courage they would have been more eager than ever to explore—for the mountain barriers, the wide turbulent rivers, the treacherous "bad lands" are still there. The call to adventure and courageous living, which the pioneers heard in their day, would not be silent in their ears now. The mountains of prejudice and selfishness divide our world into warring segments; the treacherous wastelands of economic strife separate labor and management who both want the same thing but can't find a way to say it to each other; the swirling rivers of racial hatred wash away some of the best of our "natural resources." Yes, the horizons of today are just as wide and challenging as in by-gone days for those who have the eyes and heart for pioneering.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, JULY 6, 1950

NUMBER 26

Newly Elected Moderator of the General Council



Dr. Vere V. Loper is congratulated by Miss Helen Kenyon, retiring moderator

Vere V. Loper has been the minister of the First Congregational Church of Berkeley, California, since 1939. He is an Associate Professor in the Pacific School of Religion. A graduate of Grinnell College and Yale Divinity School, his major pastorates have been in Minneapolis, Chicago, Denver and Berkeley. His present church is a block from the University of California campus, where there are 20,000 students. He has a parish of 1,575 active resident members.

During World War II, Dr. Loper was president of the Berkeley War Chest and, preceding that, of the Berkeley Community Chest. He is now serving as president of the City Commons Club of Berkeley. Dr. Loper wrote the Fellowship of Prayer for 1947. This is the official Lenten devotional Manual of Protestantism for the United States and Canada. In 1947, Dr. Loper was presented the Benjamin Ide Wheeler Award as Berkeley's "most useful citizen." During World War I, Dr. Loper served as an artillery officer. In World War II, he made an 8,000-mile trip through Alaska and the Aleutians in company with a priest and a rabbi to address service men in remote camps.

Dr. Loper defeated the other nominee, Dr. L. Wendell Fifield, pastor of Plymouth Church of the Pilgrims in Brooklyn, New York, by a vote of 406 to 299. Dr. Loper is considered a powerful figure for reconciliation of the two groups split over the proposed merger with the Evangelical and Reformed Church.

News Flashes

Dr. John G. Truitt spent last week at Kellam Grove Church in Revival Services.

Rev. J. F. Apple is assisting Rev. R. T. Grissom in revival services at Shallow Well this week.

Dr. Ronald Bridges succeeds Dr. Russell Henry Stafford as president of the American Board.

Dean D. J. Bowden of Elon College was guest preacher last Sunday at First Church, Greensboro.

Dr. W. B. O'Neill reports a successful Bible School at Sanford with an enrollment of 70, 15 teachers and helpers.

Dr. William Moseley Brown was the supply preacher at the Church of Wide Fellowship in Southern Pines last Sunday.

The SUN's editor and Mrs. House were in Richmond on Wednesday of last week, enroute home from the General Council meeting in Cleveland.

Rev. W. T. Scott, Jr., preached Sunday at First Church, Burlington, in the absence of Rev. Henry E. Robinson who attended the General Council.

Rev. P. H. Ricketts announces that the congregation will occupy the new building at New Lebanon for the first time Sunday. Two weeks of special services will follow.

Salem Chapel and Belew Creek are giving their pastor, Rev. A. L. Hurdle, a vacation the first two weeks in July. The Laymen of Salem Chapel will have charge of the worship service at 11:00 a. m., July 2. They have secured Mr. June Neal, superintendent of the Sunday School at Belew Creek, as guest speaker for the morning service.

Sunday, June 18, marked the Fifty-Second Anniversary of the beginning of Dr. I. W. Johnson's pastorate at Oakland Christian Church. He laid a good foundation and building wisely thereupon through the years. Oakland honors him for his Christian character, his sound preaching, his faithful pastoral duties, and his tried and true friendship, and constructive leadership.

A MEMORIAL TO MILLS E. AND OTELIA D. GODWIN.

Oakland Christian Church was the recipient on Sunday morning, June 18 (Father's Day) of a lovely and lasting gift. The children of the late Mr. Mills Edwin Godwin and the late Otelia Darden Godwin—Mrs. Mary Lee Godwin Jones, Mrs. Mildred Godwin Knight, Mr. Mills E. Godwin, Jr., and Mrs. Leah Godwin Keith—presented to the church the following furnishings for the church: A sturdy and beautiful communion table, and lovely brassware altar furnishings, consisting of a cross, candlestands, and a pair of vases or urns. These articles lend beauty and dignity to the sanctuary, and are fine aids to worship. Placed as they are in the center of the church they are a fitting memorial to the Godwins in whose lives love and loyalty for home and church were central. The communion table and the altar set were dedicated "To the glory of God, and to the memory of Mr. and Mrs. Godwin" by a prayer of consecration by Dr. Hardeastle, and then were used for the first time at the communion service which followed. It should be added that the members of the Godwin family are carrying on the traditions of the Godwin family and are being good stewards of their fine heritage, by their love for, and their service to, the church, and the Kingdom of God.

SPECIAL SERVICE FOR CHILDREN AT INGRAM.

The members and friends of the Ingram Christian Church paid tribute to their children Sunday, June 11, at the regular church hour.

Special recognition was given the children by Mr. J. K. Landrum, beloved superintendent of the church school. Mrs. P. W. Farthing and Mrs. Leroy Adams presented the children in a short program which did credit to them and to their leaders. Mrs. Clarence Landrum recognized

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardeastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; E. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

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Two Years.....5.00

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All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find \$ for which please send The Christian Sun for one year to:

Name

Address

[] New

[] Renewal Name of Church

THE O'KELLY CEMETARY FUND.

It is of interest to all those who are concerned about the improvement of the O'Kelly Cemtery to know that the work has begun in earnest towards raising the \$500.00 as authorized by The Southern Christian Convention at its recent session at Oakland, Virginia. While I have not contacted Brother Basnight, the treasurer, recently, I am satisfied that the amount received by him is nearing one hundred dollars. We are asking churches, Sunday schools and other organizations to send contributions at their earliest convenience to S. H. Basnight, Chapel Hill, North Carolina.

As secretary of the board of trustees and one who has been interested in this long neglected duty on the part of the church, I have volunteered to solicit contributions in the North Carolina and Virginia Conference. My first plan is to appeal to Sunday school and individuals. Those schools visited have responded liberally. Those I cannot visit in person I hope to interest by personal letter.

C. E. NEWMAN.

KEEP THE SUN SHINING.

For a number of years THE CHRISTIAN SUN income from subscriptions has not been sufficient to meet the cost of publication. Each year there has been a deficit to be faced and provided for. Due to increased costs for paper and printing this deficit has been growing larger and larger until at our recent session of the Convention at Oakland it was reported to be more than \$1,000.

Few, if any, things we buy these days could be purchased for the same price we paid for them even a short time ago. The subscription price of THE SUN has been only \$2.00 a year since many of us older people were children while all other periodicals have raised prices; in many instances more than double former rates.

In view of conditions previously stated and being desirous to continue the invaluable service to our people throughout the weekly visits of THE CHRISTIAN SUN to their homes, the Convention set the subscription price of THE SUN at \$3.00 a year or two years for \$5.00.

We believe that our people will realize the necessity for the increase and will support our church paper, the paper which has served our church and the cause of Christianity for more than a century as it has kept us informed in matters of religion and the work of the church.

ROBERT A. WHITTEN.

THREE DOLLARS.

Beginning July 1 THE CHRISTIAN SUN will be \$3.00 per year. It costs much more than that to prepare, print and post it. For instance, the Orphanage will pay \$100.00 every month to help make it possible for you to receive your CHRISTIAN SUN each week. Other institutions and boards will help, too. By the help of the boards and institutions the reader is able to get his paper for the small sum of \$3.00 for the year. Why we waited this long to ask the readers of THE SUN to pay a fairer percentage of its cost I do not know.

Perhaps there are some subscribers who will stop taking it because of the rise in price. There may be some who will begin taking it because of the fair increase. I should like to believe there are enough good business-minded men and women in our churches who would be glad to subscribe in order both to have it to read and also to help increase its circulation and value, to greatly increase our subscription list. Having had some connection with the business side of THE SUN for a number of years, I am in a position to say there have been those who stopped taking it under the present price. Let us not stop taking it, but let us start selling it to others if we love our church. If we could put enough into THE CHRISTIAN SUN to make it so helpful and interesting that the people felt it was indispensable, we would be better off in the long run. Everyone who can make it more newsy, or entertaining, or instructive ought, for the sake of the church, to feel it his duty to come to the aid of its columns right now.

JOHN G. TRUITT, *Supt.,
The Christian Orphanage.*

**WESTERN NORTH CAROLINA
EXECUTIVE MEETING.**

The Western North Carolina Executive Meeting was held at the Seagrove Christian Church June 4 at 3:00 p. m.

The officers who attended the meeting were Bill Simmons, Naomi Roy, Mike Smith, Helen Farlow, Rev. Mr. Sutton, also several visitors.

The purpose of this meeting was to plan the program for the next rally which will be held at Ether July 30. We planned a good program and are hoping to have a large crowd and lots of fun. We feel that once you come, will surely want to come the next time.

NAOMI ROY,
Secretary.

**MINUTES OF BURLINGTON
INSTALLATION COUNCIL.**

The Installation Council called by the First Christian Church of Burlington, North Carolina, met in the church on May 26, 1950, at 3:30 p. m., and was called to order for the church by Mr. Ralph Newman, chairman of Committee on Arrangements, who read the Call from the church for an Installation Council as follows:

The First Congregational Christian Church in Burlington, N. C.

To the Churches of the North Carolina and Virginia Conference.

GREETING:

Whereas, this Church, having devoutly sought the promised guidance of the Great Head of the Church, has united in the choice of Henry E. Robinson for its pastor and teacher, and he has responded favorably to its call, we, therefore, affectionately request you to be present by pastor and two delegates in an ecclesiastical council to be constituted as stated below, hereby called to meet in our place of worship on Friday, the twenty-sixth day of May, 1950, at 3:30 o'clock P. M., which shall review our proceedings, examine the credentials of the candidate, hear his statements of faith and religious experience, conduct appropriate examinations and, if the result be favorable, proceed with us to his installation as pastor of this church.

It is understood that the churches represented at the council shall constitute a quorum.

Wishing you grace, mercy and peace,

RALPH NEWMAN,
Chairman of the Committee
of the Church.
WALTER L. COOPER,
Secretary.

May 9, 1950
Burlington, N. C.

It was moved and voted that Dr. Ferris E. Reynolds be elected as Moderator of the Council.

Dr. Reynolds took the chair, announced a quorum present and led the Constituting Prayer.

It was moved and voted that Dr. Stanley C. Harrell be elected Scribe of the Council.

The following churches and delegates constituted the Council:

Berea—Rev. Bland A. Leebrick, Mr. Clarence MacEntyre, Mr. Ben MacEntyre.

Bethlehem—Rev. G. C. Crutchfield, Mr. Clyde Isley.

Carolina—Rev. Bland A. Leebrick, Mrs. Eva Murray.

Durham—Rev. Stanley C. Harrell, Mr. D. L. Boone, Mr. W. H. Elder.

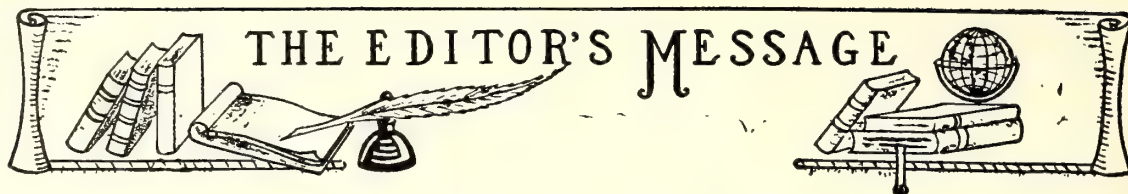
Burlington—Mrs. H. Russell Clem, Mrs. Trollinger, Mr. Ralph Newman.

Elon College—Rev. J. G. Truitt, Mrs. W. T. Seott.

Greensboro, First Church—Rev. W. E. Wisseman, Mr. Sam Foster, Mr. Hinton Rountree.

Long's Chapel—Rev. Guy H. Veazey.
Mebane—Rev. James R. Hailey.

(Continued on page 15.)



A GLIMPSE OF THE GENERAL COUNCIL

There are a dozen "eye views" of a General Council Meeting. It could be viewed from the floor, platform, press box, pro or con contingents, or a dozen other ways. The layman and the minister cannot see it alike nor the casual visitor, but from any angle it is terrific! It takes time, money, patience and endurance to attend a full Council Meeting. The easiest and cheapest way to enjoy the Council is to read about it in *The Sun*.

The moderator is in a position of honor and strain. Upon that office falls the sternest type of parliamentary responsibility. The retiring moderator, Miss Helen Kenyon, did honor to the position with her poise, wit and femininity. One of the honors to befall a lady moderator is the presentation of flowers and corsages. Miss Kenyon was showered with flowers. She has alternated with orchids and beautiful leis.

Women are playing an increasing role in Council work and Mrs. Judson Feibiger (Mary Dennison to many of our readers) presided at two sessions, as the president of the Missions Council. A number of the speakers were women.

The election of a moderator was accomplished this time with quiet and little fanfare. All other officers are nominated by the nominating committee, headed this time by a woman and former Southern Convention neighbor, Mrs. Howard Stone Anderson. Mrs. Ander-

son attended the wedding of her daughter on Tuesday and arrived Thursday morning ready for action on one of the biggest tasks of the Council.

Present sessions meet in the Cleveland Auditorium and downstairs under the stage, is the press box and the press room. Here this editorial is written; here the ceaseless chatter of typewriters goes on, pencils are gnawed and releases prepared. It is the nerve center of a long ganglia of news nerves. The *Christian Century's* Harold Fey rubs elbows with AP reporters and even *The Sun's* editor.

A General Council of the Congregational Christian Churches is a tremendous undertaking, but a wonderful experience and one that every church member should taste in a lifetime. Short of this, one's churchmanship is incomplete.

There have been many resolutions presented to the Council. Here is one of crucial importance which merits widespread attention:

That this General Council heartily endorse the continuance of Our Christian World Mission Program for the ensuing biennium, pledges thereto its hearty support, and calls upon all the churches of our Fellowship to participate to the fullest possible extent, to the end that, under the leadership and with the help of the Holy Spirit, we may communicate by witness and works the full faith and fruits of the Gospel to the people "committed unto us."

THE STATUS OF THE MERGER

"What is the fate of the merger?" is the question on many lips. The General Council could give no conclusive answer to this question. The Brooklyn decision, estopping the E. & R. Marger, is being appealed. In the meanwhile, there is time to reflect on the fact that one merger has been consummated. That merger, overlooked by some and taken for granted by others, is now seen more clearly in retrospect and viewed by many with increasing satisfaction. The ecumenical movement is history as well as prophecy. Let us not forget that.

Those who care to study some of the inescapable issues involved will find help in the message of Dr. Douglas Horton, which will be made available to our readers. There is some ground for hope in the Resolution which was presented by Dr. L. W. Fifield and adopted by the Council:

That the Executive Committee appoint a special committee representing all points of view, to make a careful study of the principles and polity of Congregationalism. This study is to have particular reference to the spiritual and legal methods for the participation of the free autonomous fellowships in the ecumenical movement. The constituting of this committee is not to be interpreted as affecting any past decisions of the General Council. The Committee has no powers other than those of study and report to the General Council.

The Commission on Interchurch Relations and Christian Unity has had heavy responsibilities in recent years. Dr. Ferdinand Q. Blanchard of Cleveland has served as chairman of the Commission and such men as Drs. Roy C. Helfenstein and James H. Lightbourne have served on the Commission. Any fair record of our recent efforts should include the following report of the Commission which was submitted to the General Council:

Our Congregational Christian people as believers in Christ are under the inescapable compulsion to make the spiritual unity existing among all of Christ's people, the fullest possible visible unity. It is in this commitment that our fellowship has always supported the cause of Christian unity. When the National Council was formed in 1871, it adopted a strong resolution in favor of church union, and at successive meetings of the Council during the years since, this attitude has been reaffirmed.

To implement this spirit the National Council in 1895 established a commission to promote union.

In 1931 an outstanding demonstration of the Spirit of Christian unity was made when the National Council united with the General Convention of the Christian Churches, which latter body had as a basic principle these words: "The union of all followers of Christ." When the General Council was organized, it was provided in the by-laws that there should be a commission on inter-church relations and

Christian unity. Its duty was thus declared—

“... ‘It shall make a study of church union, including its objectives, its feasibility, and its processes; it shall cultivate friendly relations with other bodies of Christians for the sake of those relations in themselves and in the hope of consummating further union; and it shall cooperate with like bodies of other denominations in fostering the spirit of oneness among the followers of Christ.’

“In pursuance of this duty the Commission on Inter-Church Relations and Christian Unity recommended to the General Council at Durham in 1942 that it be authorized ‘to explore the possibilities of organic union with the Evangelical and Reformed Church.’ This recommendation being adopted, there followed the steps which culminated in the de-

cision at Cleveland and the special meeting of the General Council in 1949 to proceed with the consummation of a plan outlined in the Plan of Union and the Interpretations.

“Now that this union must wait the adjudication of the appeal from the judgment rendered by a Court in Brooklyn, New York, we reaffirm our adherence to this historic principle and attitude of our Congregational Christian Churches toward that union of Christendom as expressed during the years by the National Council, the General Convention and their successor, the General Council. We record our belief that under the guidance of God a way will be found for our churches to act in accordance with our historic principle and attitude, within the framework of legal procedure, while preserving the unity of our fellowship.”

The New Moderator Discusses . . .

The Inner Substance of Churchmanship

By VERE V. LOPER, D. D.

Churchmanship is a relatively new term in the Christian Church but is used increasingly in a sense roughly parallel to statesmanship. The politician becomes a statesman not through the office to which he is elected but by virtue of such superior skill in statescraft as Lincoln gave to the Presidency of the United States. So also, the clergy and laity attain churchmanship not by the responsibilities with which they are entrusted but by the superior knowledge, vision and consecration with which they serve the church.

Churchmanship exists in at least two basic forms. On the one hand, there are administrative procedures, program making skills, techniques for presenting religious truths, and all the outward paraphernalia of churchmanship. This is most important but not our particular concern in this presentation. On the other hand, there is the churchmanship which centers in the great intangibles of our faith as directing forces in the church. This consists in so building the inner substance of churchmanship that its outer forms may serve the highest Christian ends.

Let it be said at the outset that churchmanship requires that Jesus Christ be recognized as the leader of the church. Congregational Christians do not make the moderator the head of our church nationally. We do not exalt the minister as the head of the church locally. These high

places are not given to any man or group of men. Like most Protestant churches, we believe that the church cannot attain its true magnitude with any leader short of Jesus. He is the only head of the church. At the very least this must mean that we will direct the affairs of the church exactly as we think Jesus would conduct them. At its highest level, we will attempt to discover what Jesus is doing already in the church and join Him in its accomplishment.

Such churchmanship is not easy to achieve. It has at least three levels, and none is reached in one bound. To lead the church to its highest levels requires growing understanding of what the church is in its larger dimensions. Penetrating thought must be given to such statements as that of John Knox, that the church is “not a memorial society with its eyes on a departed master; it is a dynamic community created around a living and present Lord.” Paul went even farther when he said that the church is “the body of Christ.” This is to say that Jesus is not only a Living Presence among us but also that the church in its pure form constitutes the body through which He expresses Himself. Mere manipulators of church affairs will be content with more obvious and simple concepts. They cannot lead the church to heights which they cannot see. This high achievement will be left for those who know the church in its spiritual magnitude as the body through which

Christ continues to express Himself on earth.

We move to another level in Christ's leadership when we are able to follow Him because we are able to perceive Him. How shall we follow Him if we do not know Him? How shall we know Him if He is not in our hearts? The high churchmanship of spiritual perception starts in what Paul calls the Christ “formed” in us. By that which is Christlike in us we may see Christ in others. Thus we shall know Him when we are aware of Him in the church. We must become conscious of Him also in worship. It takes churchmanship of great spiritual maturity both in pulpit and pew to feel a thrill of recognition when we hear the words—“This is my body which is broken for you.” We must learn to see Christ in people. A Negro prisoner, who had been saved by Eugene Debs, said, “He is the only Jesus Christ I ever knew.” We have seen many in whom Christ lived. The Christ within, the Christ in worship, the Christ in people—these are but a few of the luminous areas in which churchmanship sees the Light of the World leading us in the contemporary scene.

Yet we must achieve another level in the leadership of Christ. This calls for the churchmanship by which we so build and conduct the church program that Jesus is actually “going on before.” This is quite possible in a worship service for those who are profoundly sensitive to the Living Presence. But a church program today has everything from a folk dance to a prayer meeting. Organizations spring into being; activities multiply; money is needed everywhere. The church is in peril of being like the horse which is mounted by those who ride off wildly in every direction. Yes! the church is in peril of secularism and confusion. Yet, Christ can live in church games without a sermon between halves. And Christ can exist within a folk dance without stopping the music to offer prayer. In these activities young people are finding each other preparatory to establishing a Christian home. Christ can be in church adult education purging men of stupidity and leading them into the truth which makes them free. Christ is in the humanitarian ministries by which the church reaches the needy of all the world. But even here churchmanship makes us more conscious of the voices of those to whom we minister speaking for Christ back across the world to say to us, “For I was an hungered, and ye gave me meat; naked, and ye

clothed me." Churchmanship is a spotlight shining on the inner structure of the church to reveal Christ at work in our midst. It is for us to see Him and to follow Him.

In the second place, churchmanship consists in the building into the church of all possible experiences in which the soul of man mingles with the being of God. This is not easy. To gain and maintain the sense of God is one of the delicate and difficult tasks of life. But to use those high moments so that they not only yield their glory to your own heart but also become the building stones from which the church is made—this requires the artist and the architect in the human spirit. All beauty, all wisdom, all creation of human hearts and hands are designed by this churchmanship as the joint enterprise of God and men as fellow workers to be the building materials of a house not made with hands. This churchmanship calls for musicians who will make the song the vehicle of God. I have heard an opera star singing with the highest artistry fail in a church because he did not allow God to help him sing. In contrast, I can remember across more than a generation a high school girl in a Minnesota youth camp singing with God vitally present to her:

*Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.*

She gave something that day which I have never lost. It is a part of me. It is a segment of the church. A million churches could burn to the ground, and it would still be intact. Music of that type is building of the church through a song which God and man help to be. This is churchmanship in music.

A woman placing flowers on an altar with the evident knowledge that she was not only arranging flowers but using them to praise God. She was causing Him to be in the church as Christ revealed Him on a hillside as he said, "Consider the lilies of the field, how they grow, they toil not neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

Many of us recall the experience of early childhood when we first went to church with our parents. It was an awesome experience to see that these gods of our infancy bowed in reverence before a Presence which we could feel in the atmosphere and yet not see.

We glanced swiftly at father and mother as their gestures suggested their awareness of one greater than they, and then we also bowed our heads before a God who was to become greater as the world became greater in our growing minds. We gained our first glimpse of the fact that the distinguishing mark of the church was that God was present in its midst. Without speaking a word, our parents were exercising a churchmanship which made tawdry and sophomoric the efforts of those who would win their children to the church by bluntly compelling them to go to church or Sunday school. They were building the church in terms of vital religious experience in the hearts of their children.

A minister was praying, and suddenly it occurred to me—he was praying. There was no studied beauty in the words of his prayer. Apparently he was not aware of the sound of his voice. He was talking to some one as though he were standing there before him. Then I realized that he was talking for me also. Finally, I discerned that he spoke for all of us. My heart went through his to God. Later I came to realize that this minister was exercising churchmanship of the highest order. He was building the inner substance of the church, a house built with prayer.

A group of eager young students was listening to a preacher who had a profound knowledge of his generation. He preached the type of sermons which come alive because God is in them. He knew the problems of his world. He was aware of the momentous days in which we live. He was not baffled by terrifying danger because he knew of thrilling opportunity. He had heard of the Lord of history and believed in Him. He spoke to a group which included some whom he was confident would respond. I watched eager young faces, and I thought I saw several modern Isaiahs confessing in ancient terms, "I saw the Lord," and consecrating themselves quietly in their hearts—"Here am I, send me." I rejoiced in that leader who exercised the churchmanship which is making God central to man's willingness to build a better world. He was not lecturing on sociology. He was building the church in youth who would in turn build it in the world. I thought of Tittle's statement as I heard him plead for peace. "In a sermon on peace, I said the chief service to peace the church can give is to lift peace to the level of worship. This is the wisest thing I have ever been able to think or say

about peace." These words are also the expression of what I mean by the churchmanship which builds the meeting of God and man into the very fabric of the church. Finally the inner substance of churchmanship is found in the directing conviction that the church is one church, operating in one world. The church politician sees his church as a local organization operating in his own community. The man of vision who achieves churchmanship is working on the total structure of the church when he is at work in his parish. It is not "my church" in "my city" as a part of "my denomination" existing with "my country," and perhaps sending "foreign" missionaries to far countries of the world. Our churchmanship leadership is eliminating these "my's" and asking us to think of one church to which we all belong. The phrase, "the church," is used to include, not exclude other Christians. I belong to the church. My Methodist friends across the street belong to the church. My Catholic and Episcopal friends belong to the church. The Negroes are members of the church. The man on the other side of the tracks belongs to the church. The dark men of Africa and Dr. Schweitzer who ministers to them belong to the church. The fuzzy-wuzzies who pressed through the underbrush to save our fallen fliers, explaining their good will by, "we Christians, too"—they belong to the church. Kagawa, with eyesight impaired through his service to the underprivileged peoples of Japan, belongs to the church. There is only one church—all of us as Christians belong to it.

It exists in one world. Modern science has broken down the barriers. We are living together whether we like it or not. We cannot protect ourselves from disease without fighting disease in India and China. We cannot sell our goods in Europe unless we help to undergird the economy of the nations across the Atlantic. We are told that we cannot defend ourselves against Russia unless we arm the Western Powers. We cannot protect our homes from the ultimate social and political effects of millions of homeless refugees unless we build shelter for those milling multitudes who are wanderers on the earth. We cannot save ourselves from communism unless we feed the hungry everywhere. We cannot consider the race problem in terms of what we will do with the Negro who might live in our block when we are now living in a world neighborhood in which the

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE SCHOOL OF MISSIONS.

For a number of years our good women of the Southern Convention have been conducting a School of Missions at Elon College. It began with a one-day session, then later extended to a six-day session, and now they are crowding the School into a three-day session. This School has always met at Elon College. The recent session opened Tuesday, June 13, and closed Thursday, June 15. The School was well-attended, with a good representation from each conference.

An excellent program was prepared for the occasion. Visiting speakers were Dr. Ernest Trice Thompson, Professor at Union Theological Seminary, Richmond, Virginia; Miss Margaret Blemker, Boston, Mass., Secretary for the Near East and Europe of the American Board of Foreign Missions, Congregational and Christian Churches; Dr. Fred D. Wentzel, Philadelphia, Pa., Director of Publications of the Evangelical and Reformed Church; and Rev. Arthur R. Detwiler, Lenoir, N. C., pastor of the Zion Evangelical and Reformed Church. Dr. Thompson gave lectures on the Bible. Miss Blemker spoke on the Near East and otherwise made helpful contributions to the School. Dr. Wentzel spoke on the Christian community and Rev. Detwiler had charge of the song service and fellowship occasions.

The evenings were given over to song services, the showing of a moving picture, receptions and the banquet. At the banquet, foreign representatives on college faculties and foreign students in American colleges and universities were introduced, Miss Pattie Lee Coghill presiding.

This occasion for fellowship, recreation and study was a very wholesome one and we trust profitable. It is always a pleasure to the college to have organizations visit the campus for their conferences, schools and organizations of varying types. We were happy to have the women of the Convention here for this important occasion.

APPORTIONMENT GIVING.

The following contributions have been received since the last report:

Previously reported	\$4,441.25
N. C. and Va. Conference:	
Durham	27.91

Eastern N. C. Conference:	
Chapel Hill	\$ 15.25
Turner's Chapel	42.00
Va. Valley Conference:	
Antioch	9.02
	94.18
Grand total	\$4,535.43

DR. LAUBACH RETURNS.

Increasing government interest in the literacy work in which Christian missions pioneered was the trend stressed in New York at an anniversary luncheon in honor of Dr. Frank C. Laubach, literacy expert and pioneer missionary educator for 20 years.

Dr. Laubach returned last week from a 30,000 mile, six month's tour of nine African countries where he and a five-man team conducted literacy campaigns in 23 African languages. In 20 years, he has traveled 365,000 miles, reduced 206 languages to phonetics for rapid mass education purposes and aided missions and governments in nearly 70 countries to launch campaigns for literacy.

At the luncheon, given by the Committee for World Literacy and Christian Literature of the Foreign Missions Conference of North America, which sponsors the work of his literacy team, Dr. Laubach reported that his team now has more requests for aid than they can fill and half the requests come from governments.

His statements on government interest were underlined by two other speakers.

Miss Norma Bloomquist, a Lutheran missionary to Liberia, described to church and mission leaders at the luncheon a nation-wide literacy campaign in that country which she headed on behalf of both government and voluntary agencies. Dr. Laubach said she was "probably the only missionary in the world acting as a representative of both government and missions." She commended the active cooperation of Liberian President William V. Tubman.

Earlier, Mr. Frederick Rex, from UNESCO, now acting as consultant to the Committee, reported that the largest literacy program in the western hemisphere is under way in Brazil, a campaign using the inspiration and methods of the Committee.

Christian missions, Mr. Rex said,

are "the pioneers in literacy and literature work, who, with meager resources and few trained people carried the ideal of social progress and salvation forward to the point where national and international recognition is being given to their work."

Reporting on the six month's tour of nine African countries from which he returned this week, Dr. Laubach cited other examples of government cooperation in Angola and Uganda, pointed out that the government of the French Cameroons, revising their former position this year were taking an active interest in literacy.

Dr. Laubach said that literacy was also a bulwark against Communism.

The peoples of the backward areas of the world are determined to better themselves, he pointed out, and, "if we do not help them, their determination can be dangerous."

He added however, "if the entire population rises up the educational ladder together and enjoys the fruits of a rising standard of living, the chance of Communism's success is slight."

He also noted that in countries where Protestants predominate the literacy rate is higher than in other countries. He said that in countries where the majority of people are Christians, an average of nine out of ten are illiterate in countries where Catholicism is the majority faith, he added, the average illiteracy rate is 50 per cent.

Earlier the Rev. Alfred E. Moore, executive secretary of the Committee on World Literacy and Christian Literature, reported that in countries where missionaries are engaged in nation-wide literacy campaigns increases in the number of literates range from a quarter of a million a year, in Ecuador, to 14 million a year, in China. Other gains he cited were 20,000 new literates a year in Sierra Leone and an average of 400,000 a year in nine states of India.

"As an evidence of the part the Christians play in this general rise in world literacy," Mr. Moore said, "reports show that Christian communities are commonly from 12 to 20 per cent more literate than the people among whom they live."

Dr. Laubach's method of teaching with phonetic picture charts is so simple that he also developed the "Each One Teach One" system, by which each new literate promises to teach an illiterate.

Accompanying him on his African trip this year were his son, Robert, (Continued on page 15.)

Christian Missions

At Home and Abroad

SENTENCE COMMENTS ON PRES- ENT TRENDS RELATIVE TO OUR MISSIONS IN CHINA.

Missionaries.

1. There are 57 American Board missionaries now in China. The families include 16 children (11 in Foochow, 5 in the Peking area).

2. The missionaries now in China wish to remain until their furloughs are due, even though their activities are restricted somewhat.

3. Government permission to enter China is being sought for only one new missionary ready to sail in August—Miss Jean Littlejohn—who is to go for social service work related to our Foochow churches.

4. The eleven China missionaries who have retired or are retiring this year are not being replaced now.

5. Permits to enter China for any purpose have to be secured from the People's Government. Few of these are being approved these days and it appears that so-called evangelistic missionaries are being denied entrance; those falling into the categories acceptable to the government are being granted.

Property.

6. The government in Peking is in the process of preparing decrees to be issued soon governing church and mission property. Detailed procedures concerning registration, taxation and ownership will probably be issued soon. Meanwhile no changes in title to property can be made without government approval.

Foreign Exchange.

7. U. S. currency, drafts, personal checks are negotiable in China at a varying rate of exchange. On March 9 in Foochow the exchange rate was \$38,000 to \$1 U. S. In late May it was less than that. US drafts presented at the local banks are exchanged for payment in local currency at once over the counter or for deposit in the bank to be withdrawn by check as desired.

Christian Institutions.

8. Churches, schools, hospitals and social service agencies are being permitted to function with restrictions which vary from place to place and time to time, with a gradual tightening up of controls or pressures.

9. Students have been given specific representation (usually about one-third of the membership) on the important administrative committees in the high schools and higher institutions of learning—namely on the school Administrative Council, the Finance Committee, and School Life Committee. They have a big voice in determining what fees are to be collected, what salaries teachers are to be paid, what the other school expenditures are to be.

10. Student religious activities are limited to home and church. They must not be a part of the primary school life or high school educational program, or interfere with university classroom work.

11. Church attendance seems to be on the increase in many parts of China.

In General.

12. Reports from Chinese in North China indicate that conditions are better this year than they were a year ago.

13. A goodly number of government officials admit that Protestant Christianity has social values which should be conserved.

14. Premier Chow En-lai requests that the missionaries and church leaders be patient while the government studies its manifold problems and gives grounds for hope that an adjustment can be worked out which will permit the continued Christian contribution to China's welfare.

15. Just at the time new doors of opportunity are open for extended services (through city and rural service centers) in China we are unable to send new missionaries and we are telling the field administrative committees that we have to make cuts in the grants for these projects during 1950-51 because of the expected deficit in the American Board budget.

HAROLD S. MATTHEWS,
Secretary for China.

NORTH CAROLINA COUPLE TO WORK IN MISSION WORK CAMP.

Mr. and Mrs. A. D. Cobb, Jr., of Burlington, N. C., will leave there on June 21 and fly from Miami to Puerto Rico to engage in the activities of the mission work camp in Las

Cabezas. The Cobbs are members of the First Christian Church and go out under the sponsorship of the Pilgrim Fellowship of the Southern Convention of Congregational Christian Churches.

Mr. and Mrs. Cobb have been active in church life, singing in the choir, teaching in the Sunday school, and entering into the activities of the Young Adult Class.

On Sunday, June 18, at the morning worship service, the Rev. Henry E. Robinson, pastor, conducted a commissioning service stating the purpose and objective of this endeavor, closing with a prayer.

Las Cabezas is located on the eastern end of Puerto Rico. It means "the heads." It is on a beautiful bay with mountains rising up in the short distance. Picturesque fishing boats with their sails flapping gracefully in the wind dot the scene. Not so far away is the city of Fajardo, which has a population of about 15,000. About seven miles away is a high mountain range called "El Yunque" (the Anvil). This spot has the most beautiful tropical foliage that one can see anywhere. And, of course, the blue Atlantic Ocean with its marvelous white sandy beach is a part of the landscape at Las Cabezas.

The houses of the people are dismal huts made out of wood. Many of them are made of straw-like substance. These houses have but two rooms for the most part. A family of six is the average. Many of them have no sanitary facilities. They have to carry their water from a distant source.

The work campers will live in two places both adjacent, a room behind the church and the parsonage. These places possess sanitation and water facilities.

Their diet will consist largely of seafood, rice and beans, eggs, cheese, bananas, coconuts, pineapples, breadfruit and many other local vegetables and fruits.

NEWS FROM SYNODS AND PRESBYTERIES.

Mis-Fukien Synod—On February 8, the Synod elected the following new officers: General Secretary, J. M. Tan; Associate General Secretary, Alden E. Matthews; Treasurer, Chen Hsi-en; Rural Work Secretary, Chang Hsiaoliang; Medical Secretary, Dr. E. Riggs; Religious Education Secretary, R. Jackson. Dr. Tan will give part time to the work of General Secretary, being also a professor in Fukien Christian University.

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

MONTICELLO WOMEN HAVE INTERESTING YEAR.

The Women's Missionary Society of Monticello has had several interesting meetings so far this year. At our annual Installation Service-Birthday Party, our retiring officers gave brief instruction and commendation to the incoming group of officers, followed by a dedication ceremony. A cake with candles lighted in honor of each past-president was brought in and we laid our gifts of silver coin on the table around the cake.

We observed World Community Day and World Day of Prayer by inviting groups from other churches of our own and other denominations. Four groups were invited to meet with us for the showing of a film on "Stewardship" in February and for our Fellowship Supper in May. Mrs. W. T. Scott spoke to us on the theme "Our Daily Bread" at the May Fellowship Supper.

In March, Miss Pattie Lee Coghill brought Miss Frances Thompson to discuss her work in the Philippines.

Several of our own members contributed much to the success of our programs these past months. Mrs. Cleo Faucette, who conducted our Bible study sessions, did exceptionally well in comparisons of the first three Gospels and a detailed study of the Gospel of John.

Mrs. Joe Hardie, Jr., reviewed the Home Mission study book, *Blueberry Acres*, at our May meeting.

MRS. GLENN WALKER.

A NURSING CALL IN PEKING, NORTH CHINA.

As told by Edith Galt in Letter of the Month for May.

We set off with the delivery bag, following the husband who had come to get us, through the city gate and the dark streets to a red-walled temple. The family lived in the outer courtyard of this temple. When we opened the door the first thing we saw was a plump new-born baby girl lying naked on the earth floor where the cold wind blew on her from a wide crack under the door. There were a couple of sheets of brown paper over the baby, but nothing else. The mother was lying on the bed wrapped in

quilts, and two old ladies were standing by. They explained that the baby had been born about an hour earlier, just after the father left to call us, and added that since the baby seemed cold they covered her with paper! Fortunately, the cord had not been cut, since the baby was lying on the dirt floor. Tetanus of the new-born takes a high toll in China. The baby was icy cold to the touch. The student hastily scrubbed her hands and cut and tied the cord. I had the old ladies find me a couple of bricks on the other side. I shook the mercury in the thermometer down to the lowest point, 92. In taking the baby's temperature it did not go up a bit, so we did not know what her actual temperature was. We gave the baby some warm water to drink, and, after fixing up the mother a bit, we left since there was nothing more to do. The next day when we went back the baby was warm and rosy with a normal temperature and never showed any ill effects from her cold introduction to the world! The Chinese show an amazing resistance at times. But on the other side of the picture is the appallingly high infant mortality. It is a common thing to ask a woman how many children she has had and find out she has had ten and only three are living.

WILL LOVE GROW COLD?

For the past five years as we have come together on World Community Day to dedicate ourselves anew to the cause of peace, we have given tangible evidence of our concern through our offerings and the gifts of our hands. In 1950 we complete the age cycle as we think of the needs of the "hard core," the older refugees many of whom are ill from exposure and lack of food. To these, the forgotten, among the needy peoples of the world, we express our Christian brotherhood—first, with our hearts, our concern and our prayers—then with our minds, our understanding of their needs and of our capacity to help. Then we are ready to give with our hands. Our offering will help in the work of the Church among the neediest and with our hands we are to knit a warm garment for one of these

older refugees. "There can be no human unity—the personal relationship of 'I and thou' will collapse, if the relationship of 'mine and thine' is not controlled by the principle of Christian brotherhood."

In the face of continued suffering and need—will the love of Christians grow cold?—*The Church Woman*.

POINTS TO REMEMBER IN GIVING A BOOK REVIEW.

1. Don't talk too long—thirty minutes to an hour is enough.
2. Have the book in hand well in advance of the meeting time and become thoroughly familiar with it.
3. Read it through one time for content, then go through looking for special emphases and points. It is good to make an outline and not look at the book so much.
4. Do not read too many quotations from the book. A few well-pointed ones are sufficient. Don't give many statistics.
5. Stick to the book. Don't try to go off on a tangent.

COURTESIES TO THE SPEAKER.

At our School of Missions last week, Mrs. F. C. Lester told us some of the things to remember in being courteous to a speaker whom we may ask to our meetings. Some of these are:

1. Give the speaker a subject—don't tell him to speak on anything he would prefer.
2. Tell him how much time to use.
3. Tell him where his part will be on the program.
4. Tell him what comes before and after his speech.
5. Do not give a lengthy introduction, taking too much of his time, but if you know of any personal things which would tie him a little closer to the group, use these.

In thinking of courtesies to a speaker, the following question and answer which appeared in *The Church Woman* may be helpful:

"Q. To settle a discussion we had recently at our club, will you please tell us: Do you consider it bad form for a woman to knit while she is listening to a lecture?"

"A. Yes! I consider this one of the most discourteous things—absolutely inexcusable. If you have ever given a talk or speech to a group of women, some of whom were knitting, you will know what I mean. A woman who insists on knitting during a lecture should stay home and pursue her knitting grimly and alone. No woman is so busy that she has to be so inconsiderate!"

Youth at Work in the Church

MISS PATTIE LEE COGHILL, Elon College, N. C.

MISS ANN TRUITT, Associate

THE CAMPS AT CRABTREE PARK.

Three different camping groups will be at Camp No. 3 of Crabtree State Park, on Route 70, between Raleigh and Durham, during the month of July.

July 12-14 there will be a Junior Camp for boys and girls, ages 9, 10 and 11. Registration will begin on Wednesday at 3:00 o'clock, and the last meal will be served at noon. The program will include classes, hobby groups, vespers, games, worship and fun. The directors will be Rev. and Mrs. Carl Wallace of Franklinton.

July 14-16 will be set apart for a Family Camp, the registration beginning the afternoon of the first day at 3:30, and the camp closing Sunday afternoon at 3:00 o'clock. There will be something for parents, young people and children to do. Dr. and Mrs. W. E. Wisseman will have charge of the camp, and that will insure a good time for all.

July 16-22. As the family groups are leaving the Junior High boys and girls will be registering for a full week of study, worship and fun. Rising at 6:45, their day will include breakfast and devotions at 7:30, study periods at 8:30 and 9:15 and, after general assembly at 10:00, another at 10:50. The afternoon and evening will be given over mainly to recreation, rest and worship. Mr. John S. Graves will serve as dean of the camp. Head counselors are Bill Tolly and Mrs. C. J. Stuckey. Bob Murray will be the recreation leader and life guard.

The business manager for the three camps is Rev. Raymond Grissom and the registrar, Miss Pattie Lee Coghill.

THE CHRISTIAN YOUTH MOVEMENT IN JAPAN.

By MASAO TAKENAKA.

It is my greatest pleasure to have the opportunity to speak about Christian Youth Activity in Japan. This afternoon I would like to introduce about three characteristic present tendencies in the Christian Youth Movement in Japan.

1. The first tendency is to unite in Cell Fellowship. In other words, to have small groups in the name of Christ. As Jesus said, "Where two

or three are gathered in my Name, there am I in the midst of them." These Cell groups are praying for each other, encouraging each other, sometimes studying together, discussing each other's problems. It means living together and growing up in love.

I want to introduce our Cell Fellowship in Kyoto as an example of these groups. Five of us theological students in Doshisha University united in a small group two years ago. Each of us comes from different backgrounds of education. We could exchange different kinds of experiences which we have had. The purpose of our group is to clarify the truth at this time. Truth is one from the beginning of the world. Our group named itself "arkei," using the Greek from John, meaning "In the beginning."

In the last year we have had early morning prayer meeting twice a month, spending most of the time in silent meditation. Since last April we have started weekly meetings every Wednesday from 7:00 p. m.-9:00 p. m. for group discussion and thinking together. We discussed the most significant problems of Christianity. We publish a little magazine quarterly. In February we found a small house eating together, thinking together, singing together and living together. We are a very small group but now we numbered nine, and we have had many signs of our influence on those around us. For instance, a Shinto priest has become interested in our group activity. And he sometimes joins in our group thinking time.

2. Secondly, there is a decided international tendency in our Japanese Christian Youth Activity. This is a time when Japanese young people are looking for International Relations. It is our conviction that without a Christian spirit, international relations is meaningless. The Christian fellowship is the real source of an international spirit. Sometimes Communists sing their Internationale song but it seems to me to be the song of totalitarianism.

The real bridge between the nations is the Christian spirit. From this urgency, there are many activi-

ties going on in Japan. For instance, the International Christian University is going to be built near Tokyo. I do not doubt that this University will be great International Center of Japan. The International character will be emphasized by the fact that at least half of the faculty members will be Japanese while the remaining members will be of other nationalities yet living together.

Another example is the Tambo Club in Kyoto. This name came from the Scripture John 17:21—"That all may be one." This is the motto of the W.S.E.F. The purpose of the Tambo Club is to help make all people one in the name of Christ. They are studying the Ecumenical Movement through moving pictures and the Christian activities of many different countries and they are interested in having contact with youth groups of many different countries through letters and correspondence. Dr. Ruth Seabury is here. She once joined in our Tambo Club as a guest speaker and she introduced to us the Christian Activities of Indian students.

3. Thirdly, one of the present tendencies of Japanese Christian Youth is the desire to express the Gospel through action. Japanese Christian Churches have been too theologically minded in the past but faith is not merely knowledge but also action. In other words, faith is life. From this idea, there are now many different kinds of Work Camps in Japan. For instance, after the last big earthquake at Fukui City in Japan, summer before last, in which about two hundred thousand people lost their homes, we Doshisha Christian students—100 of us—went to Fukui and served in a nursery school, a Milk Center and a Medical Center in three different localities. It was a wonderful experience for the people and for us. Last year we had International Work Camps in three places in Japan. That was also a splendid experience. They showed goodwill among the people contributing to the physical and spiritual reconstruction of Japan.

This year the International Work Camps will be held in four places in Japan and Okinawa and Korea also. I think our Christian Social Action is the strong answer for the challenge of the Communists.

In many parts of the world today, there is darkness and fear. I believe this is the time our Light will have to shine before men. We have to tell the good news not only by our voices, (Continued on page 14.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

DEAR BOYS AND GIRLS:

Bible School over in your Church or just beginning? We had ours recently and I taught ten juniors, eight of whom were boys. We had perfect attendance and a good time.

We studied the Psalms and they enjoyed looking for passages in the different books. We learned that ten of them began with the words, "Praise ye the Lord" . . . and we learned to say one of them—the 146th.

Friday we brought sandwiches and cookies and some of the ladies from church served us with a cold drink. We went to the park and sat on the grass and ate together. It was very pleasant.

Our Bible School was a little different because we held it in a real school building. Our Sunday school was burned and is not rebuilt yet; so we sat at desks and worked in school atmosphere.

We had the most fun spatter-painting. Leaves were collected and a beautiful piece of fern. We pressed these and spattered on a gray background and had the words, "Praise the Lord," across the top. It was greatly admired at the exhibit. We used polish for our paint as it washes off hands and clothing and floors with greater ease than paint.

Another interesting project was the peep show of Noah's Ark that we made for the beginners. We put the background around three sides of the box and then set up our carefully colored animals. After that, we scotch-taped them to the floor for steadiness. We used an opaque paper on top that let in light but could be seen through, and cut our peep hole. The kindergarten class is going to enjoy it, but at the exhibit, their mothers and fathers liked it, too! They kept peeking.

Here are some of the passages which you might like to look up.

Psalms 146:1-2 tells about how long we shall sing praises. Psalm 95:1-7, why we want to sing praises to God. Psalm 108:1-5 tells where we shall sing the Lord's praises.

We also found some passages that told us some things were sure.

Genesis 8:22, Mark 4:28, Psalm 104:19-24, Psalm 125:1-2 tell us of things we can depend on.

You will find others as you read the Psalms.

HELPING CHILDREN TO BECOME RESPONSIBLE BEINGS.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

"Take off your coat, Lucy, and I'll hang it up for you," said her mother when Lucy came home from kindergarten.

"I can hang it up myself if I climb on the chair," Lucy answered hopefully.

"No, you musn't do that," was the reply.

In kindergarten Lucy hangs up all of her wraps, because the hooks are arranged so that she can reach them without difficulty. It is always interesting to watch the independence of kindergarten children as they hurry to get dressed before the final bell rings. In many homes, too, the mother has some of the hooks in the clothes closets placed low enough for the children to reach them easily. Then there is no need for assistance on the part of an adult.

Joan Stone, Lucy's cousin, has reached the age when she begs her mother to let her do the dishes. She has been in the habit of helping in lesser ways, so Mrs. Stone is quite willing to have her start this new venture. She covers Joan's dress up with a large apron and gives her the not-too-difficult pans to wash. The child has fun, works hard, and really does a very good job. She always hovers around the kitchen when her mother is making cookies and is usually allowed to cut out most of them. She is only four years old, but there are a number of things that she can do and loves to do, and she saves her mother many steps.

On the other hand, Lucy's parents, like a lot of other mothers and fathers, do not have this farseeing sense of the value of allowing children to share in the home experiences. Lucy's Uncle Edward had been brought up the same way. He never had been given a chance to do anything in his home. If he tried to bring a chair from one room to another, his mother would call out, "Let the maid do that, Edward." When the doorbell rang and Edward started for the door, he would be called back. His father, too, was constantly restraining all initiative

on the boy's part. No wonder Edward did not succeed in his business when he grew up! No wonder he had no feeling of responsibility about anything! No wonder he had no executive ability! He was the result of years of "Let Anne do it, Edward." His mother expected stability in her son, and she could not understand why he had none of the qualities for responsible living that some of his cousins had.

Permitting a child to have some living creature of which to take entire care helps to develop reliability. Of course, the parent must see that the pet is properly tended, because sometimes an ordinarily careful boy or girl will forget. So there is need for supervision—for the sake of the child as well as for the sake of the pet. Whatever our children do, or do not do, affects their character growth. We are helping greatly, when, as unobtrusively as possible, we make sure that each undertaking is correctly carried through.

When conditions make it impossible or at least unwise, for a child to have an animal to care for, and attractive plant or a seed box will generally prove to be a fairly good substitute.

Jack was fortunate enough to live where a small garden could be started. His dad gave him the use of a plot of ground. But neither of his parents said, "Plant what you like and be sure you take good care of it." No; the three talked over together—what did Jack wish to plant, what would grow best in that special soil and location, and soon. And then the parents explained what would need to be done and advised him that to get satisfactory results he would have to give his garden good care. Jack felt the sympathetic interest of his parents and was encouraged by it. He wanted to measure up; he wanted to do his best—and he did.

SYNODS AND PRESBYTERIES.

(Continued from page 8.)

Mr. Matthews writes, "This Synod is waking up to its possibilities and responsibilities. I am struck by this phenomenon every day. The new revision of the Constitutions is being put into effect; there is a new spirit of unity and cooperation, lay leaders are coming to the fore—all in all, things are moving in a way that seemed impossible a year or two ago. . . . We are not conscious of doors closing. On the contrary, doors are opening on every hand and we must choose which ones to enter."—*From The Church, Bulletin of the Church of Christ in China.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

RUTH, A SYMBOL OF FAMILY LOYALTY.

LESSON III—JULY 16, 1950.

MEMORY SELECTION: *Ruth said, Entreat me not to leave thee and to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God.*—Ruth 1:16.

LESSON: Ruth 1:8, 14-22.

DEVOTIONAL READING: Proverbs 31:10-31.

(These Notes are being written at the Y.M.C.A. Camp on the Shore Drive where the Junior High Camp of our Eastern Virginia Conference is being held. A rustic bench serves as both a table for the typewriter, and a seat for the typist. Overhead can be heard the roar of Uncle Sam's planes, while from the classroom nearby comes the sound of the teacher's voice as he talks with the class of fine boys and girls about the Bible—"The Greatest Book in the World." Live oaks furnish shade, and the wind blowing gently through the trees provides a fine background of music. It is one of those rare days in June about which the poet wrote. One could well be lazy and loaf under such surroundings and circumstances, but "the show must go." As one of my professors in the Seminary used to say, "It is good for a dog to have a reasonable amount of fleas; it makes him know he is a dog." So instead of saying, "Doggone it, I've got to write these Notes," I will instead give thanks that I have this privilege. Here ends the reading of this preamble. Now for more serious things. H.S.H.)

A Gem of a Short Story.

There are few stories anywhere in literature that equal the story of Ruth, and none that surpasses it. It has all the factors or qualities that are basic to a good short story. It is told that when Benjamin Franklin was at the Court of France, a group of well educated people were discussing short stories and good literature. According to the story, Franklin read the story of Ruth. Those present did not seem to know that it came from the Bible. But they were lavish in their praise of this gem of literature. They were surprised and embarrassed

when he told them that it was taken from the Bible. It is full of drama, human interest, and has romance in it. Read it not critically, but read it simply as a short story. Read it with your heart as well as with your head. Your heart will be strangely warmed if you do this.

Highlights of the Story.

Most Sunday School folks are familiar with the main facts of the story of Ruth. Or are they? In brief they are as follows: A prominent and perhaps prosperous farmer, living near Bethlehem, because of a drought and the inroads of marauding bands who pillaged his crops, took his wife and two sons, and moved to Moab across the Jordan River. He settled down there, and later his sons married and settled there. But in the course of time, both of the sons died, and Elimelech himself also died. Here were three widows in all their loneliness, apparently unable to make a living for themselves. In despair, Naomi, the mother-in-law, decided to go back to her home community, Bethlehem. She thought she would have to go back alone, and she steeled her heart to say good-bye to her daughters-in-law. It would be terribly lonely without husband, sons and daughters-in-law, but Naomi refused to give way to self-pity. Nor did she demand that her daughters-in-law go with her. Her courage and unselfishness at this point is often overlooked.

One of the young women, Orpha, just could not bring herself to leave her homeland and to go with her mother-in-law to a foreign land. She bade Naomi farewell and turned back home. But Ruth was made of the stuff of heroines. In words that stir one's heart even today, she affirmed her purpose to forsake her homeland, her home, and even her religion and to go with Naomi, for better or worse, until death did them part. She was not to be swerved from her purpose, and Naomi soon discovered that. So back to Bethlehem the two women came.

Tongues began to wag, and gossip waxed fast. But the two women soon settled down and took their places in the community. Naomi proved to be a woman who was tactful, resourceful, sympathetic, alert to the main chance.

At her suggestion Ruth went into the field of Boaz, a wealthy farmer, to glean. At her suggestion Ruth became acquainted with this very eligible and very desirable bachelor. And as it often turns out in the story books, "they married and lived happily ever afterwards."

A Practical Lesson from the Story.

There are many, many practical lessons or truths in this short and sublime story. There is, of course, the matter of loyalty as it found expression in Ruth's life, loyalty that led her to leave her home and home folks, and even to give up her religion, which for her was a very significant thing to do. There is the lesson of Naomi's fine spirit and her moral and spiritual courage. There is Boaz in his chivalry and strength of character. And so on.

But the lesson has a very practical and personal point for many of us. There are in America today, and in some of our own communities many women—foreigners—who have married American boys. These women have left home and loved ones, and in instances they have also given up their religion. Here they are, in a strange land, living among strangers, oftentimes lonely, discouraged, and seemingly almost friendless. Or here again are foreign students in our schools and colleges, lonely, confused, and oftentimes discouraged. How much the friendship of an older woman or an older man can mean to these people. What an opportunity they present for friendly service. This applies also to Displaced Persons. In many communities there are people, sometimes whole families, who have been uprooted and transplanted to a new land and a new kind of life. It can mean so much to them if there are Naomis in the community to give them guidance and understanding and sympathy and religious faith. And if there are Boazes to give them employment and to apply "fair practices in labor."

It should be noted that this Ruth, who was a Moabitess, was the great grandmother of David. Thus she has her place in the ancestry of our Lord Jesus Christ himself. This in itself is a rebuke to the selfishness and the exclusiveness of the Jewish people; and to us with our racial and national and religious prejudices and bigotry.

(Based on lesson copyrighted by International Council of Religious Education.)

The Christian conscience has to be aroused, not merely to the enormity of the liquor traffic, but to the enormity of the sin of doing nothing about the liquor traffic.—John G. Woolley.

WHY GO TO CHURCH?

First: In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

Second Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

Third: There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. . . . Therefore, on Sundays go to church.

Forth: Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's house just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship.

Fifth: He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

Sixth: He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

Seventh: He will take part in singing some good hymns.

Eighth: He will meet and nod and speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard the church as a soft performance.

Ninth: I advocate a man's joining in church work for the sake of showing his faith by his work.

—Theodore Roosevelt.

A TIME OF TESTING.

"But it is only stating a fact to say that the work of the western missionary has been greatly limited in the liberated areas. He cannot travel freely as before; he cannot engage in certain forms of work; he serves less in administrative capacities and more as a counsellor and friend. To some missionaries that has brought discouragement and a feeling of frustration. Others are adjusting themselves to the new conditions and are finding new opportunities for service, or they are willing to wait for conditions to improve.

"Another fact to be faced is the measure of suspicion under which missionaries now labor. The reasons are many: The century of western im-

perialism during which Protestant missions entered China; the association of missionaries in the thinking of the revolutionary group with aggressive policies of western countries or with old regimes and systems in China; misunderstanding at times of the purpose and motives of missionary service; the fear of spies; and a resurgent national spirit that demands freedom from any suggestion of direct or indirect foreign control.

"It is true that the Chinese people are well-disposed toward the people of all countries, and that missionaries have a wide circle of friends who understand them and appreciate them. However, this is a testing time for missionaries as well as for the Church in China, a testing time for their faith, their patience, their true love of the Chinese, their willingness to serve in humble ways, their ability to learn new lessons, their spirit of sacrifice and their vision of the future. Missionaries are still needed not only for the special contributions they may make to the Christian movement in China but also as personal links with the ecumenical church. The missionary today who can rise above his own nationality and above the tensions and conflicts within and between nations has a message for the country from which he comes and the country in which he serves; moreover he is helping to build a spiritual world community around the unifying faith of the Christian gospel."—*From an Editorial in The Church, Bulletin of The Church of Christ in China, April 1950.*

THE SUBSTANCE OF CHURCH-MANSHIP.

(Continued from page 6.)

colored peoples constitute an overwhelming majority. We are being reminded by men like Herbert Agar that the white race better join the human race before we find ourselves on the wrong end of a Jim Crow car.

Yes, it is one church in one world. Some have not discovered we are one church. They are robbing the church of its power, making it at the points where they stand a petty, provincial concern which men of vision scorn. Some have not discovered we are one world, and they are bring us to the brink of catastrophic war which may leave the world in ashes.

But some have discovered it. They take no satisfaction in the strength which comes to their parish at the expense of another church. They do not boast of converts from other churches. Their concern is with the unchurched. They weep with neighboring churches

in difficulty, for they know that the weakness of one church reflects upon all. They rejoice in the strength of their neighboring churches, knowing that this lifts the whole enterprise to higher levels where the finest are drawn to the church making the strength of one the strength of all. They are not drawing circles which shut out other churchmen because they have different creeds, ceremonies and orders. They make the circles which shut others within the same fellowship of the church. They know that their denominational divisions frequently are but the relics of ancient quarrels which have no present importance. They are trying by every sound, brotherly and effective means at their disposal to merge churches, to federate churches, to secure co-operation between denominations and to give strength to cooperative church enterprises. Thus would they fulfill the prayer of the Master, "that they may all be one, even as thou, Father, art in me and I in Thee—that they also may be one in us."

They know that there can be no "foreign churches" in one world. They love their country, but know that they are called both by God and the hard facts to be world citizens as well as patriots. They realize that the phrase, "Foreign Missionary," is a misnomer. They are ashamed they ever talked of the "white man's burden" and used such words as "heathen." They have stopped talking of "native" churches and started to consider the ecumenical church where every church is equal before God ministering and being ministered unto by Christians in other lands. They are giving power to such global expressions of one world as the World Council of Churches which will yet assist us to formulate Christian strategy for one world and to unite the power of Christendom to make that program effective. They are singing today—

*Christ for the world we sing
The world to Christ we bring.*

And these churchmen are working and praying that this song shall help them to build a "new heaven and a new earth." All of us like to think that we belong to this company vision of one church in one world raises them to the level of churchmanship. We shall at least try to be worthy of them. So shall we build the inner substance of one church in such a manner as to make more hopeful the outer form of one world.

He that fears death lives not.—*Geo. Herbert (1593-1633).*

The Orphanage
J. G. TRUITT, Superintendent

DEAR FRIENDS:

Many churches and friends are helping give our children a vacation. They enjoy it so much. "He who gives a child a treat, rings the bells in heaven's street." At present the list is as follows:

- Virginia Black, Carolina Beach, relative.
- Hug Black, Carolina Beach, relative.
- Roy Black, Carolina Beach, relative.
- Ben Back, Carolina Beach, relative.
- Jo Ann Black, Carolina Beach, relative.
- Clementine Bridges, Va. Beach, friend.
- Richard Bridges, Carolina Beach, friend.
- Helen Cook, relative's home.
- Jeanne Cook, So. Norfolk Church.
- Hubert Cook, So. Norfolk Church.
- Jackie Wilkins, So. Norfolk Church.
- David Haith, So. Norfolk Church.
- Woodrow Haith, So. Norfolk Church.
- Frances Rowland, So. Norfolk Church.
- J. C. Davidson, with an uncle.
- Virginia Black, Z. Turner's, Ocean View.
- Ann Kinch, Z. Turner's, Ocean View.
- Helen Hughes, friend at Raleigh camp.
- Gerald Hughes, Carolina Beach, relative.
- Joe Hughes, Carolina Beach.
- Helen Hughes, Carolina Beach.
- Yvone Hutchens, Norfolk Temple, beach.
- Betty Leigh, Norfolk Temple, beach.
- Doris Ward, Norfolk Temple, friends.
- Carol Loman, Raleigh, relatives.
- Mattie O'Neill, Franklin Church.
- Marie Proctor, Newport News Church.
- Faye Watkins, Newport News Church.
- Annie Ridge, Greensboro, friends.
- Faye Russell, Greensboro, friends.
- Jo Ann Rowland, Alamance, relatives.
- Peggy Rowland, Alamance, relatives.
- Robert Rowland, relative, Wake County.
- Larry Rowland, relative, Wake County.
- M. B. Rowland, relative, Wake County.
- Jeff Simons, Washington, relatives.
- Charles Simons, Washington, relatives.
- Norman Simons, Washington, relatives.
- Billy West, Southern Pines Church.

- Jean West, relatives.
- Jimmy West, relatives.
- Barbara West, relatives.
- Jerry Wilkins, relatives.
- Tommy Wilkins, relatives.
- Corky Williams, Reidsville Church.
- Betty Lou Wilson, Bethlehem (Nans.).
- Cecelia Wilson, Bethlehem (Nans.).
- Ella Jean Haith, Rosemont Church.
- Angeline Haith, Rosemont Church.
- Douglas Wilson, camp, Pfafftown Church.
- James Burgess, camp, Winston-Salem Ch.

It is not too late for other churches and friends to plan to give a vacation to some of these children. Please do. One good friend read my letter in THE SUN about the five Arnold children and sent us a check for \$100 to help with them. In the summertime we are running very low financially, and need now all the help we can muster. If you are thinking of helping us soon send your check during the slack summer period.

You will see that the South Norfolk Church and friends in that church are doing a noble part by these children here. Others greatly helped us to make a fine report this month. Thanks so much.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for Week.

- Hank's Chapel Missionary Society, Pittsboro, N. C., clothing for Roy B.
- Mr. Walters, Richmond, Va., toys for Richard B.
- Miss Mary Gardner, Falls Church, Va., clothing.

REPORT FOR JUNE 29, 1950.

Sunday School Monthly Offerings.

- Amount brought forward \$ 6,337.86
- Eastern N. C. Conference:
- Chapel Hill \$ 30.00
- Mt. Auburn Sunday School 8.45
- Piney Plain 30.00
- Turner's Chapel 20.04

88.49

Eastern Va. Conference:	
Burton's Grove	2.61
Liberty Spring	7.00
	9.61
N. C. and Va. Conference:	
Mt. Zion Sunday School ..	\$ 11.90
Reidsville (for "Corky") .	10.00
Reidsville	23.00
Winston-Salem	10.00
	54.90

Western N. C. Conference:	
Shiloh	16.68
Alabama Conference:	
Elder	\$ 3.50
Pisgah	5.00
	8.50

Georgia Conference:	
Vanceville Sunday School	2.00

Total this week, Churches	\$ 180.18
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Total this year, Churches	\$ 6,518.04
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Special Offerings.

Amount brought forward	\$12,677.39
Miss Celeste Penny, camp fee for Helen Hughes \$ 20.00	
White Oak Church, Oblong, Ill., Children's Program	24.00
Dorcas Class, So. Norfolk S. S. for redocarcating & furnishing room	500.00
Sale of Oats	467.44
Sale of old rake	50.00
G. S. Huber	25.00
Golden Rule B. C. Newport News, for Jimmy Burgess	3.00
	1,089.44

Total this week, Specials	\$ 1,089.44
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Total this year, Specials	\$13,766.83
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Grand total for week	\$ 1,269.62
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Grand total for year	\$20,284.87
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THE CHRISTIAN YOUTH MOVEMENT IN JAPAN.

(Continued from page 10.)

but also through our actions and through our whole lives.

Let me close by giving you the warm greetings from the Japanese Christian Youth Movement. Thank you.

* * * *

Mrs. Cora L. Anthony, for many years a faithful member of First Church, Greensboro, left her entire estate in trust, the income of which is to be used to help missionary enterprises of the church, to pay salaries of missionaries and help young people prepare for the mission field. Mr. Takenaka will study at Yale University this fall on the Cora L. Anthony Scholarship which is administered through the American Board.

"Temperance is the control of self by self; control of the lower self by the higher self."

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

MINUTES OF INSTALLATION
COUNCIL.

(Continued from page 2.)

Haw River—Rev. W. P. Smith, Mr. E. D. Abernethy, Mrs. R. T. Poole.
Shallow Ford—Rev. W. W. Sloan, Mr. Boyd Tickle.

Dr. Brockwell Harmon Potter.
Dr. Ferris E. Reynolds.
Dr. William T. Scott.

Mrs. H. Russell Clem read the records of the First Christian Church of Burlington, N. C., in which the church voted to extend a call to the Rev. Henry E. Robinson to become the pastor of the church.

Mrs. Clem also read Mr. Robinson's letter of acceptance of the call to the pastorate of the church.

The Moderator declared the records in order and they were duly accepted.

Mrs. Clem read the minutes of the church recording the acceptance of the Rev. Mr. Robinson into the membership of the Burlington Christian Church.

Rev. Stanley C. Harrell, president of the North Carolina and Virginia Conference, attested the enrollment of Mr. Robinson as a ministerial member of said conference.

The Council by motion, accepted the presentation of credentials as in order and satisfactory.

The Rev. Mr. Robinson presented a written statement of his call, experience and beliefs.

The Council conducted an oral examination of the candidate.

It was moved and voted that the examination be closed, and that Council be by itself.

Letters from individuals, churches and organizations invited to participate in the Council but who were unable to be personally represented, were read. Mr. Robinson was highly commended in these letters, and regrets expressed that the writers could not be present. They were:

Mr. Lyman G. Potter for the Prudential Committee of The Congregational Church, Putnam, Connecticut.

Dr. James H. Lightbourne for the Rhode Island Congregational Conference.

Dr. Tertius Van Dyke for the The Hartford Seminary Foundation.

Dr. James F. English for the Connecticut Conference of Congregational Christian Churches.

Rev. W. Millard Stevens of the Christian Temple, Norfolk, Virginia.

Rev. Oliver H. Cowles, Westfield Congregational Church, Danielson, Connecticut.

Dr. Russell Henry Stafford of The Hartford Seminary Foundation.

Rev. Orlo E. Barnard, Auburn, New Hampshire.

Dr. Potter made a personal expression of confidence and trust in Mr. Robinson.

On motion it was voted to deem the examination satisfactory and to proceed with the church to make plans for the Installation.

Rev. W. T. Smith was appointed to notify the candidates of the action of the Council to proceed with the Installation and to bring him back into the Council.

It was moved and voted that following the completion of the Installation Service this evening the Moderator declare the Council adjourned.

It was moved and voted that the Scribe complete the minutes, and that copies be sent to the candidate, the Burlington Christian Church, THE CHRISTIAN SUN and the Congregational Library in Boston; and that the Council recess till seven-thirty this evening.

EVENING SESSION.

The Council re-convened at 7:30 p. m. and conducted the Service of Installation, as follows:

Prelude: "Intensity" - *LeMare*
Processional Hymn: "Glorious Things of Thee are Spoken."

Statement by the Moderator and Reading of the Minutes by the Scribe.

Scripture Sentences—The Rev. Guy H. Veazey.

Invocation and Lord's Prayer—The Rev. William P. Smith.

Scripture Lesson—The Rev. Stanley C. Harrell.

Hymn: "O Master, Let Me Walk With Thee."

Sermon—The Rev. Dr. Rockwell Harmon Potter.

Anthem: "O Lamb of God, I Come" *Blair*

Statement by the Moderator.

Act of Installation.

Prayer of Installation—The Rev. Dr. L. E. Smith.

Prayer Response: "Dear Lord and Father" - *Maker*

Declaration by the Moderator.

The Right Hand of Fellowship—The Rev. Dr. Harvey A. Fesperman.

The Charge to the Pastor—The Rev. Dr. John G. Truitt.

The Charge to the People—The Rev. Dr. William T. Scott.

Hymn: "Holy Spirit, Truth Divine."

Benediction—The Rev. Henry E. Robinson.

Moment of Silence.

Postlude: "Festive March"

Blackmore

At the completion of the Service of Installation, the Council adjourned, as voted in the afternoon session.

STANLEY C. HARRELL,
Scribe.

A NECESSARY INCREASE.

Most of us are very proud of our CHRISTIAN SUN. Filled with news, programs and personal notes it brings a wealth of friendship each week. How much is it worth to you?

As most of you know, our subscription price was increased a dollar per year the last meeting of the Southern Convention. Some folks have said \$3.00 is too much. Is it? The news of your church and your friends comes to you for a little less than 6¢ a week.

The increase in price will, we hope, balance the operating budget of THE SUN. Will you think in terms of cost per week and then be sure to renew your own subscription and secure new ones that others may share the joy you have in your church paper?

D. N. VORE, *Chairman,*
Board of Publications.

SPECIAL SERVICE FOR CHILDREN AT INGRAM.

(Continued from page 2.)

the babies and very young children as they and their mothers stood around the altar.

The climax of the service was reached when the Rev. R. T. Woodruff challenged us, in his usual fine way, to make a secure world for our children. His message seemed to have special significance as the audience looked into the faces of the vested junior choir which formed a fitting background for the message.

Announcement was made that the annual Daily Vacation Bible School would begin June 18. Miss Elise Satterfield, a local college student who has won many honors, will direct the school.

MRS. F. C. WHITLOW.

DR. LAUBACH RETURNS.

(Continued from page 7.)

Mr. and Mrs. Phil Ewing Gray, artists who illustrated the picture charts used in literacy teaching, and Dr. and Mrs. Maurice Hohlfeld. Dr. Hohlfeld is a professor of linguistics at the Kennedy School of Missions in Hartford, Conn.

In the last analysis, every kind of peaceful co-operation among men is primarily based on mutual trust. . . . This holds for nations as well as individuals. And the basis for trust is loyal give and take.

—Dr. Albert Einstein.

American Board President Honored by the Council

A Resolution Presented by Dr. Russell Clinchy, Minister in Hartford, Connecticut

Russell Henry Stafford was elected the eleventh President of the American Board of Commissioners for Foreign Missions at the Annual Meeting in 1940. Previously to that he had been elected a member of the Prudential Committee in 1936, and had served as Chairman of the Committee, so that his whole service to the Board has covered a period of fourteen years.

There is no way in which service to a cause can be measured wholly by the enumeration of the names of committees on which a person has served, but it is certainly true that the unique functioning of the committee structure of the Prudential Committee calls for continued and devoted service of a most intimate nature, and no person can serve upon such committees without sustained devotion. It is therefore, a declaration of the quantity and the quality of his service that we record that he has served on the following

committees: India, 1936 to 1950; Home Department, 1937 to 1941; Appropriations, 1937 to 1950; Foreign Policy, 1937 to 1950; Personnel and Salaries, 1937 to 1950; Rules and Subcommittees, 1938 to 1942; Library, 1947 to 1950; Additional Income, 1943 to 1950; Chairman, Committee of Nine, 1942 to 1950; President of the Board of Trustees of Anatolia College, 1929 to 1950. Serving on these committees not only means meeting with most of them once a month but also carrying the burden of the work in foreign lands, and upon the home base, within one's mind and heart through all the days between meetings. It is in the light of such responsibility that the service of Dr. Stafford to the American Board can be appreciated.

His work as president of the Board has been carried on during a period when he has carried the fundamental responsibility for two great tasks in the fellowship of our churches. For the first five years of his presidency he was minister of the Old South Church in Boston, and for the past five years he has been

president of the Hartford Seminary Foundation. Each of these places of privilege and responsibility demands the full exercise of one's mind and heart and body, and his record as the minister of a great church, and as the administrative officer of a university of religion for the training of Christian workers, has proved that he has given of himself without

stint or limit to these supreme tasks to which those who trusted in him have called him. This outreach of his power led him to accept appointment as one of the forty-five delegates from the United States and Canada to attend the International Missionary Council in Madras, India, where the Christian leaders from all the countries of the earth counseled together upon the missionary program of the future.

The years of his presidency of the Board coincided with the momentous years of decision of

the war period, so vitally affecting every realm of the missionary work of our churches. His wisdom, his breadth of understanding, and his ability to perceive the implications of events as they would affect the future, were the hallmarks of his service as president.

But no word of appreciation would be complete without a recognition of his abounding vitality of courage and of faith as a Christian minister and leader, not alone exemplified by a torrent of fluent speech which has so amazed and stirred us all, but also by an inclusive friendship which has bound us to his companionship. His realism has always erased any tendency to sentimentality; his incisive thinking has illumined the paths of duty when our sight has been dim; and his infectious buoyancy of an unconquerable faith in Christian experience has led us on with a great hope. He accepted a post of dignity and duty; he maintained it with integrity; his successor will rejoice in the name and work of the man who preceded him. For all this we thank Russell Henry Stafford.



REV. RUSSELL HENRY STAFFORD, D.D.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, JULY 13, 1950

NUMBER 27

New Lebanon Church (N. C. & Va. Conf.) Dedicated



Sunday, July 2, was a memorable day at New Lebanon Christian Church. Supt. W. T. Scott was present and assisted the pastor, Rev. Percy H. Ricketts in the dedication of the new church building.

This church originated in a Sunday School held at Bason school house. A ministerial student from Elon College, L. I. Cox, began preaching services there in 1897. Rev. P. T. Klapp was invited to assist in the organization of the church. Four of the twenty charter members are living today; namely, Mesdames Mollie M. Sharp, Dora M. Sharp, Ida Sharp Barham and Ellen Moore McCullum. Dr. J. O. Atkinson led in the dedication of the original building on the second Sunday in July, 1899.

The new brick structure stands only a few yards from the location of the forty-six-year old white frame building. This new building includes the sanctuary, a social hall and seven class rooms. Oil heat has been provided. Approximately \$20,000 has been expended.

During the years the church has been served by the following pastors: Revs. L. I. Cox, W. L. Wells, J. V. Knight, R. A. Whitten, J. L. Neese, F. E. Church, M. T. Sorrell, and P. H. Ricketts. The active membership stands at 120, and 110 pupils are enrolled in the Sunday School.

News Flashes

Sympathy to Dr. James R. Clinton of Philadelphia, in the death of his wife on July 1.

Rev. and Mrs. Earl T. Farrell of Sunbury, N. C., announce the birth of a son, Thomas Earl.

Rev. S. E. Madren assisted Rev. J. Frank Apple in a meeting at Mount Carmel Christian Church, July 3-7.

Funeral services for Mrs. Ida M. Rawls, 90-year-old Nansemond County native, were conducted at the Liberty Spring Church on June 24 by Drs. J. H. Dollar and I. W. Johnson.

Rev. Stuart L. Anderson, pastor of First Congregational Church, Long Beach, California, has been elected to succeed Dr. Ronald Bridges as president of the Pacific School of Religion in Berkley.

Group One of Laymen's District Meeting in the N. C. and Va. Conference will be held at Pleasant Grove Church on Sunday afternoon, July 30. Mr. G. D. Colelough and Dr. W. M. Brown will speak.

Rev. Carl Wallace recently closed a very successful meeting at Oak Level in the Eastern North Carolina Conference. Mr. Wallace did the preaching. The congregations were large and the interest good.

The Second Annual Bowling Banquet of The Fellowship Bible Class of The Congregational Christian Temple, Norfolk, Va. was held at Burrough's Restaurant June 13th. Several trophies were presented for individual achievement.

The churches of Henderson, N. C., are holding union services on Sunday evenings during the summer. The service on Sunday July 1 was in the Christian Church, and Rev. S. E. Madren of the Virginia Valley Conference was the guest speaker.

The Daily Vacation School at Mt. Hermon was conducted this year by Mr. E. C. Hobgood. The attendance was very good, the enrollment being about the same as last year. The revival will be held September 3 to 8. Rev. Carl Wallace will assist the pastor.

Rev. S. E. Madren, a former pastor of Pope's Chapel assisted Rev. E. M. Carter in a meeting there the last week in June. Attendance was good, the congregations increasing each night. There was a large number of reconsecrations, and three members were received.

Miss Hazel Carden, daughter of Mr. and Mrs. C. L. Carden of Burlington, N. C., was united in marriage with Lester C. Newlin, son of Rev. and Mrs. E. D. Newlin of High Point, on June 24. The bridegroom's father, assisted by Rev. Walstein Snyder, the pastor of the bride, heard the vows.

Minnie Maxcine Self, the daughter of Mr. and Mrs. J. H. Self of Walkertown, N. C., became the bride of Henry Carl Murray, the son of Mr. and Mrs. H. C. Murray of Belew Creek, N. C. on Sunday, June 11, at 5:30 P. M. at the Belew Creek Congregational Christian Church.

The Annual Children's Day Program of The Congregational Christian Temple, Norfolk, Va., was given Sunday June 18th at the Sunday School hour, under the direction of Mrs. W. M. Stevens, with the assistance of the teachers of each Department. Eighty children participated in this special program.

Lura Lee Neal became the bride of Charles Max Marshall, and Maragret Doss Neal became the bride of Jack Leonard Flinehum in a double ceremony on June 18, at 5:30 P. M. at the Belew Creek Congregational Christian Church. The brides are the daughters of Mr. and Mrs. G. L. Neal Sr. of Belew Creek, N. C.

Rev. E. M. Carter reports: "Our meeting at Fuller's Chapel during the week of June 12 was fine. Rev. T. Fred Wright assisted me there. The Daily Vacation Bible School was conducted in the morning of each day. The attendance was excellent. The local talent conducted this school assisted by Mr. Wright."

A series of evangelistic services was held at Salem Chapel Congregational Christian Church on June 4 through June 9. Rev. W. J. Andes, pastor of the Winston-Salem Congregational Christian Church, was the guest speaker. Miss Marlyn Johnson and Miss Lou Ann Marshall united with the Church by profession of faith.

PRESIDENT STEVENS URGES COOPERATION.

By action of the recent Session of the Southern Convention the subscription rate of THE CHRISTIAN SUN was increased, as of July 1, 1950, to \$3.00 for one year or \$5.00 for two years. Many of us had hoped that this would not be necessary, however the continued rise in the cost of paper and labor which are essential to publication of THE SUN has made it absolutely necessary to have more revenue from the paper itself to insure its publication.

I would like to urge the members of our churches to continue to subscribe to and read our Church paper. Please renew subscriptions promptly, as we have no margin in our funds to compensate for unpaid subscriptions.

W. MILLARD STEVENS,
President, Southern Convention.

EASTERN VA. SUNDAY SCHOOL CONVENTION TO MEET.

The Annual Sunday School Convention of the Eastern Virginia Conference will meet in a one-day session on Tuesday, July 18, 1950, at 10:00 a. m., with the Cypress Chapel Christian Church, near Suffolk, Virginia. Approximately 300 delegates and visitors will attend according to Mills E. Godwin, Jr., president of the convention, who added that this year's program will be built around the theme, "Consecrated Service through Sunday School." Rev. Duane Vore, pastor of the Suffolk Church, Rev. Earl Farrell, the pastor of the host church, Dr. W. T. Scott, Superintendent of the Southern Convention, and others will appear on the program. Reports will be received from the 44 Sunday schools of the Conference and matters of general interest to all of the Sunday schools will be discussed. Lunch will be served by the ladies of the Cypress Chapel Church.

PLEASANT GROVE CHURCH AND THE O'KELLY CEMETERY.

Seldom it is my pleasure to have a more delightful trip than the recent one to Pleasant Grove Sunday School to present an appeal for a contribution towards the improvement of The O'Kelly Cemetery in Chatham County, N. C. The people gave me a hearty welcome and a liberal contribution.

It was my privilege while there on the 3rd Sunday to teach the two adult classes sitting together as one. It was the largest in numbers that it has been my pleasure to teach.

(Continued on page 15.)

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

THE GENERAL COUNCIL.

The Southern Convention was represented at the General Council of Congregational Christian Churches at Cleveland, Ohio June 22-26 by the following:

- Eastern Virginia*—
Mr. Roland Allgood
Rev. & Mrs. Melvin Dollar
Mr. T. R. Eason
Rev. A. Lanson Granger
Dr. Roy C. Helfenstein
Rev. W. Millard Stevens
Rev. Duane N. Vore
- Virginia Valley Central*—
Rev. Clyde O. Koon
Mr. C. A. Pugh
Rev. R. A. Whitten
- Eastern North Carolina*—
Dr. & Mrs. Robert Lee House
Dr. Will B. O'Neill
- North Carolina and Virginia*—
Rev. Mark W. Andes
Dr. Stanley C. Harrell
Mr. Horace Lee
Mrs. O. H. Paris
Rev. H. E. Robinson
Dr. W. W. Sloan
Mr. John Robert Walker
Rev. & Mrs. W. E. Wiseman
Rev. R. T. Woodruff
- Western North Carolina*—
Mrs. S. H. Pell
Dr. F. C. Lester
- * * *
- President L. E. Smith
Superintendent Wm. T. Scott

Misfortune visited Rev. and Mrs. Melvin Dollar and Mr. Roland Allgood while attending the Council. Mr. and Mrs. Dollar received slight injuries in an automobile accident while driving to the Council session one morning, and Mr. Allgood's father died suddenly in Norfolk, Virginia. We regret these misfortunes among our delegation.

The Council was attended by delegates from the entire constituency, there being approximately 1,000 in attendance. The program was in high order and a good spirit prevailed. The question of the proposed merger between the Congregational Christian Churches and the Evangelical and Reformed Churches was faced and considered in good spirit. The predominating spirit of those in attendance favored the merger and while the completion of the merger is blocked for the time being by court rulings in New York, there seems to be a desire for church unity in uniting with the Evangelical and Re-

formed Church. There was no attempt of those in attendance to disregard the feelings of those against the present merger and constructive action was taken in the appointment of committees representing both opinions of the merger. This gives promise of finding a solution to the present complications. The historical position of the Christian Church has been Christian Union and we rejoice that the ideal has a chance of realization above partisan feelings.

It is a great privilege to attend a General Council meeting because there one gets a prospective of the greatness of our denomination. The Congregational Christian Churches are a great fellowship and we are humbly grateful that the Southern Convention is considered a vital part of that fellowship.

THE O'KELLY CEMETERY FUND.

Mr. S. H. Basnight, Chapel Hill, N. C., elected by the Executive Board of the Convention to solicit funds for the improvement of the James O'Kelly Cemetery, reports the following contributions:

Union Sunday School	\$ 1.00
C. E. Newman	5.00
Ida and Olivia Arrington, Lebanon Church	5.00
Lebanon S. S., Semora, N. C.	10.00
Friends of Lebanon Congregation	5.00
Pleasant Grove S. S.	18.00
Union Church S. S.	25.00
N. G. Newman	10.00
J. F. Hilliard, Carey, N. C. ..	1.00
F. M. Harward	5.00
Lillie D. Fowler	15.00
C. E. Newman	5.00
Total	\$ 105.00

Mr. Basnight praises most highly Dr. C. E. Newman, Convention His-

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

- Editor.....Robert Lee House
Managing Editor.....John T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.
Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.
Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year.....	\$3.00
Two Years.....	5.00

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Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.
All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.
General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.
Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

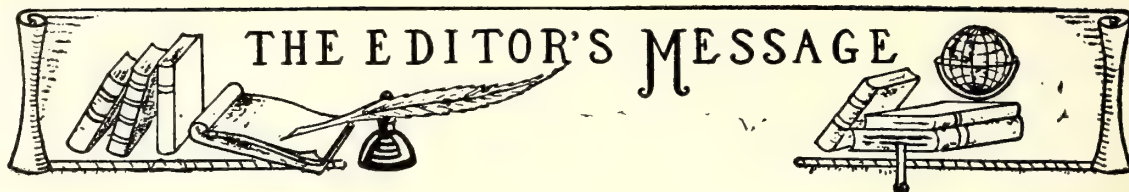
Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

Name

Address

[] New

[] Renewal Name of Church.....



EDITOR SCOTFORD RETIRES

John R. Scotford, Editor of Advance since 1943, has relinquished this important national post. For seven years he has not only recorded history, he has made journalistic history. His editorials have not been "out of this world," they have been very definitely and luminously a part of this troubled world. His quick and analytical eyes have surveyed many situations and unnumbered readers have found in him a ready and reliable diagnostician. His incisive journalism has helped to make the church paper more readable. His spade work in religious architecture has had a salutary influence on Protestant church building, ridding it of much excess baggage and blending in an unprecedented manner the American pattern of utility, beauty and economy. He has exposed Protestant worship to sympathetic but relentless analysis. Our generation is indebted to John R. Scotford for a new understanding and appreciation of expurgated worship.

Now free from the restrictions of editorial responsibility, Dr. Scotford is at liberty to follow his erstwhile proclivities as free-lance writer and architectural consultant. He is booked already for a seminar on architecture in Norfolk this fall. As he roams across our country many people will have the opportunity to see and hear the author of "Church Beautiful."

During the entire Scotford editorship, Advance and The Sun have enjoyed most cordial relations. The Sun has been able to publish a number of articles and reviews which otherwise Advance would have consigned to file No. 13 (the waste basket). Editor Scotford has been generous in forwarding items for our weekly which could not be used in the delayed appearance of his monthly.

Advance is the national journal of Congregational Christian Churches, continuing the Congregationalist and The Herald of Gospel Liberty. Eugene M. Bushong is chairman of the Editorial Board, and Andrew Vance McCracken is serving as interim editor.

ANENT SUBSCRIPTIONS

A subscriber calls our attention to the fact that the subscription price of The Sun has not been \$2.00 from time immemorial, but was increased to \$1.50 when the paper was changed from eight to sixteen pages and so remained until 1918.

This information should be a part of the record, although it does not put our present situation in a different light. Few items, if any, have remained at the same price from 1918 to 1950. Prices in general have soared by leaps and bounds. Even today, prices are listed with the statement, "Subject to change without notice."

It is anticipated that some may not renew their subscriptions at the new price. That has been the ex-

pedience of other publications in similar circumstances. The subscription norm is usually resumed after the first or second year.

A goodly number of people are saying that The Sun is indispensable and that it is cheap, even at \$3.00. Many look to it regularly for local, denominational and interdenominational news. Some, lukewarm in their approbation, inevitably turn to it for special purposes. One subscriber recently included The Sun among his "greatest weekly anticipations." A veteran Christian minister in Connecticut drives down to Hartford periodically and reads The Sun in the Seminary library. A couple in the mid-West vie with each other to see which will read each issue first.

Certainly no fair-minded person would want his church paper to continue longer with inadequate financial support. There is a limit to economy as well as the patience of those who have borne the financial shortcomings of the publication. After our financial equilibrium has been restored, we should have an era of tranquility in publication.

GENERAL COUNCIL DIGEST

Another General Council meeting has been concluded. The Council meeting, when it was originally scheduled, was designed to lead to a union with the General Synod of the Evangelical & Reformed Church of Christ. Although this action was approved last year, a Brooklyn, N. Y., court enjoined the Council from uniting itself with any other body. An appeal is pending from this injunction, but prior to the decision no further action toward the union may be taken.

In the meanwhile, a constructive meeting of the Council was held in Cleveland. More than 2,000 delegates and alternates attended. Dr. Leslie Cooke was the messenger bringing greetings from the Congregational Churches of England and Wales. A broad program for the extension of mission work in this country and in foreign lands was presented.

AN HONEST CONFESSION

No, the editor has not sent that contribution to Treasurer Basnight for the O'Kelly Cemetery improvement fund. He has thought of it and intended to do so, but has omitted one important detail, the sending of the cash.

If it is true, as some maintain, that it is possible for a denomination to over-emphasize its temporal leader or father, our denomination is not guilty on that score. We have neglected the founder of The Christian Church. These are days of grace. Let us redeem our poor record, respond to Dr. Newman's appeal and manifest appropriate reverence for the name and heritage of James O'Kelly.

"Of Equability and Perseverance In Well Doing"

An Address by DOUGLAS HORTON, Minister of the General Council

Since we last met, an issue of unusual interest and of prime importance has arisen among us. At first we were somewhat shocked by it, but now that we have had a chance to assess it and to measure its ramifications both for American Protestantism today and for our whole future, we are awed by the engagingly dangerous opportunity it has brought us.

This issue is of the nature of uranium or helium. That is to say, its value depends upon how we handle it. We can use it to destroy our own fissionable fellowship and others with us, or we can deal with it so constructively that our own churches and the larger Church of Christ will through us be blessed by it.

The issue is as to the structure of the Congregational Christian denomination.

The finger of God in history now points to you and me and requires that we say what we are. We have a deep and invincible feeling that this fellowship of ours is a pearl of such great price that any person would be well advised to go and sell all that he has in order to obtain it. We have announced again and again that it is the veritable *koinonia* of the New Testament, that it is the treasure which God through us has been saving for the ecumenical Church, but that it is a fellowship at once so flexible and so firm that it is the natural form for the Church of the future to assume. But now we have come to the place where we can no longer cherish it as a comforting communal blur of spirit: for our children we must delineate it. Circumstance is now saying, "If you cannot define it properly, you can no longer have it."

Surely we shall all be agreed that the wrong way to meet this issue is blindly to take sides about it, running with the enthusiasm of ignorance either to the conservative or the liberal banner. This way leads to acrimony and recrimination, and so to the destruction of the very fellowship we are seeking to define. If we use it this way, our helium is helium, our uranium anything but uranic. Fortunately, there is no reason to believe that we shall take this destructive course: our long training in Christian democracy should protect us from it.

We shall be equally agreed that the right way to treat the issue is first to study it, looking at all sides of it. Since there is no better companion to study than discussion, it is hoped that the issue will be the theme of many a public meeting and private conversation. If such debates be postulated upon the experience of most of us, that values are seldom all on one side of an argument and none on the other, we shall seek—and find—mutual understanding; and in the end we shall arrive at a definite consensus which will form the intellectual core of our fellowship and impart to us robustness for a new era of development. In the strength of it we shall be able to lend strength to others, especially in the exciting ecumenical movement, which is the growing edge of Christianity today.

The Immediate Past and Near Future.

The story of how the issue has arisen illustrates the truth that problems come only to the living and working. There are ordinarily no issues in a country churchyard, unless a Thomas Gray or some living person happens to be there writing his elegy or *doing* something else. There are no issues in a denomination willing to sleep with its fathers. But we have not been that kind. With us the zeal to take our place in the march of the new Protestantism by uniting our fellowship with that of the Evangelical and Reformed Church has brought us into a law court—and the law court has brought us to this issue. There have been moments when it has seemed strange to me that in the very midst of union controversies and lawsuits we have increased our membership to an all-time high and lifted our giving to an unprecedented peak for our generation. Second thought has reminded me, however, that the apparent embarrassment and the record-breaking are both in the same class: they are alike the product of strenuous living. You either push up issues or you push up daises.

This afternoon I shall not speak at all about the proposed union with the Evangelical and Reformed Church: the negotiations are at a standstill and must remain so until the case of the Cadman Memorial

Church versus the General Council is out of court. Nor shall I speak of the suit, except to attempt to answer questions as to procedure, past and promised, which many of you are asking. I want only to give you my thoughts upon the fundamental issue, the matter of our polity, and then listen to yours.

The suit had its official start with the serving of a summons on the day after Easter in 1949. The trial began in the Supreme Court of the State of New York on November 14th of that year, and with a week of recess at Thanksgiving time and a month at Christmas continued until January 24th last. . . . On the 26th of January a complete decision was read from the bench. To this was added the judgement, which contained certain declarations and injunctions, on the 20th of February. . . . It is hardly necessary for me to tell you that they completely restrain this Council from proceeding with the proposed union.

During the session of the court we ministers heard good-natured references from the lawyers of both sides to the inexactness of ecclesiastical language. It is now my turn to point out that according to the accuracy of the law in the State of New York the Supreme Court is actually the lowest court having jurisdiction in cases of this sort. An appeal was therefore possible; and soon after the signing of the judgment—on March 1st of this year—your Executive Committee voted to appeal the case to the Appellate Division, a court which is held also in Brooklyn and on whose bench sit five judges. The appeal will probably be heard by this court in the late autumn or early winter. This is the middle court having jurisdiction in the state, the highest being the Court of Appeals, which meets at Albany, the capital of the state, and is composed of seven judges. The appeal to this court is possible when provisions of the constitution of the State of New York are directly involved. There are those who say they can already feel the breezes of the Potomac blowing softly through the issues in this case. The court held in the hall on the banks of that river would be the fourth and last to which appeal could be made until we gather at another river. The Supreme Court of the United States counts nine judges.

The Issue.

The issue which the court has brought before us is as to whether we are governed by the ecclesiastical philosophy which I shall call Congrega-

tionalism A or by that which I shall distinguish as Congregationalism B.

In two features these polities are as alike as peas in a pod. According to each of them:

1. Each local church has control of its own affairs; and
2. The organizations in which local churches are united—which we call Associations, Conferences, and the General Council have no control over the local churches.

This is the chorus in which we all lift our voices. Our fathers suffered too much at the hands of Elizabethan bishops for us to be happy in any system of church government which permits inroads on local congregations from outside. The mighty opening of one of the early Scottish covenants comes to mind here: it reads, "In the name of God and the dead generations." In that name and in that memory we unite to keep the local bodies free to rule their own life. At this point Congregationalism A and Congregationalism B are implacably unanimous.

With this, however the similarity ceases. The peas are no longer of the same pod. According to Congregationalism A, the organizations like the General Council are controlled by the local churches. According to Congregationalism B, they are controlled by their own members and are in cooperation with the local churches and all other groups in the fellowship. This may seem on the face of it an inconsequential distinction indeed, but actually it is a continental divide. Follow the one idea down the stream of its implications into its broadening rivers of thought and you come finally to one set of institutions. Follow the other and you arrive at last at another set so different from the first as to constitute a separate civilization. The distinction is important enough to be pointed up by repetition: *according to Congregationalism A the organs like the General Council, the Conferences, and the Associations are controlled by the local churches, whereas according to Congregationalism B they are controlled by their own members and are in fellowship with the local churches and all other groups within the communion.*

Congregationalism A.

In Congregationalism A these organizations of fellowship are dependent upon the local churches. According to this theory the constitutions of these organizations are in effect the articles of agreement under which

the local churches work together. Though provision for amendment by the members is made in these constitutions, no amending can be done, under this theory, without at least the tacit consent of the local churches; for in this view a change made by any of these organizations in its own constitution against the will of any of the local churches would be an altering of the terms of an agreement without the approval of some of the parties to that very agreement. In Congregationalism A the local churches are the only ultimate existences: all else is the shadow of the local churches. According to this view the independency of the local churches involves the dependency upon them of all other groups in the denomination.

This dependency is high-lighted when property relationships are introduced. In this view, the property on the books of the organizations of fellowship (to borrow from the language of the Brooklyn judgment) is held by them "in trust for the benefit, work interest and activities of the Congregational Christian Churches and for the purpose of carrying out and aiding the Christian way of life through the basic principles, usages and polity of the Congregational Christian Churches, and may not be alienated or diverted from these purposes." Congregationalism A would here interpret the phrase, "Congregational Christian Churches," not as the name of the denomination as a whole but as a reference to the local churches as such. From this angle, every charter and every constitution of the organizations of fellowship has an overriding limitation. According to this theory these charters and constitutions may not be amended, except with the complete accord of all local churches, for the property is held for the local churches' "benefit, work, interest and activities" and, therefore, these churches as the beneficiaries must all approve of any change made in the trust for their benefit.

In a word, "the fellowship" in Congregationalism A is made up of, by and for the local churches. One court witness said, "... the local churches hire the State Conferences and hire the officers of the National Council. They are our servants." (Minutes p. 287.) Here the organs of fellowship are seen as the agents of the local churches and not as free agents. So, according to Congregationalism A, the local churches, be it one or a dozen, must have the say as to whether or not the General Council

is or is not to join with another body to create a new General Synod, and indeed they are, under this view, the only authority, for the General Council is their "servant" and must abide by the direction of its 5,700 masters. Under Congregationalism A the Associations, Conferences and General Council are designed to enhance the fellowship of the local churches, but they are not part of it. They have an ancillary, but not a principal role, for only free agents can belong to a true fellowship. Full citizenship in the democracy of Congregationalism A belongs to the local churches and to no other groups whatever.

If Congregationalism A is assumed to be the polity of the Congregational Christian Churches, it would follow that the members of the General Council, nominated at large or by units of 1,000 church members, coming from the Associations and the Conferences and acting in their membership capacity, are without power to do anything unless specific authority has been granted to them in advance by all the local churches. This philosophy of Congregationalism holds that the General Council, lacking a precise mandate from the local churches, has no power to join in creating a new body to which members could be elected by the Conferences, even though the churches voting would not be bound by anything that it did, any more than they are bound by the acts of the General Council today.

Congregationalism B.

Now let us have a hard look at Congregationalism B, another philosophy of our common life.

The organs of fellowship, like the Associations, the Conferences and the General Council, are clearly not local churches. Local churches are self-perpetuating, direct-membership bodies, each member of which has a vested and direct interest in the church property. The Associations, Conferences and General Council are always bodies of elected delegates. Apart from the few *ex-officio* members, there are no voting members of this General Council elected to it by the General Council itself. The voting members in general are elected by the Associations or Conferences. This system allows, in a democratic way, for denominational extension and unification.

At one all-important point, however, according to Congregationalism B, organizations like the General Council are *like* the local churches of
(Continued on page 9.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

A NEW INTEREST FOR ELON COLLEGE.

Before the founding of Elon College, the Church recognized its need of such an institution and its responsibility for the college's support. The Church has considered Elon its major responsibility. It has not always discharged this responsibility completely, but from year to year it has given the college its attention and support. Considering the present condition which church colleges are in, and Elon is no exception, the Church realizes that Elon must have increased support, that it must find more money from some source if it is to continue its program without embarrassment.

At the recent session of the Southern Convention the needs of Elon College were brought to the attention of the Convention and action is being taken to provide additional support. In a resolution voted, the churches were asked to contribute to Elon a minimum of \$1.00 per member, the money thus raised to be known as the Elon College Sustaining Fund. The purpose of raising funds is for the erection of a Young ladies' dormitory on the campus. It was specifically stated that the money might be used for other purposes should an emergency arise.

A Committee on Policies and Program was appointed, consisting of representatives from:

The Board of Trustees of Elon College—

Mrs. W. V. Leathers
Mr. A. H. McIver
Rev. Stanley C. Harrell
Mrs. Russell T. Bradford
Mr. Cyrus Shoffner
Hon. Mills E. Godwin, Jr.
Mr. George D. Colclough
Dr. L. E. Smith (ex-officio)
Dr. W. H. Boone, (ex-officio)

The Elon College Foundation—

Hon. Thad Eure
Hon. Shirley T. Holland
Mr. Clyde W. Gordon
Dr. Darden W. Jones
Dr. W. M. Brown, (ex-officio)

The Convention—

Mr. S. Ray Barrett
Mr. I. H. Vickery
Mrs. W. E. Wisseman
Rev. F. C. Lester
Rev. R. A. Whitten
Mrs. Garland Spratley
Rev. Jesse H. Dollar
Rev. Robert Lee House

Sup't. Wm. T. Scott, (ex-officio)
Miss Pattie Lee Coghill, (ex-officio)
Rev. W. Millard Stevens, (ex-officio)

This committee was called to meet at Elon College on Thursday, June 15, at 12:45 p. m. The committee in session reviewed the action of the Convention, discussed the ways and means of making the resolution effective, and of securing additional funds for the support of the college. An executive committee was elected, as follows:

Hon. Mills E. Godwin—Gen. Chairman
Rev. W. Millard Stevens—Co-chairman
Mrs. O. H. Paris—Co-chairman
W. M. Brown—Executive Secretary

From the Southern Convention:

Mrs. W. T. Harrell
Rev. R. A. Whitten

From the Board of Trustees, Elon College:

Rev. Stanley C. Harrell
Mr. George D. Colclough

From the Board of Directors, Elon College Foundation:

Hon. Shirley T. Holland
Mr. Clyde W. Gordon

Ex-officio:

President L. E. Smith
Superintendent Wm. T. Scott
Mr. James F. Darden
Miss Pattie Lee Coghill

The executive committee was called to meet at Henderson, N. C., Thursday, July 6, at 10:30 a. m. The purpose of this meeting was to consider ways and means by which the action of the Convention may be implemented.

It is the purpose of the committee to form a complete organization that will, in addition to the committee on Policies and Programs and the executive committee, consist of conference committees and a committee for each local church. This is not to be a campaign for the primary purpose of raising money, but it is to be an organization charged with the responsibilities of carrying the college and its needs to the local church and acquainting each member the action of the Convention, and expressing hope that they will cooperate 100%.

It is not necessary to re-state the Church's need of Elon College for the training of its youth or the responsibility of the Church for the college. We are all aware of these facts, and we are committed to a program to sustain the college in its program of service to the Church and the public. As a definite result of this

effort on the part of the Church and the cause of the college projected into the homes of our people, it is hoped that there may be a new loyalty on the part of the families of the Church who have children to go to college. The Church has done its best to build a college, to create an atmosphere that will be conducive, not only to the preparation of mind, but to the training and preparation of the heart and spirit of the students who attend. It has always been, and is the purpose of Elon College to enrich and develop the whole life, to make more attractive and more dynamic the individual's personality as he faces the obligations and responsibilities of life.

Do you have a son or a daughter in college today? Where? Do you have one to enter in September? What are your plans? There are many ways in which you may strengthen our Church for the task ahead.

APPORTIONMENT GIVING.

The responsibilities that we do not like or appreciate become irksome as they occur. On the other hand, responsibilities that we welcome and appreciate delight us as they occur. I trust that our Sunday schools and churches may consider it an opportunity an a privilege to give quarterly support to the college. Some other interests of the church call on our Sunday schools and churches for monthly support. They need this support. The conference has provided for it. Elon College needs generous and constant support, but by the action of the Convention, the Sunday schools and churches are asked to make a contribution quarterly. Surely with these contributions coming only four times during the year, they will be generous, particularly so since the needs of the college are so acute at this particular time.

Previously reported	\$4,535.43
Eastern Virginia Conference:	
Oakland	23.67
N. C. & Va. Conference:	
New Lebanon	12.55
Western N. C. Conference:	
Asheboro	50.00
Pleasant Union	15.00
Valley Va. Conference:	
Winchester	8.34
Total	\$ 109.56
Grand total	\$4,644.99

Your every voter, as surely as your Chief Magistrate, under the same high sanction, though in a different sphere, exercises a public trust.

—Grover Cleveland.

Christian Missions

At Home and Abroad

CHRISTIAN SUN Friends:

The Board of Publications and the Managing Editor have asked me to write the Mission Page for this paper. The Mission Board has expressed a similar desire.

It has been a long time since material from my typewriter was used on this page—a long time according to the calendar and in experience. Since that far away date my ninety-year-old mother, with whom I lived most of my life, has slipped away to the heavenly home, and I have passed through “the valley of the shadow of death.” Even yet strength is not adequate for daily duties, but good health is gradually returning. To write or not to write is a question.

But it is not a question of interest. My interest in Missions is abiding and consuming. Since that day as a college student I signed a Student Volunteer card saying that I would go as a foreign missionary, if the way ever opened, I have studied missions and hoped that I might be a missionary. The way never opened—not yet. Perhaps it never will for me; but it has for others.

At the General Council meeting in Cleveland, Ohio, recently, we were told that the Gospel has a greater chance in the world today than at any time since the Roman Empire. Our denomination has seven thousand stations (churches) around the world. Men and women of Christian faith stand at these posts witnessing, working and praying. In every nation there are Christians. Christian world brotherhood could become a reality in our time. People are anxious to find religious faith that is adequate for a time of conflicts, fears, bombs. Doors are open, and messengers are scattered through the earth.

But those of us, we are told, who live in luxury unsurpassed at any place in any age are now giving a less percentage of our incomes than in former days, that the cost of missionary activity is constantly rising, and that our American Board of Commissioners for Foreign Missions now faces the necessity of decreasing the field force rather than increasing it. These seem to be the facts.

What can one write for a Mission

Page in a paper like this when the facts are such as stated above?

There are literally hundreds of places in America where we should establish churches. Several of these places are within the borders of the Southern Convention. But there is no money with which to build. General MacArthur has pleaded for hundreds of missionaries to Japan. Our Navy begs for missionaries for the islands of the Pacific. Atheistic Communism challenges Christianity around the world. What do we do about it? Look at the budget of your church for the answer. How much do your members give each week for missions? Maybe it is two cents; it is probably less than a nickel. Will that save the world?

From a sick bed in Florida went a telegram to the Southern Convention suggesting that we undertake to raise a half-million dollars during the next two and one-half years for missions. This would show our interest in making a Christian world, I thought. It would be about fifteen dollars in two and one-half years for each member of our churches. What response? Some two weeks later I received a letter saying the telegram was received and that the Convention hoped I would get well.

To write or not to write? That is the question yet unanswered. Someone should write until we are aware that the cheapest and best way to preserve peace and to get a good world is not through war but by out-reaching a hand of brotherhood and Christian fellowship to all those who stand at Christian stations around the world.

With all my heart I believe that God still gives us a fighting chance to win the world for Christ in our day. We have the money, the people, the transportation, and the methods of communication. But the day of grace will come to an end. If it comes before we do our best, and we with our children are destroyed, we cannot blame the disaster on Him who gave his Son for our salvation. It will be our own fault.

Enough for now, and perchance for a long, long time.

F. C. LESTER,
Asheboro, N. C.

NEW INTEREST IN CARROLL COUNTY.

Effective June 1, Rev. and Mrs. James W. Madren took up their work as full-time leaders in our Carroll County Mission. They have moved into the parsonage at Elk Spur, and under their leadership the churches will again take on a full-time program. Mr. Madren, for the past year, has been doing part-time work at Elk Spur and Rocky Ford. Under his leadership the work has gone steadily forward.

Last summer the Rocky Ford members, with some assistance from the Mission Board, painted their building inside and out, and wired the building so they now have electric lights. The road to the church has been very greatly improved and a new interest is manifested. The parsonage at Elk Spur was painted inside and out, and it, too, has been wired. The members of the Elk Spur Church expect to paint that building inside and out during the summer. These improvements have been largely inspired by Mr. Madren's work.

With the parsonage wired, we now would like to install a bathroom. Mr. Madren and his people can do the labor if the material can be supplied. We invite some church, Sunday school, or individual to make a contribution towards an electric refrigerator, electric stove, hot water heater, kitchen sink, bathtub, lavatory, and other fixtures.

Our Carroll County Mission is located near the Blue Ridge Parkway, and the whole area gives new promise of development.

The membership at Elk Spur Sunday school averages about 75, one-half of whom are young people; the Rocky Ford Sunday school will average about 50, one half of these also being young people.

Let us renew our opportunity and service in Carroll County. If you are interested in helping to make these improvements, thus assisting in this work, please communicate with the undersigned; or you can write directly to Rev. James W. Madren, Fancy Gap, Virginia.

WM. T. SCOTT, *Exec. Sec'y*,
Elon College, N. C.

Rev. J. U. Fogleman, Rt. 6, Burlington, N. C., an ordained minister of the Western North Carolina Conference, will be available for evangelistic services during the summer months. Churches desiring his services should contact him at once.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

FINANCIAL REPORT—WOMAN'S MISSION BOARD OF THE NORTH CAROLINA CONFERENCE.

QUARTER ENDING JUNE 15, 1950.

Women's Societies.

Albemarle	\$ 12.50
Apple's Chapel	15.00
Asheboro	25.00
Asheville	80.00
Auburn	2.00
Belews Creek	5.50
Berea	10.00
Bethel	6.00
Burlington	264.27
Carolina	2.00
Church of Wide Fellow- ship	25.00
Concord	6.25
Durham	69.97
Elon College	75.94
Erskine Memorial	37.50
Fuller's Chapel	16.00
Greensboro:	
First Church	101.50
Palm Street	15.00
Hank's Chapel	67.00
Happy Home	15.00
Haw River	7.50
Henderson	31.50
Hine's Chapel	25.00
Hopedale	4.30
Ingram, Va.	15.25
Liberty, N. C.	5.00
Liberty, Vance	37.50
Monticello	19.00
Mount Auburn	14.50
Mount Bethel	15.00
Pleasant Grove, N. C. .	4.00
Pleasant Hill	12.00
Pleasant Ridge (G) .	28.00
Pleasant Ridge (R) .	20.00
Raleigh	50.00
Ramseur	10.00
Salem Chapel	5.00
Sanford	47.53
Shallow Ford	15.00
Shallow Well	25.00
Smithwood	2.50
Spoon's Chapel	6.50
Turner's Chapel	10.00
Union Grove	5.00
Union, N. C.	20.00
Wake Chapel	28.00
Winston-Salem	15.00

\$1,329.51

Young People.

Durham	16.04
Greensboro, First	35.00

56.04

Willing Workers.

Apple's Chapel	\$ 4.25
Apple's Chapel, Juniors	3.75
Burlington	15.82
Durham	7.70
Durham, Juniors	14.19
Greensboro, First	10.00

55.71

Cradle Roll.

Durham	\$ 5.11
Greensboro, First	7.87
Monticello	8.25
Raleigh	10.00
Turner's Chapel	12.30

43.53

Miscellaneous.

Offering-Family Life Institute	57.00
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Total Receipts \$1,541.79

Disbursements.

Speaker for Family Life Institute	\$ 15.00
Expense of Family Life Institute	10.60
Space in Annual (Print- ing Cost)	13.40
N. C. Council of Church Women	20.00
May Fellowship Day (NCCCW)	13.03
World Day of Prayer (NCCCW)	7.00

79.03

Mrs. W. V. Leathers, Treasurer, for:	
Life Memberships	\$ 20.00
Memorials	30.00
P O W	15.00
Missions in India	15.00
Mr. & Mrs. Chiu Hsien Bao	45.00
Projects for Japan	6.00
Cent-A-Meal Offering ..	5.92
Migrant Work	7.30
Shaowu Mission	25.00
Thank Offering (Add.) ..	1.15
Missions—Gen. Fund ..	1,292.39

1,462.76

Total Disbursements \$1,541.79

SUSIE D. ALLEN, *Treas.*

"OF EQUABILITY AND PERSEVERANCE."

(Continued from page 6.)

Congregationalism. *They are free.* They are controlled by their own members and nobody outside their membership. They and they alone can say who shall be their members and how they shall be elected.

In the theory of Congregationalism B, the constitutions of these organizations are their own. They are not merely the articles of agreement under which local churches work together. They are the articles of agreement under which their own members work together to give aid, advice and fellowship to the local churches; and the Associations, the Conferences, the Mission Boards, the colleges, and the other groups within the denomina-

tional framework. Amendment can be made in these constitutions without consulting the several local churches and without fear of lethal veto. The right to elect members to the General Council arises out of the constitution of the General Council, and does not exist as a right or privilege vested in the churches or the Associations or Conferences. It can be taken away or modified by a two-thirds vote of the members of the General Council. Congregationalism B holds that local churches as such have never had a right to vote in these bodies. The members of many of these organizations are also members of local churches, but within these organizations they cast their votes as members not of local churches but of the organizations. According to this view the independency of the local churches does not blight the independency of Association, Conference, Council, Board, college, or any of the other denominational units.

The freedom of these organizations, according to Congregationalism B, is freedom in Christ, that is, freedom to be Christianly responsible. In this spirit the primary responsibility of this General Council, as its constitution shows, is "to foster and express the substantial unity of the Congregational Christian Churches in faith, purpose, polity and work." Congregationalism B takes this to mean that this Council is concerned to discover the will of the fellowship and express it nationally as it is interpreted by its membership. In this theory the members of the General Council are free to act without reference to any other denominational body. Each member has come from a unit of churches or an Association or Conference, and, theoretically at least, has been selected because he is competent to express the views of the bodies from which he comes. It is according to Congregationalism B for these members to seek confirmation of their views by asking the advice of the other bodies in the denomination, but in all cases it is for the General Council to decide these matters as a responsibly free Council.

Congregationalism B would hold that when the local churches are divided upon an issue a Council like this should find out what they think; but that, having found out, it would not need to wait for unanimity among them: it would decide for itself (and only for itself) what was best for the total fellowship and vote accordingly, believing that in that very act it was doing the will of the denomina-

tion. It holds that to be the democratic way, and the demand for complete unanimity against this background would seem to be the autocratic way, inasmuch as a single church could be the autocrat controlling all the others. At times the Council can and must amend its own constitution in the light of what in its own judgment is best for the whole fellowship. That is its responsibility to progress. . . .

When the word "fellowship" is found in the literature of Congregationalism B, it includes more than the local churches. It includes all the free organizations of the denomination. It includes the Associations, which may freely, for instance, if they will, reject an ordination recommended by a local church if they feel it is best to do so for the fellowship as a whole (though the local church is itself free to ordain the man for itself, without denominational standing). It includes the Conferences, which may freely, for instance, if they will, for the sake of the larger fellowship reject the recognition of an Association formed by local churches (though the local churches are themselves free to form the Association without denominational affiliation). It includes the General Council, the Boards, and all the other bodies able similarly to act in their own spheres and willing to cooperate with each other in the Congregational Christian fraternity. Each one of these controls itself under Christ through its own members. None are regarded as being agents of the others. The Associations and Conferences were all brought into being by the joint activity of local churches, but many a local church has been brought into being by the activity of an Association or Conference. Between the various bodies in this kind of Congregationalism there is no master-servant relationship: it is that of friend and friend. The organs of fellowship serve the local churches not because they must but because they may, and in the same spirit the local churches contribute to the organs of fellowship. The fellowship of Congregationalism B is a kind of spiritual solar system, the force of its gravitation being the recognition which is given by each to all and by all to each, the central Sun which has called each of these bodies into being, around which all revolve, and whose warmth is felt as the animating center of each, being Christ Himself.

It is undoubtedly because your Executive Committee believed that what

I have designated as Congregationalism B is the actual polity of the Congregational Christian Churches that they voted to appeal from the ruling of the court. This is certainly the polity, according to the overwhelming majority of us, which the Basis of Union was designed to perpetuate. It is the Congregationalism which is known by the International Congregational Council. . . .

Choose Ye . . .

My interest at the moment, however is neither in the action of the Executive Committee, in the Basis of Union, nor in the International Congregational Council. It is simply in pointing out that the two views which I have outlined have been and are held by reasonable people. This would seem to imply that they may be reasonably debated, and interestingly debated, too. I am well aware that the very business of stating the issues always inclines the scales in the direction of the views of the one who states them. Others who do not share my viewpoint should also state them as they see them. If all of us regard the ideas which are at issue as the honored opinions of colleagues and remain determined not to mutilate the courtesies, we shall not only reach the conclusion regarding ourselves which the times demand of us but we shall do so in a way to add splendor to the fellowship we are seeking to define.

Between the two philosophies of Congregationalism you will have to make your own choice, and for your own reasons. Let me briefly give you my reasons for believing that Congregationalism B has been and should continue to be the actual structure of our Congregational Christian communion.

Congregationalism A is, I believe, unable to meet the evils of today's society. It may have been effectual in the days of an agrarian economy, when the village was the pivotal point of the nation's life. No strong county, state or national units were needed then as they are today. Now, however, in order to out-guess and out-manoeuvre anti-Christian forces which are organized at higher levels than that of the village or local district, it is necessary to have a flexible church unit with sufficient authority over itself to be able to act unrestrictedly at those levels. This is provided in Congregationalism B. Let the children of light go to school to the children of this world: consider what chance of success the Democratic or the Republican Party would have a-

gainst the other if it wiped out its National Committee or tied that committee to the whim and provincialism of all the local committees in the land. I am for giving the denomination an advantage against Satan at least equal to that enjoyed by one of these political parties against the other.

Congregationalism A is, I believe, a preventive of spiritual growth in the denomination. Under it, the fellowship as a whole could be no more adventurous than the most conservative of its local churches. There is nothing in the present injunction to prevent us from cooperating with other denominations, as long as we do not lose our life in the process, but the need for unanimous consent from all the local churches ere we enter into any novel situation might one day embarrass our relations even with the interdenominational federations. In any case we are shut out from organic union, even through this involved only the General Council. We can make no special contribution to reducing the number of the 250 sects in this country. Furthermore, frozen to the formations of the past as any minority of local churches may interpret them, we become religiously static in a changing world which cries for an alert Christianity to minister to it. Under Congregationalism B, however, the fellowship does not need to delay advance until all its parts are ready. The various groups within it can develop according to their own best lights without concern for anything except decent respect for the opinions of the others. The progressive groups can inspire, though they cannot force, the others to follow. There you have a dynamic interdependence which under Christ can mean that the fellowship will finally be no less adventurous than the most forward-looking of its divisions. The rocks are full of fossils of species not flexible enough to change with the changing times and grow with the growing world; but I do not believe that the Congregational Christian Churches are destined to be bed-fellows to Brontosaurus.

My own witness would be that the individual autonomous church is strengthened by joining with others in the manner of Congregationalism B. To be divided is finally to be conquered. Though these last years have been years of firm onmarch for our fellowship, and though the momentum we have gained will carry us through any temporary crisis, we

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor, Southern Pines, N. C.*

DEAR BOYS AND GIRLS:

This month is the anniversary of the death of Johannes Sebastian Bach, the great German composer and organist. He was a fine man, with a family of twenty-three children and a passion for ornamenting his music. In his day, musicians were mostly heard in church, and he became famous as the foremost organist of his time. Naturally he composed music suitable for church playing and left quite a collection of hymns, preludes, chorales, airs and masses. Some of his music was written for his children either to teach or amuse them.

There is a story that Bach once toured the German countryside dressed as someone else so that he could judge the quality of the organists and church music. In one village he was greatly impressed with the playing and confided to the musician that he too was an organist. Then and there the organist challenged Bach to a friendly competition and the playing began. In a few minutes the church organist laid his hand on the master's shoulder and said, "Sir, you are either Bach, the master, or an angel from the devil." He was happier than most composers but was often shided and admonished by the church officials not to embellish his tunes with so many turns and stops. Those are the things for which he is now famous.

Last month I heard a young harmonica wizard playing. After his formal presentation he gave several informal encores, explaining the music he was to play. By coincidence, the young musician's name was John Sebastian. He told that he was going to play a dance called a "Bouree," which was an English country dance, by Bach and then with a twinkle in his eye, he explained that he was not kin to the famous John Sebastian Bach. He further explained that the dance was composed for organ and that he would play on the mouth organ. He did a good job too.

If you know anything about harmonica playing you will recall that the music is made by inhaling and exhaling in tempo. This young wizard, Sebastian, also played an air that he composed which is played on a "minor" harp for exhale notes only.

It was great fun and very tuneful and appropriately called "Serenade for Exhale Notes."

Not all of us can play Bach on the mouth harp but we can hear his music. A few of the Easter and Christmas hymns are set to his tunes. "O Sacred Head Now Wounded" is an excellent example of his type of air and embellishment. "Jesus, Joy of Man's Desiring" is a chorale of unmatched beauty and dignity in all of musical history. Do hear it by concert, radio or record.

WHY DOES JIMMY SULK?

By JANICE A. McDONALD.

Issued by the National Kindergarten Association.

"Why Jimmy! Why those black looks? Who's been mistreating you?"

Your friend's little boy looks unhappy and sullen. He turns his head to the side with a jerk and does not acknowledge your greeting. His lips are tightly closed, and his whole attitude is disagreeable.

"Oh, he's sulking again!" your friend says. "I can't make him out."

Jimmy seems to retire deeper into himself. You do not like the look in his eyes. He offers no comment, but his eyes say plenty that is not good.

"Cheer up, Jimmy!" you say. "It can't be that bad!" You would like to help, but "Cheer up!" does not make any impression, as when does it? Do not most grownups like to come out of their dark moods alone, without another person advising to "Cheer up!"?

Jimmy is angry. We know that, but he is not telling why. He is nursing his self-pity wordlessly, but the reason for his upset should be discovered, and he should be urged to talk it out.

Jimmy is just a child, but your friend must realize that even *his* life is not all roses. Why not say to him: "It is tough—" adding "that can't go," or "do what you want," whichever the case may be. Jimmy thinks so, and he feels resentful. If a mother says flatly, "You can't go, and that is all there is to it. I don't want to hear any more about it!" she may not hear any more about it, but she will be more distressed by her child's sullenness than she would have been had she let him talk it out.

Mrs. Smith, your neighbor, weeps on your shoulder, so to speak, and you help her with friendly advice and constructive criticism. Why not use this method with Jimmy? A gentle, "Isn't this rather foolish, Son? If you'll tell me what's wrong, perhaps together we can fix it," will work wonders. Another child or some adult may have vexed him. Jimmy needs to "get it out of his system" just as much as Mrs. Smith does her troubles. Sympathy, friendliness, and a receptive attitude on his mother's part will do the trick. "Now don't sulk about it," is more likely to make matters worse. So is walking off and leaving him "until you can show a smiling face."

Why does Jimmy sulk? Maybe his mother unthinkingly broke a promise made to him. If so, no wonder Jimmy is upset; he is nursing his self-pity and his resentment in a more lasting method than mere tears could do. He feels self-righteously angry. Children are sometimes hurt by a scolding because it seems to tell them they are not loved. And if the scolding was given in haste, when Jimmy felt that he was in the right, he is likely to be extremely angry. A "No matter what you do, I still love you," attitude would make him feel a lot better.

If "talking back" is considered almost unforgivable and the culprit believes that his only chance lies in explaining, he may resort to a long sulk, as the odds appear to be against him.

Mother is supposed to be Jimmy's friend. If she is always ready to hear him out, having humor and sympathy to apply to his occasional upsets, she will have no worries about his exhibiting his resentment with silence and sulking.

FAMILY CAMP.

The first Family Camp in the history of the Convention will be held this week at Crabtree. The dates are July 14-16, and the Wisseman family of Greensboro will serve as directors. Already a number of registrations have come in. A fine program has been planned with plenty of time for relaxation and family fun.

Registration blanks were not sent out. Each family interested in coming was asked to write the registrar—Miss Pattie Lee Coghill, Elon College, N. C., giving the ages of the children in their family.

This Family Camp is a new venture in the work of our Southern Convention, but it promises to fill a real need in our church life.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

SAMUEL THE UPRIGHT JUDGE.

LESSON IV—JULY 23, 1950.

MEMORY SELECTION: *Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.*—I Samuel 3: 19.

LESSON: I Samuel 7:3-6, 15, 16; 12: 1-5.

DEVOTIONAL: Proverbs 11: 1-14.

A Boy Well Born and Well Bred.

This man, Samuel, was well born and well bred. He came as an answer to prayer. His mother regarded him as a sacred stewardship and consecrated him to the service of God even before he was born. As soon as he was weaned, she took him to the temple and placed him in the care of Eli, the priest. He was a kind of page for Eli, waiting on him in the simple tasks around the temple, or rather the sanctuary which was the fore-runner of the temple. The boy, Samuel, gave promise early of spiritual sensitiveness and of spiritual courage. For when the voice of the Lord came to him in the night he rose up to do the bidding of the inner voice. And when on the morrow Eli asked him what the Lord had revealed to him, the lad courteously but courageously told Eli all, even the sentence of the Lord upon him and his household.

A Man of Religious Zeal.

Samuel was a real patriot, one who loved his country. When he saw the idolotry and the influence of false religions on his people, he set himself with zeal and enthusiasm to effect a reform in Israel. He saw, as did many of the men of God who followed him, that many of the national evils that had befallen the land were due to the fact that the people had forsaken the worship of the true God. Accordingly, he got the people together, rebuked them boldly but lovingly for their sins, and summoned them to repentance. As a result of his personality and his persuasive powers, the children of Israel did put away the Baalim and the Astoroth, and served Jehovah only. A fast was proclaimed, the people confessed their sins, and turned back to Jehovah to walk again in his ways.

A Man of Integrity.

"And Samuel judged the children of Israel in Mispah. And Samuel

judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mispah; and he judged Israel in all those places." As the verse indicates, he was a kind of circuit judge, going about from place to place, to hear cases involving disputes between the people, and rendering decisions, from which, apparently, there was no appeal. It was a position that lent itself to bribery and graft. Ancient and modern history afford many illustrations of men who could not resist the temptation to take bribes or "hush money" when placed in similar circumstances. But throughout a long life as a judge, Samuel preserved the integrity of his character. There was no breath of scandal concerning his long career as a judge. There was no suspicion concerning his honesty, both in not taking a bribe, and also in rendering his decisions according to truth and justice. He submitted his record to the people, he was willing to have the floodlight of searching investigation turned upon his private and public life. He was the prototype of many a man in public office who has kept his integrity of character through a long career of service under circumstances that test men's souls. Thank God for public servants who are not for sale.

A Man of Fine Spirit.

Samuel did not think it best for the children of Israel to have a king. He thought they wanted to much to be like the nations around them, that it was a case of keeping up with the Joneses. He saw the danger involved in a kingdom and warned the people against them. But he also recognized the inevitable, and cooperated with it. He did not go off and sulk. He assured the people that he would exercise intercession for them in the new venture. And he lent himself to the revealed will of God in anointing the king apparent, young David, the shepherd lad. There are many people in every church who want their own way, and if they cannot have their own way, they will get in a huff and refuse to cooperate. But thank God, there are others who will freely express their convictions, will fight for their cause, but will, when outvoted,

yield to the will of the majority—where moral principles are not sacrificed—and will then give themselves with loyalty and devotion to the plan that has been adopted. The world needs more men and women who have the spirit that the prophet Samuel had.

On the Side-Lines, But a Valuable Player.

The time came when Samuel could not play the game as an active player; he had to sit on the bench and see the younger players carry on. But he was a valuable asset to the team just the same. He told the people that although he could not do the work that he once did, he would pray regularly for them and their cause. Even as an old man, he exerted a powerful influence for righteousness until the day of his death.

What potential power for righteousness and the growth of the Kingdom of God there is in folks who have retired, in folks who because of age, or because of disabilities, or because of other circumstances, have been forced to get out of the active work of the church. Think of how much influence these people could exert through a continuous and constructive use of intercessory prayer. Many shut-ins could work wonders in their prayer-chambers or in their prayer-time if they did as Samuel did.

Perhaps these comments may come to such an one as a challenge to the ministry of intercession. Pray for the pastor and the people of your church, pray for the unsaved in the community, pray for the leaders of government, pray for the missionaries, pray for our enemies, pray without ceasing. More things are wrought by prayer than this world dreams of. There is, come to think of it, no retirement in God's service. In his wisdom and goodness, He has made it possible for even those who are old, and invalid, and poor, and shut-in, to serve Him in many ways, not the least of which is intercessory prayer.

(Based on lesson copyrighted by International Council of Religious Education.)

A Vacation Church School was held jointly with the Fulp Moravian Church at Salem Chapel Congregational Christian Church from 1:30-4:00 P. M. each day, June 19-23. All the workers were from the local churches and they conducted a very successful school with an enrollment of sixty children.

"OF EQUABILITY AND PERSEVERANCE."

(Continued from page 10.)

could not hope to carry on permanently in strength under Congregationalism A. For living up to one's destiny, a sense of mission is necessary; a fellowship must believe in itself; each organ of the fellowship must believe in itself—but how can an organ believe in itself when it is only the shadow of something else? When there are no powers left at national, state, or association level, no committee or executive can feel certain of their programs. When we realize that Social Action, Foreign Missions and Home Missions are by no means universally supported, but are only the result of the consecrated judgment of the bulk of us, and when we remember that one local church was definitely able, with the help of the state, to arrest what was regarded as progress by the majority of the churches, Associations, Conferences, and the members of this General Council, we can understand why a tremor of unsureness begins to characterize the denomination above the local level. Through not serious now, it could become so if the situation were made permanent. We should continue to exist for a long time, but we should know that the Congregational Christian idea which has lived, thriven, and grown during the last generation, had lost its elan. We know more than one denomination today which continues to go through the motions of being alive, but which reminds one of nothing so much as the archimime of classical antiquity, a mimic who led the procession, dressed like the deceased and imitating him in speech and gesture, while the man himself, now a corpse in the coffin, rumbled toward the pyre. This role is not for the Congregational Christian fellowship.

Congregationalism A is not in my opinion sufficiently well established on a theological base to be satisfactory.

What is it that gives a local church its authority? What is the rock upon which it is founded? A greater than Peter is here. The answer to the question is well given in the message from the International Congregational Council to the churches of the world: "As Congregationalists we base our churchmanship upon the amazing assurance that 'where two or three are gathered together in My name, there am I in the midst of them'." That is the heart of it. P. T.

Forsyth called the local church the outcrop of the Church Catholic in a particular place. In that local church is everything that is in the greater Church, because Christ is there—and Christ is all in all. This is the beginning of all authority in the Church, a worshiping company in one spot inquiring for the will of God with Christ in its midst. Here lies the ageless power, here lies the historical inevitability of Congregationalism.

When, however, you have accepted that thesis, you have also acquired a new conviction. You have stepped from Congregationalism A into Congregationalism B. Where two or three are gathered in the name of Christ in a meeting of one of the organs of fellowship, is He not in the midst of *them*? Two or three are gathered together for sixty hours of worship and discussion in ordinary meetings of the General Council. You and I have almost been able to see the Holy Spirit at work in some of these gatherings. I pray that Christ may be with us here, and believe that He will be as certainly as I believe that the sun is shining overhead. Here you have the same outcropping of the Church Catholic as elsewhere, when a company is at prayer. That is the reason we dare to celebrate Holy Communion here, and solemnly recite our covenant "with the Lord and one with another."

But Christ's presence means authority where two or three are gathered. No other body or bodies can know so well what we ought to do as we know or shall know, bowing in Christ's presence. Not even the local churches from which we came can know what we ought to do as we shall know it when Christ speaks among us. When our fathers were told that not they, meeting together with Christ, but some other body, some magistrate, some royal or archepiscopal court had the true authority over them, they resisted. This was the beginning of modern democracy. We feel the same ancestral tides of resistance rising within us when we are told that this body in Christ must depend for its authority over itself upon outside groups. We feel this is to separate ourselves from the fundamental Christian principles of our democracy.

But we do not make the mistake of the authoritarian denominations and go on to believe that because we are met in the presence of Christ, He thereby empowers us to rule over the churches, telling them what His will is for them. He speaks to them di-

rectly, too. We are an autonomous body, but without ecclesiastical authority in that sense.

This is Congregationalism B. It seems to me to take seriously the theological truth that authority emerges where Christ is, and that Christ is to be found where two or three are gathered together to wait upon His will, that is, in *His name*.

The Next Steps.

We must be agreed that it is in the spirit of this Christ that we should ask the question, What now is to be done? For answer I go back to the title of one of the good John Robinson's essays, "Of Equability and Perseverance in Well Doing." Equability is the quality of not being easily disturbed—a virtue which would seem to be at highest premium at this time. . . .

And can we not with equability, until we know the law of the land in its final form, maintain our fine friendship with the Evangelical and Reformed people, which has been celebrated with enthusiasm among us both by those who have advocated the proposed form of union and those who have not? The more we have come to know their leaders, the profounder our affection for them has become. No one conversant with the history of our negotiations since 1938 can argue that we have not given them occasion to reproach us. They have been asked to make change after change in documents already mutually agreed upon. They have been asked to give up elements in their own polity to accept ours. But in all matters they seem to have asked only one question: what is the will of Christ? To crown all, they have recently been requested, on behalf of the Presbyterian family of Churches, to enter into negotiations for union with them—a wholly commendable request, since the Presbyterians are interested in ecumenicity, as we are—and though there are a score of attractive reasons why the Evangelical and Reformed Church should accept the proffered hand of Presbyterianism, their leaders have indicated that their answer will be in effect, "We have made a promise to Congregational Christian Churches, and because they are temporarily in trouble, we do not intend to go back on our promise." This illustrates the gallant quality in Christian integrity. . . .

As soon as the case is out of court, whatever the outcome may be, representatives of all groups concerned

(Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

DEAR FRIENDS:

Two things go up to God. Prayers and alms go up to Him. Do you give your prayers and your alms generously? Read Acts 10:4: "Thy prayers and thine alms are come up for a memorial before God." God has given his people a double safeguard against miserliness and spiritual poverty. He has given us the privilege of praying and the joy of giving. Keep those two channels open and your life will be happy. Matthew 6:19 says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."

Yesterday I watched six fine boys at work in the wheat field; at the same time three others were harvesting hay with a baler; and as many girls were at work helping prepare dinner, keep house and launder the clothes. Your gifts were helping them to help themselves, and at the same time giving them a fine, healthy chance of becoming real assets in life. How happy they were! How they greeted me with a joyous note in their voices! They were becoming men and women. They had a place in life. Your prayers and your alms were put into the lives of these lads and lassies.

Are you losing the joy of real friendship with God? Pray and give. Do not spend all of your money on yourself, or turn it back into your business. Give some of it to God. Lay it up in heaven. I could send you to some mighty fine Christian men and women who are making good success in the financial and business world who could tell you of the joy of giving. They practice it, and their religion is sweet to them. God blesses them for they are his partners. They are unselfish and happy, and their friends feel good in their presence because they are following the true ways of happiness. Are you thinking of self? Think of God and others. A new day will come into your life. Your bank account will grow. Proverbs 28:27 tells us, "He that giveth to the poor lendeth to the Lord."

These eighty children need right now a gift from you. They are poor. All they have is us, and God. Do not wait until you can give a big sum. Your small gift now will bring you joy and help us here immeasurably in the "low summer period." True we have had funds sent us, but much of it was designated for the repair of rooms. We need money with which to pay bills and wages. Send us a large or small gift today.

Thank you, and God bless you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JUNE 29, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 6,518.04
Eastern N. C. Conference:	
Wake Chapel S. S.	53.42
Eastern Va. Conference:	
Norfolk: Rosemont	\$ 12.50
Oakland	15.00

Portsmouth, First S. S. ..	10.53	38.03
N. C. & Va. Conference:		
Durham S. S.		28.37
Western N. C. Conference:		
Asheboro		50.00
Valley Va. Conference:		
Newport	\$ 16.94	
Winchester	8.34	25.28

Alabama Conference:		
Cornith	\$ 3.88	
New Hope S. S.	2.51	6.39

Total this week from churches 201.49

Total this year from churches \$ 6,719.53

Special Offerings.

Amount brought forward	\$13,766.83
Elon Civic Club	\$ 21.50
Sale of wheat	179.60
Doreas Class, S. Norfolk	
Church for clothing for	
Cook children	49.00
Mr. I. H. Vickery (Henderson Church)	50.00
A Friend	100.00
Special gifts	30.00
Mr. E. T. Sanders	50.00

Total this year from Specials \$14,246.93

Grand total for the week . 681.59

Grand total for the year ... \$20,966.46

O'KELLY CEMETERY FUND.

(Continued from page 3.)

torian, who has collected \$79 of the total amount raised thus far. The goal and need is \$500. We believe that many persons of the Southern Convention are interested in this project. Your contributions should be sent to Mr. S. H. Basnight, Chapel Hill, North Carolina. Your interest and contributions will be greatly appreciated and will be devoted to the worthy cause of honoring the memory of James O'Kelly, the founder of the Christian Church.

WM. T. SCOTT.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

DR. HORTON'S ADDRESS.

Even though we occasionally run quite long articles, it is usually with a sense of what possibly might be termed reluctance on our part. Certain we are that on those occasions briefer articles of local interest are not crowded out. This time, however, we have broken all precedent. One article of more than twelve columns has crowded out much other matter.

"Why?" you ask. The answer is that this address by Dr. Horton is such an admirable exposition of the theory of Congregationalism that it would be a sin of neglect not to give the opportunity to our constituency to read it. Please do not pass up this opportunity.

J. T. K.

PLEASANT GROVE CHURCH.

(Continued from page 2.)

This church was organized in 1803 by Rev. James O'Kelly, just nine years after he led in the organization of The Christian Church. The history of Pleasant Grove is a most interesting one. I had recently completed this history and while there presented a carbon copy to the church secretary, Miss Nannie B. Farmer. A copy is ready to be placed in the Elon College Church History room.

While I have not the exact amount in the treasury of the O'Kelly Cemetery Fund, I am of the opinion that it is a little over one hundred dollars. The Convention authorized the raising of five hundred dollars, and recommended this be done by churches, organizations and individuals. Send contributions to S. H. Basnight, Chapel Hill, N. C. and he will forward receipt for the same.

C. E. NEWMAN.

WAKE CHAPEL.

The Wake Chapel Christian Church recently completed its most successful Vacation Bible School with 125 pupils. The school was under the direction of the pastor, Rev. Fred P. Register, and there were 22 full-time helpers, with the ladies of the church serving refreshments daily.

At the last worship service of Juniors and Intermediates, there were seven professions of faith.

During the same week, the Baptist, Methodist and Presbyterian churches also held their Bible schools.

One of the outstanding reasons for the success of the school was sufficient space, our Christian Education Building now being in useable form.

The Sunday School bus was used to bring in rural children with no other means of transportation.

On June 23, we closed a six-day series of evangelistic service with Mr. Register doing the preaching, and Mr. Joe Stephenson leading the singing.

Thirty-six members (most of them adults) were taken into the Church, 17 on profession of faith and 19 by letter of transfer. Within the near future, a number of others are expected to join.

Prior to the services, the Young Adult Class of the Church sponsored a program of visitation evangelism with cottage prayer meetings held the week preceding the revival.

With about 20 active members of the Sunday School away on vacation, we were pleased to have 180 present for Sunday School on June 25.

Mrs. A. GLENDON JOHNSON.

WINDSOR, ISLE OF WIGHT, MT.
CARMEL AND ANTIOCH
CHURCHES.

I began my duties as pastor of this field on February 1, and up until now I have been so busy getting to know the people I have neglected sending a letter to THE SUN.

Upon arrival on the field, every one of the churches began to make our coming a joy. Mt. Carmel on the very first Sunday loaded the pastor's car and pantry with good things to eat, then the Windsor Church had a reception in the Science Hall of the Windsor High School, and at that time more was added to the pantry of the parsonage. Antioch and Isle of Wight followed suit.

The churches of the field and the churches of Windsor—Baptist, Methodist and Christian—worshipped together during Holy Week. There was a good attendance each night and a capacity attendance on Easter Sunday morning Sunrise Service. The Holy Week Services were held in the Windsor Baptist Church.

The old church that stood on the corner of Court Street and Highway No. 460 is gone and in the place of it, a new and beautiful Temple to the glory of God is rising. The work was begun on June 13. We are happy and thankful that God has made it possible for us to build. The Windsor Sunday School meets each Sunday in the High School building and the worship services are in the Methodist Church.

We began our Community Bible School in the Windsor High School on June 26, the other churches of Windsor, and Antioch having a part.

The Mt. Carmel Church had the closing service of the Daily Vacation Bible School on Sunday, June 18. We had an average attendance of 50. There were 43 Certificates awarded on Sunday night. The school used as its theme, "Jesus Teaches" and "Living Together." We had a make-believe village, with its Village Square, Mayor, Town Crier, Village Well, and Village Snack Bar. The school had Mrs. Shirley Jane Carr as its superintendent. The pastor acted as director. The Isle of Wight School will be in cooperation with the churches in that community July 7. The attendance has increased and a great and growing interest is evident in all of these churches.

As pastor of these fine churches I feel it an honor and sacred privilege to stand in the pulpits where so many of our great and good ministers of the past have stood.

I would like to take this opportunity to thank all of my friends in the Southern Convention who remembered me and my family while I was in the hospital and confined to my home.

I am attending Duke Summer School from July 5-August 12. The churches are giving me an extra week of vacation.

ELLIS CLARK, *Pastor.*"OF EQUABILITY AND
PERSEVERANCE."

(Continued from page 13.)

should, I believe, get together for a conference or a series of conferences. To such a gathering should be invited Congregational Christian leaders who have been actively opposed to the union as outlined, those who have actively supported it, and those who occupied a middle and mediating position—as well as leaders in the Evangelical and Reformed Church. . . . In the spirit of Christ and with a full measure of equability, we should come out of the present crisis stronger than we were when we entered it.

But equability was not John Robinson's only emphasis: he spoke also of perseverance in well doing. There is Our Christian World Mission. There are the enormous and unresolved problems of the Displaced Persons and Refugees of stricken Europe. There is the aching and misery in almost every continent of the world, which the people of Christ must have their part in assuaging. There are new nations aborning, needing the nature of the Gospel. There are, in short, all the momentous matters which we are to take up in this Council, not to mention all that confront the Conferences, the Associations, and the local churches.

Not in spite of our difference, but because these differences arise from vital though varying conceptions of God's will, shall we not redouble our ministries in the area where His will is crystal-clear to us all? When a man's right arm is atrophied of otherwise incapacitated he is likely to cultivate amazing powers in his left arm. His difficulty does not prevent him from developing strength, from writing or even painting. So many it be with us. Our ecumenical arm may at the moment be injured—but this does not prevent us from playing our part strongly in the expression of truth and the creation of a world which accords more perfectly with the mind of Christ.

BRIEFS FROM THE GENERAL COUNCIL

Moderator Kenyon Speaks

More men showed interest in church work during the past two years than in many years past, Miss Helen Kenyon, first woman moderator of the Council, reported.

Recognizing the traditional interest of women in church work, Miss Kenyon declared her most "thrilling experience" was the sight of young men in newer communities helping to build new churches. "In church after church I have fun reciting the actual manual work these men have put into church building. But it is not only the tangible but the spiritual values these men have put into the new churches that is most promising."

Discussing her observations of the past two years among women churchgoers, Miss Kenyon declared she was impressed by the fact that women appeared so much better informed than men on matters of international and national importance. "It is the women of our churches who constantly seek to know more about the United Nations. The women have a wide picture of the religious tensions of the people of the Middle East and the sociological and economic problems they face."

She attributed a great deal of the laywoman's knowledge of world-wide affairs to the interest women take in missionary work here and abroad. "They work so closely for it, sending gifts, clothing and other things, that their knowledge has grown with their giving. It is gratifying to see how women's interest in missions is reaching out to give them fresh understanding of the international scene."

Our Missionary Stewardship

Members of the Congregational Christian Churches contributed \$11,188,043 for missionary work in this country and abroad during the past two years, announced Dr. Albert D. Stauffacher, executive secretary of our Missions Council, at the General Council meeting.

The amount is the highest in Congregational Christian history, with the exception of a two-year period in 1920-22, when a special drive was conducted. The current total is 171 per cent higher than it was ten years ago, being among the highest rates of gain of any Protestant denomination.

For the first time in 2,000 years, Dr. Stauffacher declared, "we are now in a position to make the Christian message effective in the

world if we will adequately support the program." He reported that there are now 7,000 Protestant missionary centers in all parts of the non-Christian world. From these, he said, has grown a world-wide Christian community which awaits a program to spread Christianity universally.

Church Extension Score

New churches have been established at the rate of one every two weeks during the past two years by the Congregational Christian Churches, reported Dr. Truman B. Douglas, executive vice-president of the Board of Home Missions. The Board has thus exceeded the quota it set for itself two years ago.

The need for the new churches is "tremendous" and their growth, once organized "is rapid, sometimes spectacular," declared Dr. Douglass. Some new churches have been organized with 200 to 250 members and have grown to 400 or 500 members within a few months. By contrast, a new church which progressed to a membership of 100 within five years was not long ago considered making favorable progress.

Despite considerable gains, Dr. Douglass stressed that the program is now inadequate. "Our goal was adopted," he said, "when estimates indicated an increase of ten million in population. The first summaries of the 1950 census show, however, that the gain is about eighteen million. This means that, while we have kept substantially ahead of our original quota, it must now be revised upward."

Women's Gift Multiplies

Presentation of "The Women's Gift" totaling \$192,100 was made at the General Council by Mrs. Harlan E. Walley of East Chicago, Ind., chairman of the National Fellowship of Congregational Christian Women. The gift is presented in a service of dedication at each General Council meeting.

The Women's Gift was almost five times the amount it was eight years ago, when it totaled only \$40,000. It was \$162,000 at the last Council meeting in 1948.

The Women's Gift helps support mission stations in many countries, in promoting literacy, distribution of literature and work with women. The legislative committee, the Family Life Commission and the various state conferences also share.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

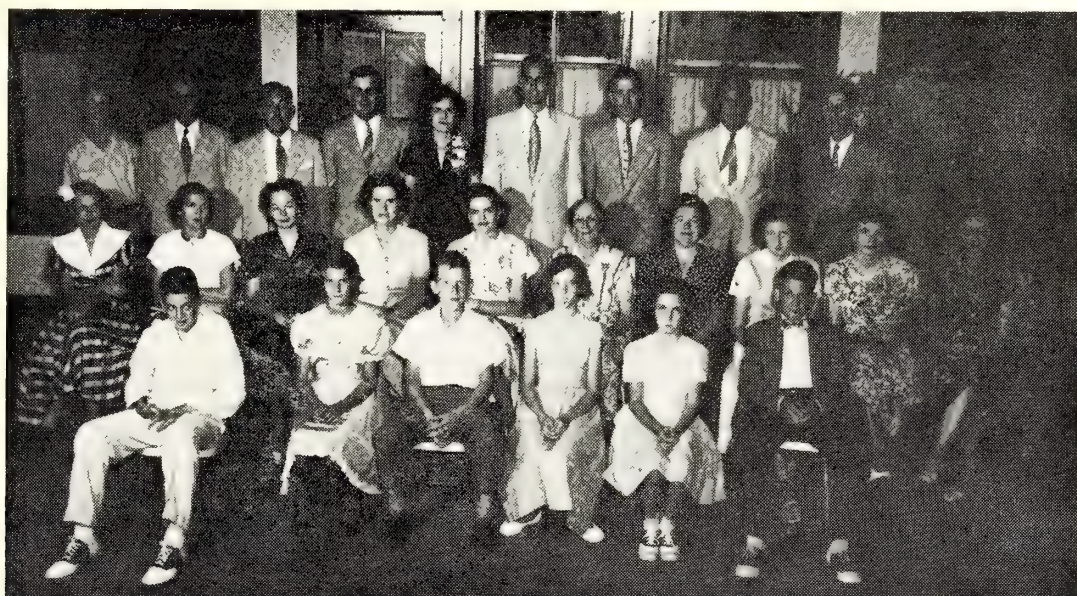
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, JULY 20, 1950

NUMBER 28

*Franklin Church has Reception
for New Members*

The Rev. W. A. Grissom has completed his first year as pastor of the Franklin Congregational Christian Church. One major achievement of the year was the reception of forty new members into the fellowship of the church.

The Women's Auxiliary sponsored a reception for this fine group on the evening of June 30 (several could not be present when the picture was made). Headed by the pastor and his wife, the new members stood together and received the hearty greetings and handclaps of more than a hundred fellow-members. The splendid fellowship which prevailed during the evening was the finest part of the program. Old members and new, alike, were enveloped in a genuine spirit of friendliness. There was ample time for everyone to get acquainted and the new members went away with the feeling that they were part of a delightful and redemptive fellowship. It was an unforgettable experience.

Growth in membership is one test of a successful ministry. The pastor and members of the Franklin Church are to be commended on this splendid evidence of a growing and vigorous fellowship.

News Flashes

Rev. Bernard V. Munger has announced his resignation as pastor of The United Church in Chapel Hill.

Mrs. Frank H. Lewis is convalescing at the home of Mrs. Slade W. Phillips, 1850 Piedmont Ave., Portsmouth, Va.

Funeral services for Mrs. Ella Wyrick Madren were conducted Tuesday afternoon of last week in Bethlehem Church, near Elon College. Rev. G. C. Crutchfield officiated.

The July issue of *Advance* carries an article on *Christian Union* by Superintendent W. T. Scott, and one on *Church Building Below the Mason and Dixon Line* by Mr. W. K. Newman.

Dr. James W. Phillips, son of Rev. and Mrs. S. W. Phillips, has completed his internship at the Medical College of Virginia Hospital in Richmond, and plans to practice medicine in Portsmouth.

THE SUN extends its sincere sympathy to Mrs. Lyda Fleming of the Shelton Memorial Church in Portsmouth, in the death of her sister, Mrs. W. A. Hamilton, who died in Asheville, July 7.

The many friends of Rev. Arnold Slater throughout the Convention will sympathize with him in the death of his father, Mr. John Slater, who lived in East Stanley, England. Mr. Slater visited his ministerial son in America two years ago.

Dr. David S. Baker, editor of *The Messenger*, national publication of the Evangelical and Reformed Church, died on June 27 as the result of an automobile accident. Dr. Baker was serving his second year as president of the Associated Church Press.

Dr. William Moseley Brown was the speaker last week at the meeting of the Burlington Junior Chamber of Commerce. The meeting was held at St. Mark's Evangelical and Reformed Church. Dr. Brown was also the speaker at the regular meeting of the Graham Junior Chamber.

Eastern Virginia's Sunday School Convention met on Tuesday of this week at Cypress Chapel. Rev. Earl

Farrell spoke on "A More Effective Church Through Sunday School." Rev. James H. Lightbourne, Jr., led the service of worship. Supt. Scott spoke on "Christian Education and Our Sunday Schools," and Rev. Duane Vore spoke on "Consecrated Service in Sunday School." Hon. Mills E. Godwin, Jr., presided.

UNION (South.) INSTALLS PASTOR.

Sunday night, July 2, Rev. Melvin Dollar was officially installed as pastor of the Union Southampton Christian Church. Those officiating were Rev. R. E. Brittle, former pastor of the church and present president of the Eastern Virginia Conference being in charge. He welcomed the people and announced the purpose of the service. Dr. I. W. Johnson delivered the installation sermon, using for his subject "Whatsoever he saith; do it." Dr. Luther B. Grice gave the charge to the pastor. Rev. R. E. Brittle gave the charge to the church. He concluded the service with the act of installation. The Church Choir rendered a special, "Fling Wide the Gates." Mr. Dollar has been pastor of the church since May first.

SHIRLEY C. JOYNER,
Reporter.

THE O'KELLY CEMETERY.

Appeals are being made to the Sunday School for assistance in raising the \$500 for the improvement of the O'Kelly Cemetery and they are making a liberal response. I learned that a representative will be appointed to present the appeal to each of the Sunday school conventions at their approaching sessions. This is not to ask the convention for an offering, but through the convention to bring the appeal to each local school.

Since I last wrote I have visited Hebron and Union, N. C., Schools. Each received me graciously and listened attentively as the appeal was made and responded liberally. It is hoped that the money can be in the treasury in time for the trustees of the foundation to have a meeting and arrange to make present needed improvements before the winter. While I have visited several Sunday schools within my convenient reach, I shall visit a few others. Schools on learning of the call, are beginning to take an offering, or vote a contribution from their treasury. Among these are Danville and the group of which Walstein Snyder is the pastor.

C. E. NEWMAN,
Secretary.

DAMASCUS HOMECOMING DAY PLANNED FOR FIFTH SUNDAY IN JULY.

The Damascus Christian Church will hold its Annual Homecoming Day on July 30 this year. The church is prominent in the history of the denomination. Notable in the list of preachers who served Damascus are Doctors W. S. and Dan Long, Dr. W. W. Staley, and Rev. J. W. Holt. Dr. W. S. Long was first president of Elon College and Dr. Staley was Elon's second president.

Many of the older friends of Damascus will remember the High School which was operated in conjunction with the church. Rev. Herbert Scholtz was president of the school and pastor of the church. The old bell house is still on the grounds.

The old rock wall which was built over 75 years ago by the members of the church has been extended and the wall encompasses the new and old parts. This new wall will be dedicated at a special service in the afternoon. Mr. E. W. Neville, member of the Chapel Hill Church, who was largely responsible for the new wall, will be in charge of the dedication service.

The program for the day will consist of the Homecoming Service, picnic dinner on the grounds, and dedication of the cemetery wall. All friends of Damascus are cordially invited to attend these exercises.

JAMES R. HAILEY,
Pastor.

SPECIAL FATHER'S DAY SERVICE AT PLEASANT RIDGE.

The Laymen's Fellowship of the Pleasant Ridge Congregational Christian Church, Route 1, Ramseur, N. C., presented a special Father's Day Program at the Sunday School hour on June 18.

Members of the Laymen's Fellowship formed the choir for the service, special music by a duet from Cole-ridge and by a quartet from the Laymen, poems to Father were read by Hilton Beane and J. C. Newell, Theodore Cox led the devotional, Lawrence Cox was the pianist.

H. V. Cox, Jr., President of the Laymen's Fellowship, presented a fountain pen to the youngest father, Curtiss Scott, and to the eldest father, Everett Cox.

The Laymen's Fellowship of the Pleasant Ridge Church is composed of some thirty members who meet monthly for worship, fellowship, and for recreation.

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

SOUTHERN CONVENTION STANDING COMMITTEES FOR 1950-1952.

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Mrs. J. H. McEwen
S. C. Harrell
Roy C. Helfenstein
J. H. Dollar
Mrs. W. B. Williams
D. R. Fonville

Finance Committee—

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Mrs. R. A. Whitten
R. E. Newton
Fred Register
Mrs. R. L. House

MINISTERIAL GRADUATES OF 1950.

The Southern Convention has had a splendid group of young men preparing for the ministry graduate this year. Graduating from Duke University Divinity School were Rev. W. W. Snyder a graduate of Elon College and serving Bethel, Concord, and Mount Zion Churches of the North Carolina and Virginia Conference; and Rev. Fred P. Register, also a graduate of Elon College, serving Amelia, Plymouth, and Wake Chapel Churches of the Eastern North Carolina Conference.

Graduating from Elon College were James R. Hailey, who has served as a student pastor of Damascus and Mebane Churches; John S. Graves formerly young peoples worker at Burlington Church; C. Baxter Twiddy from the Christian Temple; John Robert Lackey, serving Apples Chapel; Thomas D. Sutton, serving Ether, Shady Grove and Seagrove Churches of the Western Conference; Carl Wallace, serving Antioch, Bethlehem, Beulah, New Hope and Oak Level Churches of the Eastern North Carolina Conference; William T. Scott Jr., who completed his work at Elon College in the summer of 1949 and who has been a student at Yale Divinity School for the past year. Most of these young men graduating from Elon will continue their college training at Duke, Hartford, or Yale Divinity Schools.

Miss Ruth Dunn of the Lynchburg Church received her master of Religious Education Degree from the Hartford Seminary School of Religious Education.

The church may take hope in the
(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardecastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

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Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

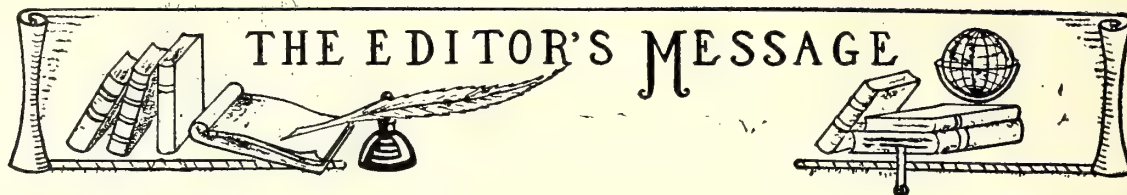
Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

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PLAGUED BY PLAGIARISM

Plagiarism is the besetting sin of ministers. Few escape the temptation to appropriate and give out as their own the homiletic achievements of others. Some flirt with plagiarism, others become confirmed plagiarists. Few avoid it altogether.

It is difficult for a minister to remain entirely free of plagiarism. The duties of the modern minister are multiplied to such an extent that he has insufficient time for serious study and original thinking. Living under such heavy schedules, it is understandable that some ministers have taken the line of least resistance and habitually use ready-made or "canned" sermons.

The magnitude of this problem is indicated in the realization that some of the great preachers have not remained free of plagiarism. For instance: when Mrs. Peter Marshall selected and edited the sermons in that popular book, "Mr. Jones, Meet the Master," in some instances she found it difficult to identify passages which her husband had written himself and paragraphs and sentences which Dr. Marshall had culled from and quoted now and then verbatim from the works of others. Three such sermons had to be omitted from the new edition. They were based on or adaptations of published and copyrighted sermons by Drs. Leslie Weatherhead and James A. Stewart.

It used to be said that a sermon by George Matheson seized the hearer, would not let him go, and accompanied him through life. Some ministers were afraid of reading his sermons because of the danger of someday using not only the thoughts but the very words. That was because of their freshness and originality and arresting power of expression.

The Editor received a sermon sometime ago which had been used as a radio message and was then submitted for publication. The title and wording appeared strangely familiar. After thumbing through the files of The Christian Century Pulpit, the identical sermon by a prominent American preacher was found. This sermon, with slight omissions and modifications, had been preached and was offered for publication without any credit being given to the author of the sermon. That is unmitigated plagiarism. Happily, the editor was able to detect this bold venture in plagiarism and divert the copy from publication.

Now this preacher was capable of writing his own sermon. He had received excellent training, and that training had been supplemented by wide and interesting experience. If he was incapable of preparing one or two sermons a week, he could most assuredly prepare one original sermon a year for publication!

The church paper can help at this point. Few of us are able to produce original work of a high order consistently, but all of us do have flashes of inspiration occasionally. We do preach sermons from time to

time without conferring with flesh or blood, sermons which are our very own. They may not be great sermons, but at least they are original, and not second-handed. These are the sermons which should be submitted to the church paper for publication. The editor should have a supply of sermons and articles of this type on file at all times.

Moderator Helen Kenyon said in Cleveland that she would like for that General Council to be remembered as the Council of the Holy Spirit. To be sure, and the editor would like for this publication to be of the Holy Spirit. When the Holy Spirit speaks to us, ministers and laymen, we should endeavor to make that message permanent in writing. As we publish these messages, we allow the Holy Spirit to speak not only to us but through us. Thus we are able to have in our own day the witness of the Holy Spirit. Brethren, "Quench not the Holy Spirit"!

SUNDAY SCHOOL CONVENTION.

The sanctuary of Shallow Well Church was filled last Wednesday with delegates to the Eastern North Carolina Sunday School Convention. President Rex G. Powell had prepared an excellent program and he presided with kingly grace over the morning and afternoon sessions.

The Rev. W. J. Andes, chairman of the Convention's committee on Christian Education, was the guest speaker. He pointed up the opportunity of the Sunday school in an era when both home and school have largely abrogated their responsibility for Christian teaching. He went on to emphasize the necessity for properly financing an adequate program of Christian education.

Morrisville received the Missions banner, Liberty Vance the Attendance banner, and Beulah the banner for over-all progress. The Rev. Fred Register is the new president. Mrs. B. B. Johnson was re-elected treasurer. Next year's session will be held at Wake Chapel on Wednesday, June 27.

Shallow Well is exhibit A in the field of Rural Christian Education. This church, a brick-veneered structure, with social hall and a series of class rooms, occupies a place of eminence and influence in this prosperous community. The Rev. R. T. Grissom has led the church in its program of expansion.

The resolutions committee, headed by Dr. Will B. O'Neill, called upon the Sunday schools to give their hearty support to the United Evangelistic Advance.

It was regretted that a number of schools failed to report.

Character is not made in a crisis—It is only exhibited.
—Robert Freeman.

Christian Stewardship is Basic

By REV. WARREN H. DENISON, D. D., Dayton, Ohio

God created the earth. He stored in it all the materials which man needs, but He did not reveal and give them to man all at one time for his use and enjoyment. An all-wise God opens them up as man especially needs them. Coal, oil, gas, waited for our day. They were put there by his love and kindness and are brought forth now in the time of our growing needs and increasing population. God seems to deal that way. *He unfolds as we need.*

In the same way Christian stewardship is not something read into the Bible now. It is not a new scheme, nor an extra-curricular subject. It has been in the scriptures all the time, but largely hidden, and now in our day its need is so keenly felt that it is ready to yield its riches and infinite resources to our lives, to our homes, our churches, and help meet the demands of the complexity in Kingdom building. Let no one think that this wide wave emphasis upon this great basic truth is something worked up, some creation of man, some scheme of denominational officials. *It is of God.* In many cases it is handled crudely as yet, just as many discoveries in the material world were first in crude state, but were perfected as methods and attitudes gave way to deeper insight.

Let no pastor, no department of finance in your church, no denominational secretary, no teacher in your church school, ignore or underrate the importance of this basic principle in this very time when it is so sorely needed.

At least three outstanding reasons demand urgency:

1. In order to deepen and enrich the spiritual life of the church in this, her crisis hour in a chaotic world;
2. In order to save the soul of America;
3. In order to meet the tremendous spiritual and material needs of humanity, the people of the world.

Some years ago, the Board of Christian Education of the Presbyterian Church, U. S. A., said, "Much stewardship cultivation has erred because it has sought to deal with the larger aspects of the stewardship of all of life, which is the supreme business of religious education; and religious education has erred because it has failed to come vitally to grips with

the Christian's relation to material things."

Versteeg, in his book "Save Money," says, "Stewardship has often been regarded as the Cinderella in the household of faith. It was the kitchen slavey doing the dirty work financially. But when stewardship is the philosophy of obligation, it becomes the princess of the realm. . . . Unless stewardship is to be spread out so thin that it means everything, and hence nothing, the *property relation* must conspicuously be the proper relationship for stewardship."

With such statements as these I am in thorough accord. Experience, study, observation, have taught me that when one becomes a steward of his material possessions, not merely a generous person, but one who systematically sets aside *first* a fair, decent, honorable share of his income, usually starting with the tithe, for Christian work, that such persons give time, talent, influence, to kingdom work according to their ability and opportunity. There may be exceptions, but I have yet to find them. I do find many who give their time, service, and talent to church and to Christian causes who never think of stewardship as applying to their possessions.

Someone has said that stewardship is a "philosophy of obligation." It is a spiritual obligation. As I understand it, it is not the primary business of stewardship to raise money, as important as that is, not the primary business of stewardship to provide support for causes as worthy as they may be, but it is its business to develop givers. When this spiritual philosophy of obligation is established, ample treasure will be poured out for all worthy causes. To that end we should double our diligence, increase our study, develop a technique that trains our pastors and our other leaders, induce classes, brotherhoods, groups, to really study some basic stewardship books, insist that all of our promotional activities be based on the solid rock of Christian stewardship. It should be our definite policy to place in leadership positions only such persons as are definitely committed to its basic principles and practice it in their own lives.

As I see it, and as I believe it, the scriptures teach that Christian stewardship has to do primarily with the

oikonomos; the *economic* area of life, *all* our relationship to things and material possessions. This relationship is one of the most vital responsibilities that face us. Jesus had much to say about it. The New Testament has more to say about man and his possessions than about man and redemption. The way one acknowledges his stewardship, handles these responsibilities and obligations, how he acquires, uses, shares, and disposes of his possessions reveals his inner life. There is a vital relationship between what we are and the way we handle what we have. Dr. McConaughy expressed it in the naming of his book, "Money, the Acid Test." One's religious faith is not merely a matter of mental equipment, it is a religious force; not merely a matter of comfort to our souls, it is a matter of conduct of our lives. One does not own what he possesses. He is a steward of it. A steward is more than a trustee even, for a steward handles what he possesses in the spirit and the mind and the motive of the owner, while a trustee may have only care and accuracy without the spirit.

No other theme is treated so often in the scriptures as man's relationship to money, wealth, possessions. In amount, prominence, frequency, parable, interview, the gospels treat of its importance. Paul does not omit it from any book he wrote. Was there ever a mightier plea penned than the last book of the Old Testament for a nation to turn from its error and sin and seek righteousness and live. That book has one theme, one actual thought and text—money. "Will a man rob God? Yet ye have robbed me, even this whole nation." Is God speaking through Malachi to the United States, the richest nation in the world, the nation with the highest material standards of living ever known, the nation with only six percent of the world's land area, with only seven percent of the world's population, yet with eighty percent of the world's gold, seventy-two percent of the automobiles, fifty-eight percent of its telephones, sixty-two percent of its oil, etc.! Is God speaking to the United States, a nation that spends on luxuries and has more left for savings after payment of all expenses, taxes and luxuries than most nations have for their national income? Is He speaking to our nation when our total per capita giving for all forms of privately supported religious, educational and benevolent organizations, including the Community Chest, Red Cross, and various

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

A UNITED EFFORT FOR OUR COLLEGES.

The pending plight of the small church college has been made known to the public through newspapers, periodicals, magazines and books. It is emphasized that on account of increased enrollment and assistance from the Veterans Administration for G. I. students, these colleges have been able to conduct their programs without embarrassment for the past three years. During this period of comparative prosperity the majority of our State or tax-supported colleges and many of our privately-endowed institutions have expanded their facilities to accommodate a constantly-increasing enrollment. Now that the tide is turning and competition for students is becoming keen, many institutions have more space than normal conditions would require. With a reduced enrollment, which means a shrinkage in revenue, and the rapidly-declining enrollment of veterans, many of our institutions are confronted with financial problems that are not easily solved.

The Southern Convention in recent session voted requesting every member of our churches in the Convention to contribute \$1.00 each for the college, and authorized and instructed the officials of the Convention to set up an organization to implement the Convention's action. On June 15 the officials of the Convention, the college, the Elon College Foundation and the alumni association, met as a Planning Committee and appointed an Executive Committee. This executive committee was charged with the responsibility of forming a complete organization that would include the Convention, the various conferences and the local churches.

The executive committee met on Thursday, July 6, at Henderson, N. C., elected officers, determined the types of organizations necessary for the effective operation of the program, and determined certain general principles for the conduct of the organization to secure an amount equal to \$1.00 per member as a Sustaining Fund for the college. The following officers were elected:

Hon. Mills E. Godwin, chairman; Rev. W. Millard Stevens, co-chairman; Hon. Shirley T. Holland, co-

chairman; Mrs. O. H. Paris, co-chairman, and Dr. Wm. Moseley Brown, secretary.

Members of all conference committees were nominated, and the executive secretary will undertake to secure their acceptance. When the organization is complete, it is contemplated that there shall be either a meeting of the general committee, which would include the conference committees and representatives from each local church in the Convention, or that the conference committees' representatives from each of the local churches within each conference will meet separately; that is, instead of one mass meeting, there would be a mass meeting held for each conference.

The executive committee recognized that we face a pretty big undertaking, but that it is necessary and essential. All seemed to be hopeful and enthusiastic about this united effort in behalf of the college.

Until the organization is completed, everyone can make a definite contribution that will mean success for this effort. That contribution is not necessarily in money, but in approval and confidence. A good word spoken will pay good dividends for this united effort for our college.

YOUNG PEOPLE'S SUMMER CONFERENCE.

This may seem to be a belated report, but the readers of THE CHRISTIAN SUN should know something of the very splendid conference held at Elon College, July 2-8, under the auspices of the Board of Christian Education of the Southern Convention.

The following officials served: Dr. Jesse H. Dollar, dean; Mrs. Mark W. Andes, hostess and head counselor for girls; Baxter Twiddy, head counselor for boys; Mrs. James R. Hailey, nurse; Rev. Arthur Detwiler, director of music and recreation; Miss Elizabeth Hoffman, organist; and Miss Pattie Lee Coghill, registrar and treasurer.

A fine faculty was constituted from ministers and Christian workers of the different churches within the Convention.

The mornings were given over to

classes, consisting of Bible study, instruction in leadership, churchmanship, recreation, etc. The afternoons were given over to instructions in groups, games and direction as to proper behavior on the part of Christian young people in present-day society. As the evening hour there were instructions in group singing, vesper services, and there were public addresses by prominent speakers on current topics.

There were more than 100 enrolled in the school, in addition to the faculty. It was a happy privilege on the part of the college to entertain these young people from our church. It is right and proper for our young people to become accustomed to coming to Elon College for their meetings. We are always anticipating the enrollment of our own church young people in our college for training and direction at the college level. There were some decisions made to enter Elon College this fall. Others expressed their intention of entering later as they completed their high-school courses. There is always a cordial invitation to individuals, organizations, classes and clubs of any kind representing our church, to our campus for their meetings and planning for the future.

APPORTIONMENT GIVING.

Individual giving is the proper way to support the Church and its causes. True, the Convention apportions certain amounts to be raised by the different conferences; and these conferences, in turn, apportion the amounts to local churches. The local church looks to all of its organizations to assist in raising its apportionment. In the final analysis, it is the individual who does the giving. If every member in every local church would contribute his share, the total amount would be secured at once. When a single individual fails to contribute his share, that means that somebody else in the organization must give more than his share. It takes the individual to point the way, to give the inspiration, and to assist in securing the total amount needed. No individual should refuse to cooperate in the common task. It is the opportunity and privilege of every individual member to contribute so that his church may stand out on the honor roll as one that has met all requirements and has perhaps gone the second mile.

Systematic giving for any needy cause is desirable, particularly when the giver is limited in his means. To

give a large sum at one time might be out of the question entirely. To contribute a nominal sum each week might be possible. When you add up the 52 separate contributions, the total will in all probability exceed what the giver would have given in a single offering. As a rule, we earn our money day by day, week by week, month after month. As we earn it, if we will set aside one-tenth of our earnings, we will find that our giving is a joy, and the amount will be surprisingly generous.

As we contribute for Christian causes such as our college, we should not think of our contributions as gifts, but as investments that will bear rich dividends in human character and personal conduct as those who are benefited by our gifts live their lives and do their work.

Previously reported	\$4,644.99
Eastern Va. Conference:	
Damascus	\$ 25.00
Dendron	4.10
Spring Hill	2.60
Suffolk	49.67
N. C. & Va. Conference:	
Ingram	\$ 14.04
Pleasant Grove	4.20
Western N. C. Conference:	
Brown's Chapel	\$ 14.35
Pleasant Grove	15.00
Valley Va. Conference:	
Bethlehem	\$ 42.00
Leaksville	50.00
Mt. Olivet (R)	12.00
Winchester	8.34
	241.30
Total to date	\$4,886.29

SECOND CHURCH, NORFOLK, BUYS NEW CHURCH SITE.

The congregation at Second Church, Norfolk, Virginia, has recently purchased a new church site approximately three miles from its present location. The newly acquired property is located in the 500 block of West Sewells Pt. Road and has a frontage of 350 feet. The location is in the center of an area embracing approximately 2,000 families, 65% of which are home owners. There is no other church in walking distance. The new site is on a main through-fare and only five blocks from the largest suburban shopping area in Norfolk.

The Congregation is exceedingly proud of having been able to acquire this choice piece of property, though it has necessitated an expenditure of \$9,000.00.

The church has voted a \$50,000.00 financial campaign for the erection of a two-story brick Christian educational building. The plans are only in the formation stage at the present

and no date has been set for the beginning of construction.

For approximately forty years, Second Church, formerly Old Zion Christian Church, has served the area where it is now located. However, the shift in population has removed many of its members from the immediate vicinity of the church. In addition, the frame building, a portion which was constructed over 50 years ago, and formerly occupied by the Zion Methodist Congregation, will soon need extensive repairs. Also, the Norfolk School Board desires possession of the land on which the present building is located (The church is surrounded on three sides by the school playground.)

With these problems confronting the church, it seemed only reasonable that a new church location should be acquired. The one which the Congregation has just purchased was the best that could possibly be found.

It has been well said that "the future belongs to those who plan for it." This being true, the Second Congregational Christian Church is looking toward a rich future.

J. EVERETTE NEESE,
Minister.

LONG'S CHAPEL.

The members of Long's Chapel church are very happy for the progress made within the last twelve months. The Women's Missionary society raised funds and had the church painted the outside last July.

In April of this year the men, together with the women decided to beautify the interior and also to add to the comfort. They ceiled the church throughout with a beautiful wall board, (it had been wall papered) and painted all the inside woodwork, laid a hardwood floor and finished it in first class shape, which altogether was rather expensive. The women were not satisfied until they had a priced carpet laid, which makes our church one of the finest rural churches in the community.

Just a few years ago we had no parsonage and had only part time service. Now we have a good building for our pastor and have full time service. Long's Chapel is the only small rural church in the conference that has a full time program.

Our revival began June 25, with Rev. K. D. Register preaching. Services are held each evening at eight o'clock.

The Vacation Bible School was a decided success. It was carried on with

local talent. There were 65 children who received certificates, the largest number we have ever had.

REPORTER.

WHY NOT MULTITEST YOUR HEALTH?

You may check your health with a free and confidential health screening *Multitest* by going to the Old Dominion Room at Miller & Rhoads any day until July 28, on Mondays through Fridays, from 9:30 A. M. until 1 P. M. and 2 P. M. until 4:30 P. M.

This is the last time you can start with an X-ray and take advantage of other screening tests which indicate the condition of your health. These tests include tuberculosis, cancer of the lungs, heart, diabetes, anemia, syphilis, high blood pressure, overweight and underweight, vision and glaucoma for every third person, and an electrocardiogram for every tenth person. You are asked if you have ever had hay fever or asthma.

Anyone fifteen years or older, including visitors to the city from this and adjoining states, is invited to *Multitest* is sponsored by the Richmond and the Virginia Health Departments, as well as numerous health associations.

Multitest is not a diagnosis or treatment; it is a screening test which indicates the condition of your health.

MINISTERIAL GRADUATES.

(Continued from page 3.)

graduation of these consecrated young people. In order to supply ministers for our churches, however, at least fifteen ministerial recruits should be entering Elon College this fall. These recruits must come from our homes and our churches. Parents, pastors, Sunday school teachers and all other Christian people should be concerned and should consider it their duty through prayer and words of encouragement to influence young men for the Christian ministry of our church.

W. T. S.

ARE YOU WILLING.

To close your book of complaints and open the book of praise?

To believe that other men are quite as sincere as you and treat them with respect?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and stop whining for the things you have not.—*Selected.*

Christian Missions

At Home and Abroad

A LONG DELAYED LETTER FROM THE JACKSONS.

Union High School,
Foochow, Fukien, China,
May 11, 1950

DEAR FRIENDS:

We're still getting mail from the outside, and your letters are more welcome than ever. If you can enclose pictures of yourselves and news clippings, so much the better. The radio is our only source of outside news, excepting, of course, the daily propaganda newspaper. It's weird to read such things as: "The countries of the world are following two roads: one group led by the Soviet Union is following the road to world peace; the other group, led by America, is following the road to imperialism and war"; or "Production has fallen off in the western European countries," followed by statistics proving how badly production is dropping in the west, even including America, with figures about the bad unemployment there. But we're lucky; we don't have to take an examination on such publications to prove that our ideas have been properly changed. The Chinese teachers do; and they are concerned over what may happen after their first exam.

Concerning our status here, we on the field alternate between pessimism and optimism. Some think we foreigners will be "squeezed out" within a period of from six months to two years. Still others say we have reached the nadir of our fortunes and are on the way up, and we won't even have to go at all. None of us knows what to expect from one day until the next.

Furloughs are coming due, and missionaries leave with reluctance, since no one has been allowed to re-enter. Our Foochow missionaries are doing their best to bring in new blood, however; six babies have been born since liberation, and more are on the way (including ours, due in October).

The sounds that now come in the windows of our home here by the agricultural school are the same age-old sounds of China: the man hollering at his big water buffalo as they plow the watery field; the myriads of frog voices from rice paddies around us; the man shouting "Aw

bowe!" as he tries to sell his dump-lings; the woman beating on a tin to keep the birds from eating the harvest (this time strawberries): the children of the primary school reciting lessons in loud unison. A couple of weeks ago, around Easter time, there was the sound of firecrackers and occasionally wailing from the hills back of us as young and old, rich and poor, came for ancestor worship at the graves. For days, there was always someone on the path to the hills. Some, no doubt, merely came to clean the graves; but the many fluttering bits of paper (money for the dead) placed on the tombstones evidenced the large number of superstitious people here in this somewhat modern city of Foochow. The sight made us missionaries heavy-hearted. Easter's new life in the Christ meant nothing to these who spent so much money they could ill afford on incense, paper money and fire crackers for their dead.

Even now, a little family is waiting on the hill outside our dining room window. They are removing an ancestral grave with the proper ceremony. Judging by the small size of the grave and the few bones, this man's remains have been moved before. The family must be having bad luck again; there they go with the tiny coffin on one of the "funeral director's" shoulders. They are spending much to fix things properly for this discontented ancestral spirit who prevents good fortune from coming to them.

But these down-to-earth, age-old sounds and sights make us hopeful for what may become of China in her Communist-sponsored "new day." Perhaps the new rulers can pry her loose still further from the bondage of the past; and perhaps she will not allow them to bind her too closely to everything in their program. Though the new regime will admit of no progress but its own, many of the things they claim to do were begun by their predecessors and others. True, progress has seemed stalemated; but women were achieving status, communications had been improved, educational opportunity increased, even a few halting steps taken to simplify the written language—an absolute necessity if literacy is to be achieved.

If the new rulers can press these things nearer achievement, China may be the better for these troublous times, though at a great price; some foreign to the Chinese culture and freedoms are decreasing rapidly and everyone is getting poorer. Life is harder for all. Some things utterly not an improvement on it, may be forced on the people in some areas, e. g., communal living (rather than family), learning for the purpose of absorbing propaganda rather than discovering truth. But China is old and has seen many "new days"! We hope that in time she will take the good from this movement, and even profit from its mistakes.

For some of the students in this agricultural-vocational school, the months since "liberation" have been exhilarating in a way; but for others, the deep thinkers, these months have been filled with concern. Propaganda meetings, government projects, student's own projects, have made school work itself, even the holding of classes, a minor activity. In the days since our school began this term, there have been many days off for various purposes. But our students fare better than those in the city proper. There has been no trouble making for the purpose merely of troubling so-called "reactionary" teachers or halting school work completely. Our students' attitude is good; they are hard workers, and the religious life of the school is continuing.

About fifteen of our students attended a recent Student Christian Youth Conference. In that meeting, we saw evidence of the conflicts within Christianity, deeply sharpened by the present crisis. As these young people read their new political science crudely slanted by Communism's dialectic materialism, they wonder: "How was the world created? What is man? Is the Bible true?" These problems which any nation's youth may face, are urgent to these young people. If a boy or girl chooses to believe in God, he takes a stand that will bring sharp questioning, criticism and ridicule from his associates—not to mention the reaction of his family, if it is not Christian. There will be no possibility of his getting a government job, and other fields may be closed to him, too. It really matters over here when someone decides to become a Christian. Some, in their fervor, swing to such extremes that they condemn any Christian who does not pray just as they do or believe in baptism only by im-

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

MY IMPRESSIONS OF THE SCHOOL OF MISSIONS.

By MRS. LEWIS G. BROTHERS,
Suffolk, Virginia.

This was my first attendance at the School of Missions, and I am greatly impressed.

I am impressed with the comprehensiveness of the program.

I am impressed with the theme for the year, "Thy Will to Do," which was so earnestly and effectively presented by Mrs. W. T. Harrell.

I am impressed with Dr. L. E. Smith's gracious and cordial address of welcome.

I am enlightened by Dr. F. D. Wentzel, who made us aware of our community responsibility.

I am spiritually uplifted by the devotionals conducted by Dr. W. M. Brown.

I am strengthened by the interpretation of the Book of Hebrews, which was so ably presented by Dr. E. T. Thompson.

Miss Blemker brought the Near East nearer and made it more personal.

I was much impressed and benefited by the practical presentation and demonstration of programs by Mrs. W. E. Wisseman and Mrs. Tucker Humphries.

May I use one of their illustrations and say the whole program of the School of Missions has been an index finger pointing out the way to our areas of work.

During the Fun and Fellowship periods, Mr. A. R. Detwiler, with his zip and pep well rounded out our program.

The meals, including the banquet, were delicious and well served.

We have been physically well cared for and nourished; mentally enlightened and alerted; spiritually uplifted and inspired.

The societies represented in the School of Missions should have a successful year.

Like all of you, I have fallen in love with Miss Pattie Lee Coghill.

I especially enjoyed seeing and being with Dr. and Mrs. John G. Turritt, my former pastor and wife.

The Communion Service at the close of the School of Missions, conducted

by Dr. W. T. Scott and Dr. John G. Truitt, was in truth a service of dedication—"They will to do."

CARROLL COUNTY NEEDS.

The women of the Southern Convention have for the past twenty-five years had a vital interest in our mission work in Carroll County, Virginia. Because of the lack of pastors for the past several years, we have had to use a supply minister in that parish. We are glad to announce that on June 1, 1950, Rev. and Mrs. James W. Madren began giving their full time to the leadership of the Carroll County Mission. They have moved their residence to the parsonage at Elk Spur, and under their good leadership the work will take on a new strength.

The parsonage has been wired, and we would like to put water in the house and install bathroom facilities. Mr. Madren and the men of the churches can do the plumbing if somehow the materials can be supplied.

The needs are: electric refrigerator, electric stove, hot water heater, bath tub and other fixtures.

The parsonage was furnished twenty-five years ago, and much of the furniture is still being used. They need living-room furniture and a bed-room suite.

If your group would like to furnish one of the above items, it would be greatly appreciated. You can communicate with Dr. W. T. Scott, executive secretary of the Mission Board, Elon College, N. C., or directly with Rev. James W. Madren, Fancy Gap, Virginia.

WORLD COMMUNITY DAY LITERATURE.

You had better order your World Community Day literature now. We suggest:

Adult Program, 10c. (Contains Worship Service, Information Quiz and Suggestions.)

Children's Program, 5c; \$4 per hundred.

Poster, 10c.

Dramatic Skit, 5c; \$4 per hundred.

Project Sheet, single copy free; in quantities, 50c per hundred.

Packet containing one each of the above, 25c.

Order from: United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

GLEANED HERE AND THERE.

Mrs. Garland Spratley of Dendron, Va., is confined at the Retreat for the Sick Hospital in Richmond, after a major operation on July 10. Her condition is reported satisfactory. Mrs. Spratley is chairman of the Family Life Department of the Southern Convention, as well as being chairman of Interdenominational Cooperation for Eastern Virginia. She is also a member of the board of the Virginia Council of Church Women.

* * *

Our greatest sin toward God, said Dr. E. T. Thompson, at the School of Missions, is not disobedience, but neglect. We may neglect our friends, and then when we need them they are not there. If we neglect God, then when we need him he may not be so easy to find.

* * *

Don't forget to do your knitting this summer on a warm garment for someone in Europe next winter. And bring your garments to the service on World Community Day, the first Friday in November. Help to "Love Thy Neighbor."

* * *

During the past twenty-five years 81 per cent of all the legacies received for the Episcopal Church's general program of missionary, educational and social work, has come from her church women, according to *Churchways*.

* * *

According to the World Alliance News Letter, United States church membership totals 76.6 million people, divided thus: Protestants, 47.6; Catholics, 26.1; Jewish, 4.6; others, 1.3.

REPORT OF WOMAN'S HOME AND FOREIGN MISSION BOARD EASTERN VIRGINIA CONFERENCE.

Quarter Ending June 30, 1950.

Balance on hand last report .. \$ 165.06

RECEIPTS.

(Apportionment)

WOMEN'S SOCIETIES.

Antioch	\$15.05
Berea (Nansemond)	20.00
Berea (Norfolk)	15.00
Bethlehem	38.00
Cypress Chapel	25.00
Cypress Chapel, the Agnes	
Brittle Circle	15.00
Dendron	15.00

(Continued on page 15.)

Youth at Work in the Church

MISS PATTIE LEE COGHILL, Elon College, N. C.
MISS ANN TRUITT, Associate

EASTERN VIRGINIA PILGRIM FELLOWSHIP MEETING.

The Eastern Virginia Pilgrim Fellowship and Young People's Missionary Conference will meet jointly in Suffolk Christian Church, July 30, 1950, at 3:00 p. m. The theme will be: "United We Go Forward." The program follows:

Call to order—Jack Byrd, P. F. Pres.
Song Service—Led by Rev. Duane N. Vore.

Invocation—Rev. J. H. Lightbourne, Jr.

Presentation of Recommendations—Harry L. Weaver.

Reports—Junior High Camp, Senior High Camp, National Convention.
Worship Service—Oakland Y. P.
Recess.

Supper Meeting.

Harry Lee Weaver, Pres. Y. P. M. C., presiding.

Fun and Fellowship.

Special Music.

Address—Rev. Lanson Granger.

Hymn—"Blest Be the Tie."

YOUTH RALLY, WESTERN N. C. CONFERENCE.

The month of July has been a very busy one for many of the young people of the Southern Convention. Many of us have attended the Summer Conference, the biennial meeting, Summer Camp and the Sunday School Convention. With these meetings in the past we young people of the Western, N. C. Conference can look forward to the Summer Youth Rally being better than any meeting we have had in the past. This Rally will be held the fifth Sunday of this month, July 30th, beginning at 3:00 p. m. at the Ether Church.

Many times we say that if we were in someone else's place we would do different. During our program we are going to have some fun as the Rev. Clyde Fields makes a talk on "If I Were a Young Person"; Jack Shoffner, "If I Were a Minister"; and Alma Russell, "If I Were A Minister's Wife." Don't miss this because you will really have some fun.

At each Rally we have a time for special singing and group singing. The singing has turned into a must at

our Rallies because everyone is enjoying it more and more. There will be several quartets and trios from various churches to sing for us and if you have special singers bring them along. The Rally will close with a play by the Seagrove young people.

Please bring sandwiches for the picnic supper. The host church will provide the drinks.

BILL SIMMONS,
President.

EN ROUTE TO ITALY.

DEAR FRIENDS:

This letter is being written on a rolling ship more than half-way to Le Havre. Since I left home I have had many interesting experiences, all of them pleasant but one. Yes, I was seasick! More about that later.

We arrived in Montreal last Monday, June 19, at 8:00 p. m. It is a beautiful, French-speaking city, but most of the people speak English too. We had very little time to see the city, because we left for Quebec at 11:00 p. m. I say "we" because by the time we left Montreal there were 15 or more of the World Council work campers. At Quebec we met the others, and there are now 44 in our group. In Quebec we attended orientation meetings at the Anglican Cathedral. This cathedral has a very interesting history. It stands on the spot where Quebec was founded. It is a rather plain, but very old building, and it is very beautiful on the inside. This, as you know, is the official Church of England. The candle sticks were given to the cathedral by King George III. If I remember my history, he gave the thirteen colonies nothing but trouble.

We had three rather distinguished guides to show us the many interesting places in the city. They were an archbishop, a very reverend, and a reverend. We walked through the narrow, climbing streets to the fort that was built by the British to defend it from the American colonies that were revolting. It is a very good fort, and it is quite understandable why we were unable to take Quebec during our revolution. The fort, however, was not there when Wolfe, the Englishman, defeated Montcalm, the

Frenchman. We visited the Plains of Abraham, where this famous battle occurred. It seems almost unbelievable that the English were able to climb the cliffs and defeat the French. But they did.

It was at Wolfe's Cove, where he led his men upon the Plains of Abraham, that the *Samarita* was waiting for the 44 of us, and some 1,500 others. It looked rather small as we looked down from the hills. It has proved itself seaworthy since then.

The *Samarita* is a 20,000-ton liner, 647 feet long and 74 feet wide. It is the favorite ship of the 1,500 students on board. This is not just because it is the only thing that keeps us out of the water.

The stewards are nice; the crew is friendly; we have a daily paper; the food is delicious. Perhaps you would be interested in some of the activities on the ship. This being a British ship, it has about as much tea inside as it has water outside. One wakes in the morning with a cup in his hand. Tea is also served morning and evening, and at each meal. It is difficult to write a letter without spilling tea on it. Each morning at 10 o'clock there is an orientation period sponsored by the Friends' Service Committee. We have heard some very good lectures—from "How to Introduce a Rabbi" to "How to Run the British Government." Seriously, many very helpful things have been said.

Our World Council group meets each day at 11:00 a. m. We discuss the problems that are peculiar to us. It is very difficult for many to understand why anyone would go to a foreign country to work without pay. I speak for the group, I think, in saying we do not feel we are making a sacrifice, but an investment. We are concerned about the war in Korea, because we have some young people heading for a work camp there. Our group has a lot of fun, and does quite a bit of singing, but all appear to realize their responsibility. We do not expect to cure the ills of the world. We want to live simply as Christian young people, as we work, study, worship and pray with the youth of other lands.

Our group has three leaders aboard ship. I know them simply as Roddy, Ed and Carl. Roddy is a minister. Ed teaches at Lafayette University. Carl Merryman has spent three and one-half years in Europe. He is the leader of the group going to *Agape*. They have all been very considerate

(Continued on page 11.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

DEAR BOYS AND GIRLS:

I was once looking over some discarded papers that came from an old desk. Among them was a letter from Dr. George Washington Carver. He had written to a teacher who had asked him to speak to his class. He said, "No, I wish I could, but I can't come. I have the 'flu' and feel weak. I believe my life is about over." But it wasn't. He lived fifteen more fruitful years.

Do you know about this man? He was born the son of slaves, and never knew his father, because he was sold before the boy's birth. He was soon lost from his mother, and grew up alone—that is, alone except for God's love and care.

He picked out the name, "George Washington," because he admired the father of our country. He wanted to learn about God's world and asked God to show him its ways and laws.

Once Dr. Carver told a newspaper reporter that he asked a favor of God, and God replied, "You ask too much, pick something small." So he picked the lowly peanut. He found a dozen different things within its tough hull: dye, ink, a powdered milk, peanut butter, oil and other things. He asked God again to show him the universe, and still he felt that God said to him, "Too big, pick something small." And then he picked the sweet potato. It, too, had hidden secrets of tar, dye, resins, oils, paint and other products.

So he lived and learned; poor but happy, seeking but content when God gave him small tasks.

A CHILD'S MANNER.

By MARY ELIZABETH THOMAS.

Issued by the National Kindergarten Association.

Mrs. Dorothy Marvin and Alice Wilson, her friend, were enjoying a cup of tea in a quiet corner of the restaurant, when they noticed Mrs. Parker come in with her two daughters—pretty little girls of five and seven years of age. They sat at some distance, but Celia, the elder girl, faced them. Although she knew both ladies quite well, she gave no sign that she did. Her pretty face was a mask as far as they were concerned.

"Isn't she a lovely child, Alice," exclaimed Mrs. Marvin. "Such per-

fect features and such pretty eyes! Julia is pretty, too, but she seems fretful. I wonder why."

"Her mother babies her too much," returned Alice. "Yes Celia is certainly beautiful, but she isn't very popular with the other children. See how she ignores us—that is how she acts at school; many of her classmates say she is 'stuck-up.' Good looks are a definite asset, but they don't go far in attracting others if good manners are lacking."

"I wonder if she really is proud and haughty," mused Mrs. Marvin. "When I was young they used to make similar remarks about me. I must have looked and acted much the way Celia does, yet I really felt quite timid and awkward. Perhaps it's the same with Celia."

"It may be. In any case, her mother is probably to blame. She is a nervous, fussy woman, never finding anything to admire in any but her own children. As for boys, she actually dislikes all of them. She classes them as rough and bad and not fit for her girls to play with. Such an abused notion!"

"My own mother had some such ideas, Alice. Until I left home to go to boarding school I never had the chance to know any other children intimately. It proved to be a heavy handicap for me. The mother who is too possessive and too fussy does a great deal of harm to the children she wishes to guard so carefully. She forgets that these children of hers will have to go out into the world and mingle with all sorts of people. By her actions one would think the mother expected the children would always be under her protection."

"What Mrs. Parker needs is four boys like my sister Jenny has. That would knock a lot of silly ideas out of her head and would be the salvation of those girls. Nothing like a large family for putting each member in his or her place! Come, Dorothy, we will go over and show Celia we can be sociable. Perhaps it will help her to thaw out."

LETTER FROM THE JACKSONS.

(Continued from page 8.)

mersion or the like. They spend a lot of time and fervor arguing with, even condemning the scientifically-

minded Christians. What a need there is for good books in Chinese to put into the hands of these young people to help them in their thinking. And what a need for trained leaders of their own.

News from Shaowu indicates that the Synod Annual and Spring meeting was held in April. Representatives came from all stations in the synod. This is the first meeting since the entire area has been "liberated." A young man, Ch'iu Shan Pao, was elected secretary of the synod. We have great hopes that the church will go forward under his leadership.

As for our little family, we're managing very well. Lewis takes everything from water buffalo to police state as naturally as an American child in America takes the ever-present automobile. Typically enough, the car is his favorite object in life or pictures, superseding even the thrilling moo-cows that daily go by.

Our mission group is trying to study up on the "new" philosophy and our Christian philosophy. We hope our minds will grow, and our faith, in these experiences we are privileged to have first hand, here in a focal point of the great conflict rocking the world.

Cordially,

DOROTHY, DICK & LEWIS JACKSON.

EN ROUTE TO ITALY.

(Continued from page 10.)

and helpful. I am one of the youngest members of our group, but I have tried not to cause them too much trouble.

Continuing with the ship's activities: in the afternoon there are many long classes. I study Italian. There is also another general orientation meeting and more lectures. I then have some fun from 4:30 to 7:45, when dinner is served.

At our night sessions we usually sing folk songs. The meeting last night ended with a discussion on the Holy Communion.

Perhaps I haven't mentioned our early morning devotional services before. Anyway, for Wednesday morning, before we land on Thursday, we have planned a Communion service for our group.

I'll close with an Italian word that means, "So long, I'll see you later." It is pronounced, "Chow."

MAX VESTAL.

NOTE.—The above letter was dated June 26. It however, was received too late for publication until this issue.—Mg. Ed.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

DAVID A KING WHO HONORED GOD.

LESSON V.—JULY 30, 1950.

MEMORY SELECTION: *Thou art great, O Lord God; for there is none like thee.*—II Samuel 7: 22.

LESSON: II Samuel 7: 1-6, 17-22.

DEVOTIONAL READING: I Chronicles 29: 10-19.

As one attempts to condense in the brief compass of these NOTES the story of "David, a King Who Honored God," he understands the plight of the elderly negro preacher who stated at the beginning of his sermon that he "was going to try to define the undefinable, and to unscrew the inscrutable." The fact is that one can only emphasize a few of the highlights of the long, interesting and inspiring story of David, one of God's great men of all times.

From Shepherd's Staff to Scepter.

Here is another "rags to riches" epic. To be sure, David was a boy well born, a member of a rather large family. He was hale and hearty, and as a lad was assigned the task of tending his father's sheep. He was evidently not only strong and sturdy, but courageous as well, for on several occasions he slew single-handed wild animals that tried to run off with his father's sheep.

Of course the convincing evidence of his courage, physical and moral, is the story of his duel with Goliath, the giant of the Philistines. With confidence in himself, born of strict discipline and rigorous training, and with confidence born of faith in the moral order and the God in whom he trusted, the young man, using only a sling and stones, boldly went forth to meet the fully armed giant, and did him to death. He thus delivered the Israelites from bondage to their hated enemies.

In due time Samuel was commanded to go to the house of Jesse, to anoint by token the one who should succeed Saul as king of Israel. One by one the stalwart sons of Jesse were passed before Samuel, and one by one they were rejected. Upon inquiry as to whether this were all of Jesse's sons, it was disclosed that there was another son, a comparative youngster who was tending sheep in the field. He was forthwith summoned, and

with spiritual insight Samuel knew at once that this was he who was to be the Lord's anointed. Thus David was set aside as the next king.

Through a long period of waiting, and through many trying experiences with Saul, David behaved with tact and decorum, and proved himself a real man. He also demonstrated a capacity for forbearance and for real friendship. At long last he became king when Saul, at the end of a career that began with high promise, fell upon his sword and died a pathetic figure, at his own hand. Thus it was that by dint of discipline and study David rose from a shepherd lad to become king of Israel. He was perhaps Israel's greatest king.

A King Who Reigned Well.

David had a long and successful reign. He was a man of energy, foresight, insight and initiative. He subdued the enemies of Israel, brought internal peace, promoted building projects, and put the life of the nation on a sound basis. He was intensely human, but he was also intensely religious, and with all his limitations, it is recorded of him that he "was a man after God's own heart." Readers of the Bible are familiar with the dark chapter in his life concerning his relations with Bathsheba, the wife of Uriah the Hittite, and his sins resulting therefrom. But once convinced of his sin he sincerely and earnestly repented. Psalm 51 undoubtedly records the agony of his spirit during those dark days.

A King Who Honored God.

David was a religious man. He had a love for God and a loyalty to God. It is a mistake to think that David wrote all of the Psalms—it is not so stated as a matter of fact—but he did write many Psalms, and his songs reflect deep piety and genuine devotion.

Furthermore he had an uneasiness about the vast difference between the kind of houses in which he and his fellow-countrymen lived and the tent in which rested the Ark of the Covenant. It was incongruous and unthinkable to him. Accordingly he set about to do something about it. He was denied the privilege of building the Temple, but he did prepare for it, and to him goes much of the credit.

In passing it might be said that there are many churches which need more of the spirit of David concerning the dignity of the house of God. Members of the churches often live in fine houses and have the best of everything that money can buy, while the church in which they worship is unattractive, dingy, dirty, cheap and sometimes even shoddy. The church ought to be one of the most attractive buildings in the town, for the glory of God.

David showed great magnanimity to the crippled son of Saul, who was in line for the throne. In the custom of that day it would not have been considered too much of a sin if David had exterminated the last living relative of Saul. Instead, David sent for the crippled heir and made sure that he was provided for for life. Reference has already been made to his fine spirit in dealing with Saul, who on more than one occasion tried to kill David.

A King Who Wrote Hymns.

That is what the Psalms are—songs or hymns. They are, of course, of many kinds. Most of them are very personal and reflect religion in its most intimate aspects. There is no doubt concerning the fact that David wrote many of these Psalms. Many of them are attributed to him in the superscription.

Here was a man of large affairs, administering a great kingdom, with many demands made upon his time; but he kept alive his devotional life, and he wept alive his love for and his loyalty to Jehovah. He believed he had a great God and a good God, and he was humble before Him. Indeed, one of the marks of David's greatness, as it is the mark of true greatness everywhere, was his humility.

(Based on lesson copyrighted by International Council of Religious Education.)

DO NOT LET YOURSELF—

Worry—when you are doing your best.

Hurry—when success depends upon your accuracy.

Think evil—of a friend till you have the facts.

Believe—a thing is impossible without trying it.

Trust—an elastic conscience.

Waste—time on peevish and peevish matters.

Imagine—that good intentions are a satisfying excuse.

Harbor—bitterness in your soul toward God or man.

—Selected.

CHRISTIAN STEWARDSHIP IS BASIC.

(Continued from page 5.)

character building institutions, is less than two-thirds of a nickel a day?

Talk about the giving of the tithe as taught in the scriptures, the tithe terumoth, the basic giving for all of us! Talk about giving the fifteen percent which our government recognizes and which it will deduct from our income tax! Instead, as our property has increased, the percentage of our income dollar given to churches and charities has struck a new low—the mere one percent of our income dollar, one-tenth of a tithe. As our prosperity increases, the percentage of our giving to Christian causes has decreased. Our nation is being paralyzed with selfishness and greed.

Is God speaking to us as a denomination when we find ourselves standing far beneath many of our sister denominations in our per capita giving? Is He speaking to us when according to a recent release from the office of the secretary of the United Stewardship Council, where a comparison between the percentage of increased membership and increased percentage of giving to church causes for the period 1924-1949, twenty-five years, of fifteen denominations, we note that ours is the only one of the fifteen whose percentage of increased giving is less than its increased percentage of membership?

Is God speaking through Malachi to you and me personally when we look into our own Christian giving and compare our investment in religion with our investment in any one of the other seven majors of life—food, clothing, home, recreation, education, business, government?

My friends, we have not yet learned how to give. Only here and there do we have one who really knows the joy of giving, realizes it as a function of the soul, as an investment rather than an expense, as God's divine plan to make us like himself. To all too many of us, giving is yet "talking money from the pulpit," "paying church bills," "meeting apportionments," "raising money," "putting on a drive," "running a bazaar," and other money making schemes.

I speak to you purely on Christian stewardship. I am not speaking on behalf of our Christian World Mission as such, but I do wish to say, that if you allow it and accept it, it may bring to you personally and to your church exceedingly rich blessings and a new spiritual glow, to say

nothing of helping to meet the tremendous needs of a world.

Its challenge is not large enough, for it does not shake us out of some small percentage increases, to the place where it sends us to our knees as a people, causing us really to give sacrificially. Those who have given fifties need to give hundreds. Those who have been thinking hundreds need to venture into thousands.

When one becomes a real steward, a proportionate giver, taking out a definite, fair and honorable part for God's work first, not only will there come the joy of the song, but there will also come to the stewardship giver a keener sensitiveness to the spirit, plans and work of Christ. There is something about it that expands his life and develops it. His emotions, conscience, imagination, and other faculties, that before were more or less dormant, now spring into life, and self-indulgence, selfishness and covetousness come under control.

If our material possessions are to be managed and shared as God would have us, people must be informed as to what is right and wrong in the matter of:

Acquisition of property and things, for there are many ways of acquiring, such as wages, fees for professional services, salaries, gambling, business, bonuses, investments, graft, royalties, theft, driving a sharp bargain, crime, commissions, trading, speculating in stocks, inheritances, etc.;

Using that which I possess, such as my house, my car, downtown rental property;

Spending the dollars in my purse. Shall my standard of living be simple or luxurious as to food, home, clothing. What is necessity, comfort, luxury?

Saving for old age, illness, the rainy day. How shall I save, what shall be my real motive in saving, when does saving become hoarding?

Disposing of a residue at the close of life. Will my last will and testament stand the eye, not only of the local court, but the approval of the all-seeing Eye? Is my will full of *me* and *mine*?

Maybe your will needs to be rewritten. The faithful steward will find a real opportunity to extend his life long after he is gone, through his church, missionary and other philanthropic causes. What a chance Christian attorneys have to do good when they write wills by kindly suggestion to ask if one has thought of

extending his life influence by giving to worthy Christian causes.

Something will happen in your church, large or small, rich or poor, and your people will be happy about it. There will come a spiritual power you have not had before and can get from no other source. Many petty problems will automatically be solved. New money and new workers will be discovered, and the actual power of Christ will be demonstrated.

Let me offer the following as among my deepest convictions:

1. That Christian Stewardship offers the only sound, permanent foundation for the financial affairs of the church and kingdom; that a carefully planned and prepared for every-member canvass is one of the richest experiences a church may have, if conducted on a stewardship basis; that proportionate giving and tithing are the most Christian and the most productive methods of kingdom finance; that no church, large or small, can afford not to conduct an annual every-member canvass on such a basis.

2. That a thorough going campaign on proportionate giving, beginning with the tithe is one of our outstanding needs; that denominational leaders, pastors, Christian education staffs, should whole-heartedly and aggressively cooperate with the efforts of our Fellowship of Tithers. Many are missing the blessings of tithing due to a mistaken idea that tithing was for some nationality, and for some period of time. Not so. Its practice is as old as the human race. There is no point in saying "it is legalistic" because some nation or persons at sometime lost the motive and spirit of it. The law of the tithe, like the law of the Sabbath and the law of marriage, was from the beginning. Jesus made the Sabbath mean more to human life, but he did not annul it; he made the tithe a doorway into the riches of Christian stewardship but he did not annul it. It expands one's thinking, widens one's vision. It is the doorway into a more complete consecration of our total life.

3. That we take a great care that we do not confuse the development of Christian Stewardship as a basic philosophy of life as it relates to things and possessions with the immediate promotion of fund raising.

4. That every agency among us—denomination as well as local church—should lay great emphasis on the teachings of the stewardship of our material possessions to our youth during

(Continued on page 14.)

The Orphanage

J. G. TRUITT, *Superintendent*

DEAR FRIENDS:

About the fences and hedge rows that surround pasture lands and farm lands, many blackberries are ripening. The children are paid a small fee for all they bring into the kitchen. How they like that! And how they like the berries served with cereal and in great pies!

I bought several quarts for myself and family, and I paid a fairly good price. When their salesmanship soared, I complained of the high prices I had been paying. Think of my surprise and joy when a half dozen charming little girls came to my door the next day with a full gallon of choice berries, and the best barter of all: "Dr. Truitt, we picked them everyone for you *for free*." Some of these girls were so small, I asked them if they helped too, and with one accord they all replied yes. "But you do not mean *for free*?" I asked. The answer was yes, for free. They had their joy in picking them just for me! Now how about that? I felt rich in their sincere friendship and love. I shall never forget it. They laughed and chattered and rubbed it in when they saw how happy I was.

Listen, it doesn't take much of the right sort of thing to make a person happy. We need money here now, and need it badly. A little from many people, many Sunday schools and churches, would ease the tension of the bills that have mounted from trying to bring this place into better repair of almost everything.

I am here to rise or fall with these children. I mean to give them my time, my talent—what little I may have—and the best that I can be. I am going to help at nights in a revival meeting at Belew Creek soon, and I expect to tell the congregations there that every nickel, dime or dollar they give me for my services shall be turned right over to the present tension here. I see the need, and as best I can, I expect to do my part to supply it. There are children to feed and children to clothe, and there are matrons to pay. We have better gardens, but that will not pay a more than \$1,300 coal bill, nor our share of more than \$500 on a community fire truck, nor replace a leaking roof, nor replace a clogged and tree-broken sewer line, nor rebuild a falling down milkhouse.

We are thankful for our gardens, our milk and our pork—children tire of pork in summer, yet they are a healthy, happy lot. They do not have to wonder whether the rain will finally ruin that acreage of wheat yet in the fields, nor what we will do about some of the oats that are already gone. They greet me with the brightest faces you ever saw, and tell me their many wonderful experiences, and I come to be just as happy as they.

It is your thoughtfulness, your goodwill, your gifts, that make this place serve as it rightly should.

Thank you!

JOHN G. TRUITT,

Donated Commodities for the Week.

High Point Christian Church: clothing.
Mrs. J. S. Morgan, Suffolk, Va.: clothing.
Mrs. V. E. Rawles, Jr., Henderson, N. C.: clothing.

Mrs. James Rakestraw, Portsmouth, Va.: clothing.

REPORT FOR JULY 13, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$ 6,719.53
Eastern N. C. Conference:
Auburn S. S. \$ 24.76
New Hope S. S. 38.87

63.63

Eastern Va. Conference:

Dendron \$ 16.25
Suffolk S. S. 75.00

91.25

N. C. & Va. Conference:

Happy Home 8.34

Western N. C. Conference:

Grace's Chapel (Bible School) \$ 27.80

New Center S. S. 31.00

Pleasant Grove 15.00

Zion S. S. 43.10

116.90

Total this week from churches \$ 280.12

Total this year from churches \$ 6,999.65

Special Offerings.

Amount brought forward \$14,246.93

Damascus M. S., for Raymond Harvell's clothing \$ 15.00

Dr. & Mrs. R. E. Brooks, memorial for Mr. J. P. Montgomery 5.00

Mr. Walter O'Berry and Miss Betty Jean Oliver 50.00

Mr. J. L. Owens 50.00

FCX Dividend Check ... 10.50

Special gifts 235.23

365.78

Total this year from Special

Offerings \$14,612.71

Grand total for the week .. 645.90

Grand total for the year .. \$21,612.36

CHRISTIAN STEWARDSHIP IS BASIC.

(Continued from page 13.)

ing their early years. The unconscious atmosphere absorbed in home, school, church school, young people's conferences, as to things, finances, possessions, money, not only molds their attitudes and decisions on financial matters in mature life, but more probably than any other training molds their attitudes and decisions on the other major considerations of life.

5. That life consists not in the abundance of things one possesses, that they are not life but the scaffolding to make life. It is the function of money and possessions to produce the spiritual. It is a Christian challenge, a spiritual challenge to put our economic life under the dominion of the eternal. Stewardship places property at the service of personality; it makes the financial the scaffolding for the spiritual; it recognizes that consecrated giving is proof of eternal living.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

DEAN POPE HEADS SOCIAL ACTION.

Dr. Liston Pope, dean, Yale Divinity School, was elected chairman of the Council for Social Action of the Congregational Christian Churches. Dean Pope, a former Methodist, has come to a place of leadership in the affairs of our denomination.

"From its earliest days in America, Congregationalism has encouraged social action and has accepted social responsibility. At the beginning, the Pilgrim fathers went even to the extreme of having the church control the government. Their successors have been active in the Abolition Crusade, the Social Gospel movement, the crusade for peace, and innumerable other controversial and pioneering movements," said Dean Pope, speaking at the General Council.

"Congregationalists have loved freedom for themselves—and for their brothers. They have generally been wise enough to see that freedom and pure individualism are not the same thing—that, as a matter of fact, freedom can be defended and extended in society only by common action and concerted effort.

"In the twentieth century the Congregational Christian churches have maintained their leadership in religious social action. Their programs in this field are widely regarded in other denominations as being the most effective and the most genuinely religious ones in American Protestantism. Scrupulously avoiding any alliance with Communism, the Council for Social Action seeks courageously and intelligently to promote social justice and democracy in loyalty to Christian ideals alone.

"At the halfway mark of the world's most tumultuous century, the Congregational Christian Churches are required to increase their programs of social action if they would be true to their own tradition and competent for the demands of these times. This fellowship of churches is not accustomed to retreat from difficult days, or to accept outworn dogmas in lieu of living ideas. Congregationalists will not be deceived by those who seek to diminish freedom under the pretext of trying to save it. Nor will they be distracted by loud propaganda which insists that there is no alternative to omnipotent statism on the one hand or the creed of sheer individualism on the other. Our religious forefathers played a central part in creating the tradition of social responsibility in America; as Christian churchmen, we are called on to preserve and strengthen the tradition.

"The answer to Communism is not to be found in a mere negative repudiation of it. The answer lies in a positive program of social improvement, stemming from a religious faith more profound and enduring than the superficial tenets of Marxism. To develop such a program of positive social action is the principal imperative for the Christian world in the decade just ahead," he said.

CHURCH WOMEN AT WORK.
(Continued from page 9.)

Eure	13.20
Franklin	75.00
Holland	40.00
Holy Neck	37.50
Hopewell	5.05
Isle of Wight	25.00
Liberty Spring	50.00
Mt. Carmel	10.85
Mt. Zion	7.50
Newport News	30.00
Norfolk:	
Bay View	18.75
Christian Temple	87.50
Norfolk, First	18.75
Little Creek	6.25
Rosemont	40.00
Oak Grove	9.60
Oakland	18.75
Portsmouth:	
First	15.00
Shelton	10.00
Richmond, First	12.00
South Norfolk	45.10
Spring Hill	2.75
Suffolk	162.50
Suffolk, Staley Society	41.50
Sunbury	27.50
Union (Southampton)	14.00
Wakefield	8.00
Waverly	13.75
Windsor	30.37

Berea (Nansemond)	\$ 9.00
Bethlehem	25.00
Burton's Grove	8.00
Cypress Chapel	20.00
Dendron	8.00
Eure	4.40
Franklin	6.25
Holland	4.00
Holy Neck	10.00
Liberty Spring	15.00
Mt. Carmel	11.00
Mt. Zion	3.00
New Lebanon	6.30
Newport News	5.00
Newport News, High School Group	3.00
Norfolk:	
Bay View	1.75
Christian Temple Intermediates	8.00
Little Creek	2.50
Oak Grove	2.20
Oakland	8.75
Portsmouth, First	6.00
Suffolk	15.00
Sunbury	5.00
Windsor	10.00

Antioch	\$ 4.00
Berea (Nansemond)	6.25
Bethlehem	5.00

Cypress Chapel	3.00
Eure	1.10
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	4.00
Mt. Zion	1.00
Newport News	3.00
Norfolk:	
Bay View	1.50
Christian Temple	5.30
Christian Temple Primary	5.50
Little Creek	2.00
Rosemont	4.00
Oakland	1.25
Portsmouth, First	3.00
Union (Southampton)	1.30
Windsor	7.60

83.15

Berea (Nansemond)	\$ 18.67
Bethlehem	68.00
Cypress Chapel	.50
Eure	1.10
Franklin	2.00
Liberty Spring	5.00
Mt. Carmel	2.00
Mt. Zion	1.00
Norfolk:	
Little Creek	1.00
Oakland	6.00
Portsmouth, First	1.00

106.27

Johnson's Grove	10.00
Bethlehem	\$ 40.00
Isle of Wight	10.00
South Norfolk	10.00

60.00

Bethlehem	\$ 20.00
Holy Neck	10.00
Rosemont	10.00
Shelton Memorial	10.00

50.00

Dendron, Young People	2.00
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Bethlehem	\$ 20.00
Holland	10.00
Holland, Young People	15.00
Little Creek, Juniors	5.00
Suffolk, Staley Society	10.00
Union (Southampton)	5.00

65.00

Bethlehem (Migrants)	\$ 12.00
Little Cheek, Jrs. (Orphanage)	3.62

15.62

Total	\$1,608.41
Total for Quarter	\$1,773.47

Board of Publications (Space in Annual)	\$ 50.25
Mrs. W. V. Leathers, Treasurer	1,608.41

\$1,658.66

Balance July 13, 1950	\$ 114.81
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Respectfully submitted,
MRS. W. B. WILLIAMS,
Treasurer.

197.15

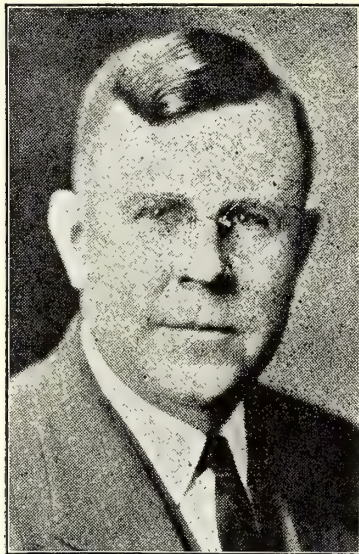
JUNIORS.

Antioch	\$ 4.00
Berea (Nansemond)	6.25
Bethlehem	5.00

Congregationalist Heads Planning Commission

The Rev. Dr. Wynn C. Fairfield of Elmhurst, Long Island, has been appointed administrative secretary of the planning committee of the National Council of the Churches of Christ in the U. S. A., according to an announcement by the Rev. Dr. Earl F. Adams, executive secretary.

The National Council is a new church agency being sponsored by 26 Protestant and Orthodox denominations with a combined membership of over 26,000,000, and will combine eight national interdenominational bodies, including the Federal Council of Churches.



DR. FAIRFIELD

Dr. Fairfield, who assumed his duties this month, will assist Dr. Adams in helping to expedite the administrative details among the eight Protestant agencies in preparation for their formal merger at a convention in Cleveland, Ohio, November 28 to December 1.

At the same time, Dr. Fairfield will maintain an advisory relationship to the Foreign Missions Conference of North America, one of the eight merging agencies. He has been a secretary for general administration of this organization for the past five years. His appointment with the planning committee is effective until next December, when the National Council is to be officially

launched. He will then return to his post in the new division of foreign missions of the National Council. Miss Sue Weddell has been appointed to carry executive responsibility for the conference during this period.

Dr. Fairfield was for nineteen years a missionary in China under the American Board of the Congregational Christian Church. He served that organization for sixteen years as secretary for East Asia.

Dr. Fairfield is a member of the executive committees of Church World Service, the Protestant Radio Commission, the Associated Boards of Christian Colleges in China, and other interdenominational agencies. He was the first director of the Church Committee for China Relief.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

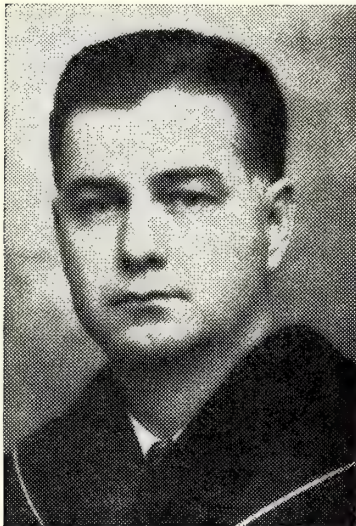
VOLUME CII

RICHMOND, VA., THURSDAY, JULY 27, 1950

NUMBER 29

Widenhouse Heads American Missionary Association

The Rev. Philip M. Widenhouse has been named the new General Secretary of the American Missionary Association. Mr. Widenhouse has served churches in Chicago and Atlanta. He was the director of the Department of Research and Planning in the Washington Federation of Churches before he went to New York, where he has served in the Division of Church Extension of the Board of Home Missions. From his study of trends in the denominational and national life, Mr. Widenhouse arrived at this thesis: "Since 56 per cent of the population has changed since 1940, it is apparent that an immobile church cannot meet and serve a mobile population."



REV. PHILIP WIDENHOUSE

Since Phil Widenhouse was born in North Carolina and has served a church in Georgia, he knows the South from first-hand experience and not from hearsay. Training and experience have given him the sociological skills to interpret this amazing region. The American Missionary Association gives opportunity on a large scale for this churchman, statistician and sociologist to exert a salutary influence in the field of education and human relationships.

We felicitate both the Board of Home Missions and Mr. Widenhouse upon this most fortunate appointment.

News Flashes

Please renew your subscription to THE CHRISTIAN SUN promptly.

Rev. O. D. Poythress spoke at the last semi-monthly meeting of the Athletic Association of Portlock.

Has your church sent the Mission Board the Cent-a-Meal collections it made during Mission Period?

Dr. H. S. Hardeastle was the guest speaker at the Portsmouth Kiwanis Club on Wednesday, July 12.

The Young People of the Virginia Valley have just concluded a most successful camp. There were 93 in attendance.

First Christian and Central Methodist Churches in Portsmouth are having union evening services during the summer.

Miss Mary Louise O'Neal and Mr. William Hersey Barnes were married Saturday of last week in the Suffolk Christian Church by Rev. Duane N. Vore.

Funeral services for Waverly Parker, a member of Oak Grove Church in Gates County, were conducted on July 16. Revs. Sarl Farrell, R. E. Brittle and J. M. Roberts officiated.

Jimmy Scott, second son of Supt. and Mrs. W. T. Scott, has been seriously ill at Alamance General Hospital, Burlington, N. C. Last reports are that he is recovering satisfactorily.

Paul Varga, member of Bethlehem Church (Disputanta) and ministerial student in Elon, directed the Vacation Bible School in the South Norfolk Church. Mrs. Celo King was co-director.

First Church, Burlington, and the Union Ridge Christian Church held an inter-church picnic at Union Ridge on last Sunday. Mr. and Mrs. A. D. Cobb, Jr., related work camp experiences in Puerto Rico at the union evening service in Burlington.

The annual conference of the Virginia Valley Women is being held today in Winchester. Miss Helen Frances Smith, Friendly Service sec-

retary of New York will be the guest speaker. Miss Pattie Lee Coghill, educational secretary, will also be present.

Congratulations to William R. Wiseman, son of Dr. and Mrs. W. E. Wiseman of Greensboro, who has won a \$1,000 scholarship in civil engineering offered by the American Institute of Steel Construction. He won one of the ten scholarships in national competition with 58 high school seniors from 22 states.

IMPORTANT CONFERENCE HELD BY SUFFOLK CHURCH.

At the July Conference of the Suffolk Christian Church, its Trustees presented the following bequests to be used as memorials: From the estate of Miss Zadie Crump, \$500.00, to be used as a memorial to Mr. and Mrs. John King; from the estate of Miss Mabel L. Leete, \$200.00, as a gift to the church, and from the estate of Miss Buena E. Griggs, \$23,863.00, as a memorial to her brother, C. O. Griggs.

The Board of Trustees asked the conference to elect a committee of fifteen members, representing each department or division of the church, to make recommendations to the trustees as to the types of memorials to be used.

At this same meeting, the conference adopted a constitution for the church as presented by the Board of Deacons. While the church had operated under an unwritten constitution during many years of effective service, the conference felt that the adoption of such a document was important for its future life and service.

The Board of Finance proposed a tentative budget of \$24,649.00, which the conference adopted. The month of September was designated as Stewardship month. The third Sunday in September will be Loyalty Sunday and the Every Member Canvass will begin on the fourth Sunday.

DUANE N. VORE,
Pastor.

V. T. CRAWFORD RETURNS TO PORTSMOUTH.

Dr. V. T. Crawford, expository preacher, lecturer and Bible teacher, has assumed the pastorate of the Shelton Memorial Church in Portsmouth, Virginia.

Dr. and Mrs. Crawford and their son Van were welcomed into the new parish recently at a dinner and re-

ception given by members of the church.

The Crawfords are natives of Virginia; Dr. Crawford was ordained to the ministry in The Christian Temple, Norfolk, and his first pastorate as a regularly ordained minister was the Elm Ave. Congregational Christian Church in Portsmouth.

Dr. and Mrs. Crawford are receiving a warm welcome from their many friends of other years, as well as from the fine people of their new parish, which makes their coming to Portsmouth a delightful experience indeed.

As pastor of the Shelton Church, Dr. Crawford is participating in the Union Sunday evening services scheduled by the Park View churches, and is speaking in the union services on July 16th and August 27th.

NEWS FROM GEORGIA.

Dear CHRISTIAN SUN Family:

It has been a long time since you have heard from me. I thought maybe some would like to know what had become of me. I am still in South Georgia doing my best as an humble pastor. I serve Ambrose half time, Richland one fourth time and the new baby church at Douglass one fourth time. My work is going well. It could and should do better. We have good Sunday schools at all of these churches. We are having some additions to the churches, although we have not yet had any of our revivals. Please pray that we may have great revivals at all the churches.

Perhaps you would be more interested in the new church at Douglass, since it is the baby of our association. It was organized this year, April 9, with nine charter members. We are renting a building at the present to hold services in. We have bought a couple of lots on the corner of Madison and Alonza Streets on which to build. The lots are clear. We are now laying the foundation for the temporary chapel in which we plan to worship while we build the first unit of the church plant. Then the chapel can be easily converted into a parsonage at which time we hope to have grown to where we can have full time service. It is an inspiration to witness the courage, determination, and consecration of this faithful group. I am serving as best under the circumstances without price. However, they never fail to pay me some for each effort.

This is not intended to be an appeal for help, but I am sure if you could (Continued on page 7.)

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

SUNDAY SCHOOL CONVENTIONS.

One cannot attend four Sunday School Conventions in a single month, meeting with many of the 2,213 earnest and consecrated superintendents, teachers and officers of the 190 Sunday schools of the Southern Convention, without realizing anew the great potential power there is in the Sunday school.

The Sunday school has been the strong arm of the church in the past, and if the church is to be strong in the future, it must continue to develop the Sunday school. The controversy which has largely excluded religious education from the public school system has placed a new and increased responsibility upon the church to do a better job of teaching religion than ever before. For most of our churches, the responsibility for the teaching work rests with their Sunday school teachers. The three North Carolina Sunday School Conventions and the Eastern Virginia Convention meeting in July has each sounded the note for more efficient Sunday schools, and in this there is great hope.

Meeting at Union Grove Christian Church on Tuesday, July 11, the Western North Carolina Convention was well represented by delegates. The attendance was the best in years. President S. H. Pell and his fellow-officers built and executed an excellent program around the theme: "The Sunday School Geared for Service." Besides addresses by the Convention Superintendent and Dr. Wm. Moseley Brown, the program included worthwhile workshops for superintendents, teachers and young people. Miss Pattie Lee Coghill presented the literature and other helps available for making the Sunday school more effective.

The Eastern North Carolina Convention met at Shallow Well on Wednesday, July 12, with President Rex G. Powell presiding. This session was well attended by representatives of over half of the Sunday schools. Included in the program were addresses by Rev. W. J. Andes, chairman of the Board of Christian Education; Miss Coghill, Dr. John G. Truitt and Superintendent Scott. A set of interesting objectives for improving the quality of the Sunday

school was offered by President-elect Fred P. Register.

The North Carolina and Virginia Convention was held at the Third Avenue Church of Danville, Virginia, on July 13. The attendance was very good and the interest keen. President Algie H. Blalock is to be commended for the excellent program built around the "Purpose and Job of the Sunday School." An interesting panel discussion on the theme: "The Purpose of the Sunday School," presented the job of the Sunday school in a novel and challenging manner. Participating in this discussion were: Rev. Wm. J. Andes, Dr. L. E. Smith, Mrs. John G. Truitt and Rev. M. T. Sorrell. Rev. Henry E. Robinson of Burlington made an effective presentation of Visual Aids as an effective means of better teaching. Discussion groups for workers with children, young people, adults and superintendents afforded a fine opportunity for sharing effective and tried ways of teaching.

"Consecrated Service through the Sunday School," was the theme of the 81st annual session of the Eastern Virginia Convention held at Cypress Chapel. The sanctuary was filled to capacity with delegates and pastors. An interesting and constructive program was well received. This program included addresses on "Christian Education and Our Sunday School," by Superintendent W. T. Scott; "Our Young People Looking Ahead," by Jack Byrd; "A More Effective Church through the Sunday School," by Rev. Earl Farrell; "Consecrated Service through the Sunday School," by Rev. Duane N. Vore; and "The Purpose of the Sunday School"—presented by a teacher,

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardecastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Dr. Wm. T. Scott, Elon College, N. C.

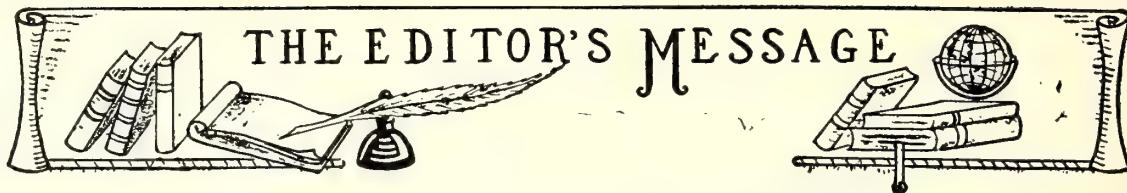
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THAT REMARKABLE BOOTH FAMILY

General William Booth founded the Salvation Army in 1865.

Evangeline Booth, his daughter, was born that same year in London, and died in Hartsdale, New York, on July 17. Her career in the organization began as a child in London where her father preached in the slums. The old General is said to have liked his tea like his religion—hot!

A leader in the Salvation Army in the United States for 30 years, Miss Booth became international commander in 1934. For her services in World War I, President Wilson awarded her the Distinguished Service Medal. She retired in 1939. She was the first woman general in the Salvation Army's history.

Here is one of the many interesting stories about her life. As Miss Booth got her first lessons in the salvation of souls in London's Limehouse and Whitechapel districts, the toughs taunted her at first, but later formed a bodyguard for her and named her their "White Angel."

Another story shows how brave and unorthodox she was, as well as how effective she was in dealing with human relations. In 1939, Hitler reversed an order limiting activities of the Army in Germany, after she wrote the Nazi Fuehrer a letter saying she could not be sure whether he was a "dunce or a devil."

In a world where countless people have banned the word "salvation" from their vocabulary, the remarkable Booth family has placed it at the forefront of their organization which has enlisted the participation of nearly 4,000,000 persons. The neglected phases of Christianity have received priority in the Salvation Army. Care for the unfortunate has been the first item of concern. Miss Booth led in the establishment of working-men's hotels, industrial homes, shelters for children, maternity centers, suicide bureaus, prison and rescue work. Severe disciplines have been imposed, thus enabling Army personnel to survive being ridiculed or ignored. With unnumbered rescues to its credit, the movement has been true to the ideals of its founder—it has been a SALVATION army.

Mrs. Victoria Booth Demarest, granddaughter of General Booth, holds her membership in the Flatbush-Tompkins Congregational Church in Brooklyn. She was the guest preacher in that church on Sunday morning, May 28. One can read between the lines, so to speak, on noticing her subject: "Priests and Kings." That is a kind of motto for the Salvation Army.

Mrs. Demarest has dedicated her life to Christian service on two continents. Last year the New York City Congregational Association formally ordained Mrs. Demarest to the Christian ministry, thus giving the recognition of ordination to her useful lay ministry over many years. This is one of many instances

in which the Congregational Church has been a haven for those of varied fellowships and has not hesitated to confer ordination upon women, even though the practice is frowned upon by other communions—and even by some within our own communion.

Here is an indirect way for Congregational Christians to claim kinship with the Salvation Army. General Booth was an ex-Methodist (as was James O'Kelly), and his granddaughter received her ordination in the Congregational Church.

EXPANDING STEWARDSHIP

Dr. F. C. Lester was conducting a discussion period on Stewardship at the Family Life Conference which was held recently at Crabtree State Park. Every member present was avowedly committed to the practice and principles of Christian stewardship. One unavoidable problem was the limits of stewardship in the low income bracket of the average lay or ministerial home. Sacrifice, under such stringent circumstances, cannot achieve staggering results. The Kingdom lags for want of adequate support. Every institution of our church is crippled by lack of funds. Christian materialists are needed. What can be done to improve the work of the Kingdom? How can our stewardship be expanded?

Dr. Ralph A. Felton tells the story of Paul Doran, a young minister, who went to a rural parish on Calkiller River in White County, Tennessee, in 1917. He found four weak churches with memberships ranging from 12 to 40, poor farms, low-grade schools, a discouraged people. Twenty-eight pastors had come and gone during a period of twenty-five years. With the coming of Paul Doran, this dreary history was ended. He stayed for twenty-seven years, renewed the spirit of his people, and helped them change the face of the community.

This minister saw from the beginning that the life of these four churches and the life of the countryside were so closely bound that no one could tell where one stopped and the other began. In order to save one, he had to save both. That is what he set his mind to do.

These farmers had long been careless and irreverent in their attitude toward the earth. They had cut down and sold timber on the hills and plowed up the new ground and planted for quick returns. They had raised no cover crops. Soon the rich topsoil was washed away by the rains, and the fields stood bare, save for deep and ugly gullies. As the topsoil went down toward the Gulf of Mexico, incomes went down too. Low incomes meant poor schools and churches. Over half of the school teachers in 1917 had not finished the eighth grade. The average school term was three and a half months. Children truged over mud-

dy roads. There was not a mile of improved road in the whole county. The main church on Paul Doran's parish had only two paying members.

Resourceful and determined, the youthful pastor bought a small farm and set aside two acres for demonstration plots. He knew he must raise the economic level of his people. So, while the farmers watched, he spread lime on his fields to counteract acidity and planted such soil-building crops as soybeans, crimson clover, alfalfa and lespedeza. He introduced Hampshire sheep and Jersey cows and white Leghorn chickens. During the winter months, when evenings were long and work slack, he invited the farmers to meet at his home for five evenings during each week.

Before many years passed, the average yield of corn per acre was increased from 18 bushels to 42, the parish boasted 110 miles of improved roads, the people were proud of their painted houses and the landscaped

grounds, and the old preaching places had been replaced by beautiful little chapels, built of native stone quarried and hauled and put into place by the hands of the men whose despair had turned into joy. A new community came into being on Calfkiller River.

Does this story give one a clue or answer to the problem of expanding one's giving? Are there other ways by which the resources of the church can be multiplied? Are there untapped sources of revenue waiting to be discovered by Christians? Have we failed to make intelligent application of Christ's parable of the talents? Have too many Christians been "harmless as doves," but not "wise as serpents"? Does the need of the Kingdom not demand a new order of Christian materialists? What can you and your church do, within the framework of Christian stewardship to provide more financial support for the crying needs of the Kingdom?

"In the Name of the Father"

General Council
Lecture

By REVEREND HOWARD CONN
Minister, Plymouth Congregational Church
Minneapolis, Minnesota

In an eighth-grade Sunday school class to which my sister belonged, the teacher asked the children one morning what they would like to talk about. "Well, let's not talk about God," one girl promptly volunteered; "that's all we've studied since we started Sunday school!"

In contrast to this frank expression of a youth is the equally frank statement of a prominent churchwoman that in her years of church attendance she had heard sermons on almost every conceivable topic excepting God!

The contrast of these two statements reveals the predicament of our modern age. On the one hand we have talked a great deal about God; but on the other hand we do not know him. We have built strong churches in his name but have filled them with such busy programs that he has been crowded out. We have invoked Divine blessings on our meetings and then have proceeded to neglect its implications. We have professed our dependence upon God, but have followed too much the devices and desires of our own hearts. We have sung his praises, but have not sought to do his will. As a result, this great nation of ours, founded by God-fearing people, stands today in desperate

need of a mighty spiritual revival. Like Job, you and I have heard of the Almighty by the hearing of the ear; but now we yearn to see Him with the eyes of faith.

I count it a privilege to be asked to speak on the first person of the Trinity since there is no task of the ministry more joyous than to lift up one's voice with strength and say unto the cities of Judah, "Behold your God." Yet I do so with considerable misgiving borne out of recognition of my own limitations. When one of my parishoners learned that I had been given this assignment, he quite properly asked, "Don't you think you should speak on some subject you know more about?" I acknowledge the justice of this remark. I am not a theologian whose mind has been concentrated on intellectual development, but a parish minister whose many responsibilities require that he scatter his attention widely. As a Congregationalist, I am not an authoritarian to give pronouncements, but am myself a seeker after truth. As one minister addressing many others, there are few things I can say that are not thoroughly familiar to all.

Yet within these acknowledged limitations I count it a privilege to give

a personal testimony. Religious experience cannot be shut up within oneself. Those truths which we believe, we instinctively desire to share with others. When Alexander Woolcott said that his first impulse on reading a good book was to trundle a wheelbarrow load of copies to his friends, he was expressing this same desire to testify that prompted the Psalmist to say:

I will teach transgressors thy ways,
And sinners shall turn back to thee.
Deliver me from silence, O God:
My tongue shall sing of thy faithfulness.
O Lord, open tho my lips,
And my mouth shall show forth thy praise.
I do believe in God, infinite in wis-

dom, goodness and love. I believe that he is the creator and sustainer of all life. I know that his purpose runs through all things, and that his power is available to all who are in harmony with that purpose. There is such a multitude of truths that any one of us could say about the Almighty that a speaker must confine himself to limited area. My mind has always been intrigued by the fact that God is so great that we may say apparently contradictory things about him. Thus, I should like to discuss three of these paradoxes of God: *His Immanence and His Transcendence; His Universalism and His Particularism; His Judgment and His Mercy.* I select these three out of the many paradoxes with which God confronts us because each of them deals with an aspect of religion that is a daily concern.

I. HIS IMMANENCE AND HIS TRANSCENDENCE.

Let me preface my consideration of the immanence and transcendence of God by first enquiring as to the situation out of which comes our awareness of the divine. Many persons neglect religion because they think they have sought for God and have not found him. With what they think to be commonsense realism, they point out that the deity eludes man's persistent search. He cannot be located from the highest mountain nor in the deepest sea. He is not discovered by test tube or microscope. He has given his signature to no book and has left unanswered countless prayers that have been lifted to him. We can quite agree that God is not to be found as though he were another object among many, but our awareness of him comes in the midst of human experience itself when we analyze the implications of that experience.

(Continued on page 9.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

SUNDAY SCHOOL CONVENTIONS.

As I read the church calendar, the last of the annual Sunday School Conventions of the five Conferences constituted by the Southern Convention has been held.

It was my privilege to attend the Conventions in the Valley Conference, the Western North Carolina Conference, and the North Carolina and Virginia Conference. All three of these Conventions were very good. In many instances, those who were listed on the programs as speakers were not present, and substitutions had to be made. I was delighted to find that the programs for the Conventions that I had the privilege of attending had to do with the Sunday school, its work, and opportunities. These programs perhaps could have been a bit more thorough, but on the whole they struck the right note and pointed in the right direction. I am glad to see that the program-makers for Sunday School Conventions are getting away from the usual pattern for the annual Conference meetings. The different institutions, boards, and organizations should be permitted to participate in our Sunday School Conventions, but for the sake of the Sunday school and not for the sake of the institutions, boards, and organizations, themselves. It is the church's responsibility, and I mean the whole church, to put the emphasis on the Sunday school. The time has come for a new emphasis on Sunday school work in the local church and in our local Conferences.

In many respects, we are missing some fine opportunities to begin new churches in new communities. The Sunday school has always pioneered in the matter of organizing new churches. It has the opportunity of gathering to its weekly sessions, all ages and all classes, particularly the children. Truly a little child shall lead them. When the children of a home begin attending a new Sunday school, if that Sunday school is conducted correctly and wisely, it will soon become a church. This is the way we grow churches. The churches that feed on the Sunday school grow rapidly and mightily. The churches of our Convention should take advantage of these opportunities. They confront us on practically every side.

It takes money to build churches, but first of all it takes vision, determination, and consecration. These three will somehow find necessary funds with which to build.

ELON SUMMER SCHOOL.

It has been the practice of Elon College since the summer of 1934 to conduct summer school. The summer quarter is divided into two sessions of six weeks each. The summer sessions were started for the convenience and assistance of students who had difficulty with one or more subjects during the regular term and for teachers in service who wished to improve their teaching certificates.

When the summer school started, we considered the enrollment excellent if it reached 150 for the first six weeks and 100 for the last. When the war came along, the government requested all colleges to inaugurate an accelerated program for the benefit of young men who were taking special training for selected work in the Army, Navy, or Air Corp. Elon was prepared and ready to comply. All that was necessary was to add the required subjects for special training. Enrollment in the summer school increased and took on a semblance of more importance.

Two summers ago, the peak enrollment for our summer school was reached. For the first six weeks we enrolled approximately 350; the second six weeks, 250. For the present summer session we enrolled 250 for the first six weeks, and approximately 200 for the current term.

Some of our friends contend that it is a mistake to conduct summer school at all, arguing that both faculty and students need relief from the grind of college work, and that it is preferable to take four years for undergraduate study rather than to crowd it all into three. There are others that contend that it is a wise plan to have summer school, that the church has its investments in buildings, grounds, equipment, etc.; that you can operate more cheaply during the summer months—the coal bill is negligible, the electric light bills are considerably reduced. The value of the summer school is debatable. Perhaps we should reach a compromise and have only six weeks of summer

school. The matter will be discussed and a definite decision reached before the summer of 1951.

The enrollment for this summer has exceeded our expectations. We are now looking forward to the enrollment for the regular fall term. Prospects are very good, but not as encouraging as has been the past two or three years. Economic conditions and military demands will, as a matter of fact, affect enrollment in college for the coming year. Let us hope that conditions will improve and prospects will become brighter.

When you influence a young person to enter college, you render that person a lasting service.

THE ELON COLLEGE SUSTAINING FUND.

The executive committee of the Sustaining Fund organization is undertaking to organize the five conferences constituting the Convention to give information, inspiration, and direction to the membership of our church in the Southern Convention to implement the Convention's action in recent session at Oakland Christian Church, Chuckatuck, Virginia, authorizing the Elon College Sustaining Fund.

The Western North Carolina Conference Committee, Rev. Clyde Fields, chairman, is called to meet in Asheboro, Monday of this week at 3 o'clock in the afternoon. The North Carolina-Virginia Conference Committee, Rev. W. J. Andes, chairman, is called to meet in Greensboro, Tuesday at 8 p. m. The Eastern Virginia Conference Committee, Rev. Duane Vore, chairman, is called to meet in Suffolk, Wednesday at 2 p. m. The Valley of Virginia Conference Committee, Roy Larrick, chairman, is called to meet in Winchester on Thursday. The meeting for the Eastern North Carolina Conference Committee will be arranged at a later date. Complete information of the meetings of these committees and actions taken will be given to the entire membership of the church.

We trust that you will keep the Sustaining Fund and its purpose in mind so that when the opportunity comes, you will be in a position to give full and complete cooperation. The college needs your encouragement.

APPORTIONMENT GIVING.

Contributions from the churches and Sunday schools of the Convention to the college have held up well. In fact, the total amount given to

date is slightly in excess of previous years. Of course our apportionment is larger, which calls for increased payments from each local church. Even so, it is encouraging to know that our Sunday schools and churches realize that the college must be supported and that its expenses are continuous throughout the year. In fact, our expenses are heavier during the summer months than any other time.

The Elon College faculty is employed on a 9-month basis—salaries are earned during nine months. The faculty members are paid, however, on a 12-month basis; that is, they earn their salaries in nine months, but are paid in twelve equal installments. In addition to their regular salary schedule to be paid during the summer months, summer school salaries are required, and this has become quite an item. When your salary scale runs \$12,000 a month plus, and then add \$3,000 a month plus to that, the college has quite an item facing it every month.

You may feel that the \$10, \$15, or \$50 that you send from your Sunday school would help but little; but if 198 Sunday schools and churches would all send in equal amounts, the total would be substantial. This can easily be done. Did you send a contribution for last week? Will you send one this week? Thank you very much.

Previously reported	\$4,886.29
Eastern Va. Conference:	
Mt. Zion	\$ 8.00
Portsmouth: Elm Ave ..	50.00
N. C. & Va. Conference:	
Pleasant Grove	5.00
Western N. C. Conference:	
Flint Hill (R)	5.00
Valley Va. Conference:	
Mt. Lebanon	5.00
Mt. Olivet (G)	6.81
	79.81
Grand Total	\$4,966.10

S. S. CONVENTIONS.

(Continued from page 3.)

Miss Virginia Brinkley; by a layman, J. Letcher Eley; by a minister, Dr. H. S. Hardcastle. The worship services, conducted by Rev. James H. Lightbourne, Jr., Rev. Stanley Carne, and by the Cypress Chapel Young People, gave a deep spiritual setting to the entire meeting. Hon. Mills E. Godwin, Jr., president, and his associates in office are to be commended in carrying on the long tradition of effectiveness in the Eastern Virginia Sunday School Convention.

The above four Sunday School Conventions, together with the Valley

Convention held in June, under the leadership of President H. E. Liskey, have given a healthy stimulation to teachers, officers, pastors and pupils in our Sunday schools. In the Sunday school is given a great opportunity for lay activity. Our laymen ought to find a renewed interest and concern in the Sunday schools of our Convention.

It is through the Sunday School Conventions that much of our leadership training begins. The Board of Christian Education is anxious to see a large number of our youth begin training for Christian leadership, and the board sponsors Leadership Training Institutes by areas for teachers and officers. Much of the financial support for the Board of Christian Education comes from our Sunday schools. The convention dues, from 10c to 15c per member, paid by the schools provides funds which make possible the services of Miss Coghill and the Convention Superintendent.

As a part of the "*Mid-Century Advance for Christ and His Church*," a call is given for strengthening the Sunday schools of our Convention.

W. T. S.

NEWS FROM GEORGIA.

(Continued from page 3.)

witness this challenge of an opportunity to serve and build the Kingdom of God as our church represents it here you would be glad of the opportunity. If any one or group should have a good piano that they would sell at a good discount to us for use here, we would be glad to get in touch with you. A letter from our mission board says, "Our funds are exhausted. We are over appropriated more than \$300,000." This means that if we go forward with this work, we are foured to do it the hard way which, under God, we will try to do. It is a long hard road with many disappointments. We will need your prayers and encouragement.

Recently I was privileged to go back to my old home town of Roanoke, Ala. and assist my friend, Rev. Roy Walker in a revival at Lowell. We had a wonderful revival and a great experience. We made our home with the pastor and his good family, the gracious hospitality of which we shall never forget. I just hope that the meeting was as great a blessing those who attended as it was to me. Our dear old Bro. G. D. Hunt is making his home with Bro. Walker, who is his son-in-law. It was a treat to have fellowship with him. He attended most every service.

Revival meetings and summer camps will soon be in full swing here. Pray that we have a great spiritual harvest with many uniting with the church. We are anxious to see people converted. Then we are just as anxious to see them united with the church. A Christian in the world is as much out of place as a sinner is in the church. A new born Christian is just a baby ready to grow and develop. I fear that many of us preachers unintentionally discourage many young converts, not by holding too high a standard but by leaving the impression that one must reach this standard before professing and uniting with the church, which is the beginning of the climb toward perfection. Jesus did not call men because they were perfect, but because they were willing to forsake sin, trust and follow him. He said, "Come and I will make you to become." Let us likewise encourage people to come to Christ, uniting with his church, confessing their sins and trusting him to help them to become the kind of Christian that they hope to be, by a gradual, but steady, sensible growth in peace.

W. C. CARPENTER.

WILL IT BE YOUR LIQUOR?

The American Tract Society tells of a tragedy which occurred "one Saturday night when an automobile in which a young couple were driving suddenly crashed. The young man was killed and the popular high school girl, 17 years old, was seriously injured. They were taken to a hospital and the father and mother of the girl were called. The mother had been unable to sleep that night, for she thought she had seen a bottle in the young man's pocket as the couple left the home.

"On reaching the hospital, the parents learned that both young people had been intoxicated at the time of the accident and that a bottle had been found in the car. The father went into a rage and exclaimed: 'If I can find the person who sold those children that whiskey, I'll kill him!' As they returned to their home the father felt he must have a drink to steady his shattered nerves. Going to the place where he usually kept his liquor, he found instead a note in the handwriting of his daughter: 'Dad, we hope you won't mind our taking your whiskey along with us tonight.' It was the father's own whiskey that had killed the young man and critically injured his daughter."

Christian Missions

At Home and Abroad

HOW MUCH IS \$8.00?

Eight dollars is not a lot of money to many Americans, but it is a big sum to the Ovimbundu women of Elende, West Central Africa. A check for \$8.00 has just reached the Congregational Christian Service Committee, 110 E. 29th Street, New York City, from the Christian women of Elende as part of their Woman's Day of Prayer Offering which they wish to go to the people in the world less fortunate than themselves.

If the husbands of these women are unskilled workmen they earn around 12c a day, and if skilled they are in the "upper brackets" and get 75c a day.

The Congregational Christian Service Committee functions in close connection with the American Board of Foreign Missions to render mobile, short-term emergency service in areas of critical need around the world regardless of race, creed or nationality. It is now helping rehabilitation projects in Germany and doing relief work in Greece, India, China, Italy and Lebanon. In Lebanon it supervises a dozen schools conducted for Arab refugee children.

The Committee recently sent 30 tons of powdered milk for use in the Madura area of India where there is a food deficiency.

NORTH CHINA MISSION TREASURER PASSES.

James Hamilton McCann, for 32 years missionary in China under the American Board of Foreign Missions, Boston, Massachusetts, died Thursday, July 6, 1950 in Glendale, California just five days before his 84th birthday. A layman, born in Killenchy, Ireland, near Belfast, Mr. McCann did farming in California for ten years before going out to Lintsing, China, prior to the Boxer Rebellion as an independent missionary. He then went into the mercantile business in Chefoo for a year but in 1901 because of his sound business judgment and deep consecration to Christian service was made a missionary of the American Board serving as treasurer and business agent of the North China Mission.

In 1933 Mr. and Mrs. McCann were made Emeritus Missionaries of the

American Board. Mrs. McCann survives her husband.

Mr. McCann was noted for his ability to judge men and also to adapt himself to Oriental life and to understand Chinese psychology. He established the business department of the North China Mission on a firm foundation and it was through his business ability that several splendid sites were secured for the American Board and other missions in Tientsin.

REV. ELEANOR WILSON AND THE MARSHALL ISLANDS.

Trim and alert in his Navy uniform, Captain J. P. W. Vest, U.S.N., came to Boston international headquarters of the American Board one morning in May, to plead for more missionaries for the Marshall Islands, South Seas. Captain Vest was for two years governor of the Marshalls where, under a U. N. assignment, the United States is working out something new in the government of dependent peoples. If the non-profit making, non-exploiting, democratic plan that our Navy is seeking to set up in the Marshalls succeeds it may raise a standard for all other dependent peoples of Asia and Africa. Its success depends upon keeping the people united. How, then, does the Congregational Christian missionary fit into such a picture?

In 1852 the American Board sent pioneers to the Micronesian Islands. Between 1856 and 1948 it had sent six of "God's Little White Ships" (*Morning Stars I to VI*) to carry the missionaries and the people from island to island. *Morning Star VI*, a sailing vessel with Diesel engine, left Boston, June 1947.

Our missionaries built firm foundations. During 30 years under Germany, and another 30 under Japan, the Marshallese Christians remained loyal to their first real friends. When our Navy arrived in World War II, they found "America the most loved country in the world," as Captain Vest expressed it. The Protestant pastors of the Marshalls have been the leaders of the people since early days.

After World War II, we sent back one veteran missionary, Rev. Eleanor Wilson. Miss Wilson is the only Congregational missionary in the entire

Marshalls. She is respected and loved, not alone by the people, but by the Navy personnel as well—and that is a real achievement. She administers, teaches, preaches, and counsels over a wide area. She has even studied some books on navigation and taken on the *Morning Star VI* as *ad interim* skipper. She has examined candidates for the ministry, baptized babies and performed marriage ceremonies. She flies in Navy planes, travels on trading ships and in outrigger canoes. Last year she prepared for printing Christian Endeavor topics for the year and mimeographed the Sunday school topics and teaching helps for each week.

When the food supply on Ron Ron was practically exhausted, she gave them all the food she had—and then prayed. The next day new supplies arrived. Last Easter She visited a little island 40 miles from Kwajelein for the first time. The people were joyful.

DISPLACED PERSONS SPONSORED BY BURLINGTON CHURCH.

The Social Action Committee of the First Christian Church presented a recommendation that this church sponsor a displaced persons family. This proposal was accepted by a vote of the church on May 7th.

Assurance papers were forwarded immediately for the family of Pawlo Kluczyk consisting of husband, wife, and one child.

Mr. Kluczyk (31) is a native of Poland and was forced into labor by the Germans when they overran Poland in the early years of the war. When peace finally came he was not allowed to return to his Polish home by the Russians. For five years he has lived in a D. P. Camp of the Western Zone in Germany doing railroad, construction, and other similar work. About two years ago he married Ingeborg, a German girl who is now 23 years of age. The Kluczyks have one son, Petro, 13 months.

In signing assurance papers the sponsors agree to pay transportation charges from the port of entry into the United States and to arrange job and housing opportunities.

The church groups are planning various occasions for the collection of clothing, kitchenware and furniture in addition to housing. Every effort will be made to resettle this family in their patron land in such a way that they may have a full chance of work, worship, and the pursuit of happiness in freedom and understanding.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*
637 S. Sunset Drive, Winston-Salem, N. C.

BOOK REVIEW AND ICE CREAM SUPPER INTEREST VALLEY WOMEN.

The Women's Missionary Societies of three churches—Antioch, Linville and New Hope recently enjoyed a special meeting in the home of Mrs. A. W. Andes, Harrisonburg, Virginia. All three churches were well represented, and the women also brought their husbands along.

A good song and prayer service opened the meeting. Mrs. E. J. Rohart wife of the pastor of these churches, gave a review of the mission study book *Which Way Japan*. She gave many highlights and fascinating stories about Japan and its people. She is a most interesting speaker.

After the program, everyone enjoyed the social hour. The women brought cookies (every woman brought a different kind—what a variety!). The men made the ice cream. One man brought a car full of folding chairs, and there was ice cream and chairs enough for many more than were present.

MRS. B. F. FRANK.

SUFFOLK WOMEN HOLD ANNUAL OUTING.

The annual outing of the Woman's Missionary Society of the Suffolk Christian Church was held last Wednesday afternoon at Planter's Club at Driver. Rev. Duane Vore, pastor of the church, conducted vespers on the lawn using as his theme, "Will- ingness to Serve."

Mrs. M. F. Hall, president of the society, opened a brief business meeting with meditations and prayer. Plans were formulated to serve suppers to the Youth Fellowship during the month of September. Mrs. J. C. Webb was appointed chairman of the program committee. Assisting Mrs. Webb will be Mrs. Philip Hill and Miss Virginia Reidick. This committee will plan the work for next year. Year books will be presented at the September meeting, this meeting to be in the form of a cover dish supper held at the church.

Mrs. Hubert Young reported on the Elon School of Missions which

she attended as delegate at Elon College in June.

At the conclusion of the business meeting, dinner was served in the dining hall of the clubhouse with Mrs. Marvin Whitley acting as toast-mistress. Mrs. Whitley presented Miss Shirley Richardson in several piano selections.

There were 60 members and guests present.

REIDSVILLE WOMEN.

The Woman's Auxiliary of the Reidsville Church was shuffled at the beginning of our conference year. From the four circles, eight were made, with an average of thirteen members per circle. This change has given a greater opportunity for closer fellowship. The first half of the year it has been our aim to meet our conference apportionment. The latter half our aim is to be of aid to our church.

At the third quarterly meeting, a candle light service was held for two of our members: Mrs. Carrie Fields and Mrs. D. H. Haizlep. Mrs. Fields passed away in May. She had been our president for many years. Her consecrated life has been an inspiration to the auxiliary.

The Friendly Service gifts were dedicated by the captains of the circles.

Mrs. Gerringer, our vice-president, was unanimously elected president.

During the fellowship hour, we enjoyed a "swap" supper. Two identical numbers were made. Then each member drew a number, and so found her eating partner. Each member brought two refreshments alike, and swapped with her partner.

Our first project was to aid our newly organized scout troop in purchasing equipment, such as tents, flags, etc. The next proposal is to modernize our parsonage kitchen.

MRS. CHARLIE MCKINNEY,
Secretary.

FAMILY FILM STRIP TO BE AVAILABLE.

"A Family Affair," film strip, records and script, has just been purchased by the women of the Convention. It may be borrowed by any

group, and the only charge is for postage, either back to the Convention office, or on to the next place desiring the use of it. It concerns the everyday living of a family, from grandma to grandchild, and offers sensible solutions to family problems. It is good for most any age group in the church except the children.

MISCELLANEA.

"Don't be afraid of the radical," said Dr. F. D. Wentzel at the School of Missions, "but use it, and be glad for it."

"God will either change us or change circumstances, when we pray. The thing we ask for may not happen, but He will prepare our minds to meet the situation," stated Dr. E. T. Thompson.

Instead of having a regular meeting during the month of August, the Winston-Salem women are planning a lawn supper on the regular meeting night—the first Friday. Money received from this project will help to boost the special fund of the Woman's Association. This special fund is used to help pay for things which the church needs and cannot pay for otherwise. Recently the women have helped to renovate the pastor's study.

Our parsonage in Carroll County, Virginia, is being renovated and made more livable. They need several large articles of furniture, as well as fixtures for the bathroom and kitchen. Maybe your woman's organization could give some help along this line, and help make our parsonage better and more convenient for the minister and his wife. Since the people are willing and anxious to do the work, we should encourage them by helping supply the money needed for these improvements.

"IN THE NAME OF THE FATHER."

(Continued from page 5.)

However strongly others may testify as to the existence of God, each of us must find him in his own experience. Otherwise the historical record of previous revelations will fall upon a skeptical mind. The basic, inescapable raw material of human experience is the recognition by the individual that he stands as a limited and insecure person in the presence of a mighty universe. Primitive man is awe-struck and terrified at this

(Continued on page 13.)

Youth at Work in the Church

MISS PATTIE LEE COGHILL, Elon College, N. C.

MISS ANN TRUITT, Associate

MAX VESTAL WRITES FROM CAMPO DI AGAPE.

Prazi di Perrero,
Turino, Italy,
July 5, 1950.

Dear Friends:

It has only been a week since I last wrote you. So much has happened, however, that it seems much longer. I don't know where to start. Perhaps the best place is Le Havre. We arrived at Le Havre at 4:30 a. m., June 29. The fog prevented us from docking until about three in the afternoon. When we did dock, the sun was shining brightly. There were landing barges shot to pieces on the beach. There were also many bombed out buildings. It's hard to realize that it was our bombs that did the damage. The town is rebuilding very fast. The railroad station is the most beautiful I have ever seen. We bought some orange juice there, which must have been made from the peelings.

Paris was our destination for the night, and we arrived there at 9:00 p. m. We were met at the station by a Mr. Sievers, who took us up to a tent camp near Napoleon's tomb. We had eaten on the train. This was possible because of the food we took from the good ship *Samaria*. We had cold showers, slept a little, and had breakfast for 145 francs. That is about 50c. Then we were off to Paris. The first place of interest was the American Express, where we cashed checks and bought maps, etc. There is drinking water there. This is rather rare in Europe. That is not true, of course, of Agape, which has *acqua fresca* from the mountains. We were also able to get ice cream and "cokes" in Paris. Our brief glances then fell on the Cathedral of Notre Dame, Sans Chapelle, St. Etienne, the Louvre, and many other spots of interest, including the Eiffel Tower. We walked and rode the "Metro" (Parisian subway) until all of us were exhausted. Then we caught a train to Bicoris.

Because we were so tired of walking, we decided to hire four taxis to take our baggage to the station. Half a dozen boys went with our baggage. The rest of us got on the train and went to Massey Polaiseau, where we

were to change for Bievres. Our baggage and boys were not there. Two went back to look for them. These two got to Bievres at midnight. The rest of us sat and waited from 6:00 to 7:30. We were glad to see our baggage come in in time for us to catch the last train for Bievres. Every one came through the incident without loss of baggage. We learned the hard way to always keep our baggage with us, as we had been advised.

The ones left with our bags had been prevented from getting on the train, so they had loaded our packs on three cabs and had gone to another station. Here they were permitted to load our several tons of baggage. Ed Dowdy, the professor from Lafayette, was diligently searching for his pack until he found he had it on his back. This added a humorous note to the whole affair, because such is the typical behavior of all professors!

After all this trouble and waiting, Bievres was like heaven to us. We were met at the station by George Booth, who is head of all World Council work camps. He hauled our troublesome baggage to the house in a station wagon. This house, which was our home from Friday night till Monday morning, has a very interesting history. It was here that Louis XIV gathered his friends before going hunting. During World War II it was occupied by a German major. When he was forced to leave by circumstances beyond his control, he blasted part of the house. The Americans came then and used the beautiful chapel back of the house as a garage. The chapel has been repaired and most of the house. There is one room that has not been rebuilt.

We were greeted here with a good supper and a good night's sleep. Saturday was spent in discussion, which was led by Mr. Hoffman, a Swede. He is an expert on conditions in Germany. In fact, he had just returned from a visit to the American zone. I might mention, too, that he is a good volley-ball player. He played a couple of hours late Saturday evening.

Sunday was a very pleasant day

for us. We had a church service in the morning and more discussion in the evening. Collene Townsend, the movie actress who gave up her job to do religious work, was at Bievres when we were there. She is working in a camp near Paris. "Coke," as she was called, seemed very nice and sincere.

We went to Versailles for a show. This was a most magnificent display of fireworks, fountains and classical dances. The beauty defies description. Even the rain that soaked us couldn't dampen our spirits. Singing folk songs, the 45 of us returned to Bievres.

Monday morning we left Bievres and spent a rather uneventful day in Paris. At 8:45 p. m., we took the train for Turino, Italy. Because of the hard work and many hours of talking of Carl Merryman, this long trip cost us only \$5.15 per person. We rode all night, with very little sleep. We arrived at Turino at 11:30. Three of us brought cheese, bread, oranges and tomatoes, about enough lunch for everyone. We had "cokes" and icecream with our lunch. This will probably last us for a while.

Before I stop, I want to tell you I've reached Agape. A more thrilling bus ride you'll find nowhere. We wound up a very narrow road with great drops over the side. Chances are we won't make the trip very often. It is, however, well worth the risk. Agape is in a valley that is nearly a mile high. There are mountains on every side that tower two or three thousand additional feet. They are snowcapped and are often crowned by clouds. A more beautiful place is a product of imagination. The buildings of Agape are very beautiful.

I'll stop now and leave details of the camp for later. I will say that I am impressed with the spirit of friendliness and godliness that hangs over Agape. It is something I may not be able to explain in words. I'll try at a later date.

Yours,
MAX VESTAL.

WESTERN N. C. Y. P. TO MEET.

The Western North Carolina Youth Fellowship rally will be held at Ether Christian Church on Sunday, July 30, 1950.

The rally will begin at 3:30 in the afternoon and continue through the evening. Each person or group is asked to bring a picnic supper. The drinks will be furnished by the Ether young people.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

DEAR GIRLS AND BOYS:

I like to see a good movie. Don't you? Sometimes I see one at church school. As I think about movies I sometimes think that one is pretty good, but could be better. I saw one while attending the General Council at Cleveland that I thought was perfect. Let me tell you about it.

It was the story, or the parable, of "The Lost Sheep," you know, that wonderful story of the love and care that Jesus told. The actors were realistically carved and painted marionettes. The lambs were fashioned of white fur and moved with spry steps and springs. Jesus, the main character, looked happy, friendly and strong. There was a fruit vendor surrounded with the most luscious looking fruits.

Their costumes were very pretty and bright. The film is in technicolor. The music and sound seemed just right for this production. It was not too long either, and I think anyone from the age of six through 60 would enjoy it.

Have you ever seen marionettes operated? They are the ones controlled by strings and cross sticks. Puppets are worked by the fingers or hands. These little dolls were manipulated in fine fashion and moved ever so realistically. If you have never given a marionette show, I think this would inspire you to want to do one.

If you would like to see this movie, tell your teacher or minister about it. It was filmed by the Protestant Radio Commission and is available through them.

POLICEMEN ARE ROBIN'S FRIENDS.

By HARRIET C. ANDERSON.

Issued by the National Kindergarten Association.

A small boy of about five attracted my attention as I stood near the door of the crowded Youth Building on the Fair grounds. As I watched him, it became very evident to me that he was searching for someone; however, he appeared to be perfectly calm and composed.

He would squeeze his way in and out among the crowds, walk down the length of an aisle and stop and peer first this way and then that way. Then he would turn and start down

stopping at the corner and looking earnestly among the crowds.

Ever interested in children and their problems, I watched him. His expression was one of intense concentration, but there was no sign of fear or confusion on the sweet child-face.

When he came near the door where I was standing, I smiled at him and received an answering smile. I wondered why one so young was wandering about in such a crowd alone. He came to stand beside me, trying to get a view of the doorway through which people were crowding.

"Looking for someone?" I asked him. He turned his face up to me with an expression of complete trust and answered, "Yes'm, I'm looking for a policeman."

"A policeman?" I asked.

"Yes'm." He nodded his curly head. I lost Mommey, so I'm looking for a policeman to find my mommey for me."

I took over from there. With his small hand in mine we made our way to the First Aid Station, which was located in a large tent.

I had not expected to find his "Mommey" at the station, but there she was; and the little fellow took it as a matter of course. What surprised me most was to see the mother so perfectly calm and confident. She told us she knew that Robin was safe and that he would remember just what to do. She expressed her gratitude to me for having helped Robin find his way to the First Aid tent, to which she had come to ask the help of an officer in locating her young son.

I spoke to her of my interest in the small Robin's calmness when lost, and she kindly gave me the reason for his attitude. The explanation seems to me to be worthy of repetition.

"One of the first lessons we taught Robin," the mother said, "was to consider a policeman a real friend and one in whom he could place confidence. So, I knew that when we had become separated Robin would instinctively do the thing he has always been taught he should do in just such a situation—look for his friend, the policeman."

Several policemen and other Fair officers who were there in the tent had been very much impressed by

this extremely wise action on the part of so young a child. When they had heard the mother's explanation, one policeman said to Robin's mother, "Lady, my years on the police force would have been much easier ones had there been more mothers like you. Many youngsters are taught to fear or hate a 'cop' and that makes it difficult for us to help them sometimes."

Robin called a cherry "Bye!" to all of us as he left the First Aid tent with his mother. We all felt happier for having met these two.

One of Robin's first lessons in human relationships had been to look upon law-enforcing officers as friends of the people and to express gratitude for them. Fortunate is the child who learns, early, lessons like this which will help him to become a good citizen.

MARX VS. CHRIST.

Communism, Socialism, Nazism, and Fascism are fundamentally the same. Karl Marx, a clever, wicked infidel, continues to corrupt the minds of individuals who prefer his teachings to those of Christ.

There can be no ism without a dictator. With a dictator, all personal rights vanish. The individual becomes a cog in a vast machine, the sole aim of which is to destroy the individual initiative and rights of human beings.

When Christ was offered bread in exchange for his mission, he issued a clarion call to all humanity, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." American democracy is not perfect. However, no better form of government has ever been devised by any group of men. Under our American democracy, America has become the admiration and envy of the world.

Free enterprise, individual initiative, and the gifts of the Creator in the physical resources of America have given us a standard of living undreamed of in 1776. Christ himself approved personal ownership of property, individual initiative, and private enterprise. He was supported, during his lifetime on earth so far as his physical needs were concerned, by these things. Wherever Communism, Nazism, and the other isms have been tried, they have left a record of murder devastation, slaughter and indescribable suffering. Isms have filled the world with exiles and have been made human life of less value than a chattel.—David Hogg, *The Protestant Voice*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

ELIJAH, A COURAGEOUS PROPHET.

(TEMPERANCE LESSON.)

LESSON VI—AUGUST 6, 1950.

MEMORY SELECTION: *How long go ye limping between two sides? If the Lord be God, follow him.*—I Kings 18:21.

LESSON: I Kings 18:30-39.

DEVOTIONAL READING: Psalm 27.

I have just finished reading the story of Elijah's life as recorded in the Scriptures. It embraces only a few chapters; but it makes interesting reading. As one reads it he feels like saying with Elisha that he would like to have a double portion of the spirit of this man of God. One feels that he would like to have more of the moral and spiritual courage of this wiry and fiery prophet in his witness, his worship, and his warfare against evil. The loyalty and devotion of many of us is a weak and watery thing as compared with the spirit, the vigor and zeal of this preacher and prophet.

We know little about the man's background or his early life. Without any fanfare he appears on the scene with the following introduction: "And Elijah the Tishbite, who was of the inhabitants of Gilead. . ." He was a native of Tishbe, and he came from Gilead, a rough and rugged section of the country that was mostly desert. Later in the narrative we are told that "he was a hairy man, and girt with a girdle of leather about his lions." (II Kings 1:8.) He was probably lean and lanky, tanned and tough, thoughtful and temperate. He was of the type of Amos and John the Baptist. He was fearless, uncomoromising, and dangerous to any enemy. He had a zeal for Jehovah, a love for his people, and a high sense of duty.

There was nothing luke-warm about Elijah. He was a man of fire. When he proposed a test between Baal and Jehovah, it was to be a test by fire. And when he left the earth, he went away in a chariot of fire. Fire burned within him. He had zeal and enthusiasm. He was a burning and a shining light. And he shone because he burned, as is always the case.

One of the most dramatic incidents in Elijah's life—and he was always

doing the dramatic—was his contest with the prophets of Baal on Mount Carmel. He had no stomach for half-heartedness, for indecision, for being first on one side and then on another side of a moral and religious issue. Accordingly he challenged the people, and the prophets of Baal, to a practical test as to the relative values of the respective religions; and he summoned the people to give allegiance to the religion that proved its superiority. He gave the religion of Baal and its devotees great odds. He allowed them to have first "bat" and gave them unlimited time to demonstrate the power of their god. When it came his turn "at bat" he soaked the altar and the space around it with water so that there could be no charge of trickery against him. There he stood, one man against four hundred and fifty prophets of Baal, staking his very life upon the ability and the willingness of Jehovah to send fire upon the evening sacrifices. He stands in sharp contrast to the prophets or priests of Baal: they chant and shout wildly, and cut themselves with knives in a vain endeavor to get help from their god; while Elijah calmly and quietly calls upon Jehovah, confident in His power to meet the test. And meet it Jehovah does. Fire fell, consuming not only the sacrifice, but the altar itself. It was more than a physical miracle; it was a demonstration of the struggle between decency and immorality, between monotheism and idolatry, between personal conscience and kingly tyranny, between nationalism and foreign influence, and of the superiority of the worship of God over all other forms of worship.

It might be said in passing that this issue on Mt. Carmel has its counterpart in a way, in the struggle today—world-wide between Christianity and Communism. To be sure Communism is not, strictly speaking, a religion, in fact it is atheistic and naturalistic. But for millions it represents a way of life, and the powers that be are trying to make it appear that it is the best way of life. It stands opposed to Christianity, and is a menace to Christianity. It cannot be defeated by military might. The issue between Christianity and Communism ultimately is to be set-

tled only as Christianity demonstrates in a practical way that its philosophy and its way of life is actually superior to Communism. One of the weakness and the dangers of the Christian movement is the fact that there are all too many of us who are "halting between two opinions," who do not have any zeal for God and who do not bear our witness to our love and loyalty to Him in any measurable way. If the Christian Church had the zeal and the passion that Communism has it would be a different story. Now is the time for all good church members to come to the aid of the Church.

One of the dominant qualities of Elijah's character was his sheer moral and spiritual courage. He was not afraid of a king, nor was he afraid of four hundred and fifty priests of Baal. He was willing to stand alone, if need be, anywhere, and any time. Inasmuch as this is a Temperance Lesson it can well be said that there is great need today for something of the spirit of this prophet on the part of both young and old. There are many of both who need the courage to say "No" to invitations to drink alcoholic beverages. There are a number of young women who need moral backbone enough to refuse to smoke a cigarette. But more. All of us need courage to espouse the cause of brotherhood in actual practice, to oppose segregation of races, to stand for the rights of minority groups, racial and religious and economic, courage to bear witness to our faith in Christ and our loyalty to the Church of Christ. Ministers need a double portion of the spirit of Elijah's courage. It is so easy to preach what people like to hear; it is quite difficult to preach what people need to hear.

One wonders what Elijah would have to say to many members of the Church today whose loyalty and zeal to God and the Church find such little expression. In countless numbers of church members' lives the Church of Christ and His cause get little if any loyalty as expressed at services of worship, in giving to Kingdom enterprises, or in service for and in the Church. One suspects that the great enemy of the Church today is not antagonism but indifference, not bad-heartedness but half-heartedness. When the Holy Spirit came on Pentecost it appeared as cloven tongues of fire. We need more fire in religion.

(Based on lesson copyrighted by International Council of Religious Education.)

"IN THE NAME OF THE FATHER."

(Continued from page 9.)

realization. A chasm opens between him and his world. But primitive man moves beyond this first sense of terror with a second reaction, the sudden feeling that he is not alone in this situation. There is an Other Mind involved with him. Thus he attributes human qualities to nature, and religion is born in the form of animism or spiritism. We must not allow the primitive character of this reaction to obscure the basic religious element involved, because our own spiritual quest is but a more sophisticated development of the same.

Man feels his own helplessness and at the same time acknowledges the power and abundance of another mind in this situation. Man expresses this dual recognition in several forms: "I know not, but he knows." "I cannot; but he can." "I am unworthy; but he is worthy." William Ernest Hoeking makes of this situation an adaptation of the ontological argument for the existence of God. Who is this Other Mind? It is not another finite human mind because as yet in the social situation we have not learned to recognize any such. Therefore, the Other Mind must be God, who as the source of my idea can get me out of solipsism or isolation and become the ground from which I can move on to the recognition of other persons in the social context. My idea of Other Mind is thus an idea which must have objective reality in order to be the basis for all the experience which I later pursue with intelligence and meaning.

I am not as much concerned with this train of reason as a proof for the existence of God as I am with the point that this description of man's conscious finitude in the presence of an Infinite is the raw material of all our religious experience. When man has said, "I know not; but he knows," he has opened the way for science to explore the fields which become human knowledge. The original chasm between finite man and the vast unknown which terrorized him has now been bridged. Increasingly he can begin to trust and to overcome what at first was wholly alien. Man's original response of animism develops into religion, and his first attempts at control through magic are the forerunners of science. Both come from the same situation.

To me the Book of Psalms is perhaps the greatest single book of re-

ligion ever written, because it records in magnificent language those basic human reactions which are the raw material of religious experience. The primitive response of man to his universe which I have just described philosophically is given stately expression by the Psalmist. What else but this conscious finitude prompted the Eighth Psalm?

When I consider thy heavens,
The work of thy fingers,
The moon and the stars
Which thou hast ordained;
What is man that thou art
Mindful of him?
And the son of man, that
Thou visitest him?

The Psalmist knew the problem of the temporal and the eternal, of the finite and the infinite; and he possessed the insight to declare that man is part of an orderly universe whose wise and good creator has made him but a little lower than the angels, so that there is fellowship between the two as "deep calleth unto deep."

The entire problem and its answer are set within the framework of the Ninetieth Psalm, which begins with that majestic affirmation of the reality of God: "Lord, thou hast been our dwelling place in all generations." Behind the mountains and all nature stands the one abiding presence, who "from everlasting to everlasting" is God. The Psalmist reflects that, in contrast, a thousand years in man's reckoning are but as yesterday to this eternal reality, and that man is as frail as the grass which in the morning flourisheth and in the evening is cut down and withereth. Such a contrast could be the ground of utter despair, as it was originally for primitive man and still is today for multitudes of agnostics and cynics. But for the Psalmist the contrast is the setting for a deep religious faith. This eternal God looks upon the affairs of men. He can satisfy us with his mercy and make us glad in the very years in which we have seen evil. And on his part man can reach up to the perfection of the eternal, as he comes to number rather than waste his days, and to apply his heart unto wisdom. The crowning joy of this relation of the finite to the infinite finds utterance in the final prayer of this Psalm:

And let the beauty of the Lord our God be
upon us:
And establish thou the work of our hands
upon us;
Yea, the work of our hands establish thou it.

By the immanence of God we denote his presence or indwelling within the world. By his transcendence

we mean his apartness from or elevation above the world. The question at hand is where we shall find the deity, in the world or above the world.

It is extremely interesting to note the historical development of this problem because theologians have alternated between immanence and transcendence in relation to the problem they had to solve. The early Church inherited the two strands of Platonic transcendence and Stoic immanence. Clement of Alexandria, for example, said that, as the Absolute, God is remote, but as the Logos he is present. The subsequent identification of the Logos with the Second Person of the Trinity narrowed the sphere of God's immanent activity to Christ so that the general Catholic doctrine came to deny the immanence of God in the world apart from the Church.

The Renaissance brought a new appreciation of nature and a glorification of the creature, which in many instances introduced a concept of immanence that came dangerously close to pantheism. The mysticism of Meister Eckhart and John Tauler is an illustration. They made religion to consist of losing oneself in God, though Tauler escaped pantheism by stressing the majesty of God and the meanness of the creature.

During the Reformation, the movement was back toward transcendence as John Calvin put the emphasis upon the will of God as something apart from man. The 17th and 18th century Deistic movement emphasized transcendence as physical science pushed God out of his universe. The 19th century Romanticists brought him back again, as Schliermacher identified religion with the feelings. He found the individual to be only a differentiation of the Infinite.

Paley's *Natural Theology*, in 1803, thought of the world as a watch, in which case God must be transcendent even as the watch-maker is outside his handiwork. But modern science has repudiated the once-and-for-all concept of creation for the evolutionary theory, the universe growing because of the interplay of forces long active. Thus God is considered to be at work in the processes that are unfolding, and to give spiritual meaning to them. These latest turns of thought bring us to the contemporary discussions in which some theologians identify God with Process and others describe him as a Person wholly other than the created world.

(To be continued in next issue.)

The Orphanage

J. G. TRUITT, *Superintendent*

DEAR FRIENDS:

There is plenty of corn, beans, potatoes, tomatoes, squash, blackberries, milk, butter and pork meat coming in from our farm right now. Messrs. Wagoner and Hilliard are doing an excellent job. I want you to know it, and show your appreciation in whatever ways you can. Vegetables come in spurts according to the seasons we have. Right now they are fairly plentiful. Tonight I ate supper in our large dining room, and I found hot biscuits—plenty of them, and as pretty as you could wish for—from wheat of our own raising, big dishes of corn and greenbeans cooked together, nice brown squash cooked deliciously in bacon gravy, salmon cakes, milk, butter and molasses. And what is more still bright faces were as sweet and bright as the fresh flowers on every table. No, they hadn't fixed up for me because they didn't know I was coming to supper with them until the last minute. I have matrons whose eternal vigilance is inspiring. Our farmer, Mr. Wagoner, and our dairyman, Mr. Hilliard are right on the job too. Rain is holding them off of fall garden planting, although the land is ready and the seed waiting to be put in. The rain is playing havoc with that big half of our wheat too.

Now that I have given you my gratitude for some of the goings on on here I wish to save a space to thank you, and to commend you. You haven't forgotten us. The record shows that. Thank you, and

thank you. Seventeen churches this week and many friends have remembered us. Friends, Sunday schools and churches who help these little folks will not be any the poorer thereby. A good percentage of the money coming in is designated for special repairs, etc., so that we are greatly in need for funds with which to pay current bills. Sometimes I want to ask whether or not we couldn't give just a little more undesignated funds during the summer for current bills. This week a very lovely friend sent us a check and wrote, "use it where it is most needed." Such money can help on insurance, replacement of wornout machinery, salaries, coal bill, clothes, lights, laundry, our share in the local church, our share monthly on THE CHRISTIAN SUN, and other necessary items.

Two helpless children from Reidsville are knocking at our doors. Two others from the Eastern Virginia Conference have interested neighbors pleading for them. All these pleas are being made by Christian church people. There are others, but these four are most urgent. What must I do? I have consulted the budget. There's no room in it. But sometimes I wonder if the Lord consulted the budget before he helped the poor and needy. And I wonder if He consults the budget in his providence and blessings upon us. You can get along out there everywhere without us but we cannot get along here without you. We are dependent upon your goodwill, your interest, and your help. You see by the report I have causes sufficient to be most grateful.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Turner's Chapel Bible School: gifts.

* * * *

REPORT FOR JULY 20, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 6,999.55
Eastern N. C. Conference:	
Lebanon	\$ 10.00
Turner's Chapel, Bible school	3.00
	13.00
Eastern Va. Conference:	
Berea (Nansemond), Bible school	\$ 8.00
Bethlehem (Nans.)	18.85
Burton's Grove	2.70
Newport News S. S.	11.50
Spring Hill	4.18
	45.23
N. C. & Va. Conference:	
Burlington S. S.	\$ 66.80
Mebane S. S.	5.00
Mt. Zion S. S.	4.66
	76.46
Western N. C. Conference:	
Pleasant Cross S. S.	\$ 4.39
Pleasant Union S. S.	10.32
Ramseur S. S.	22.05
	36.76
Valley Va. Conference:	
Bethlehem	\$ 25.00
Linville S. S.	13.62
Winchester	8.34
	46.96
Alabama Conference:	
Roanoke	5.50

Total this week from churches \$ 223.91

Total this year from churches \$ 7,223.56

Special Offerings.

Amount brought forward	\$14,612.71
Interest, National Bank ..	\$ 27.00
Miss Patte Adams	5.00
Woman's Guild, Shelton Mem., Dolly H. Camp fee	15.00
Golden Rule Bible Class, Newport News, Jimmy B. camp fee	16.00
Cash	1.00
Mr. Ross M. Franks	80.00
Special gifts	446.40
A Friend, Walters, Va. .	20.00
	610.40

Total this year from Special Offerings \$15,223.11

Grand total for the Week . \$ 834.31

Grand total for the year .. \$22,446.67

SAVE MONEY.

I am twenty-five cents.
I am not on speaking terms with the butcher.
I am too small to buy a quart of ice cream.
I am not large enough to purchase a box of candy.
I am too small to buy a ticket to a movie.
I am hardly fit for a tip, but—believe me, when I go to church on Sunday, I am considered some money!

Elaine Jarvis.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

HINGERTY.

WHEREAS, God has in His infinite wisdom and love seen fit to call to her reward our beloved sister and co-worker, Mrs. Maggie Johnson Hingerty, and we, as a church and individuals, desire to record our appreciation and sorrow in our loss;

Therefore, Be it Resolved:

1. That the Windsor Ladies Aid Society of the Windsor Christian Church, of which she was a member, has lost one for whom they mourn.

2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers that God's blessings may fall upon their sad hearts and give them comfort.

Mrs. J. C. ROBERTS,
GLADYSE JOYNER HOLLAND.

BURTON.

On Sunday, May 14 God saw fit to call to her reward, Miss Lilly Burton. The Wakefield Church, of which she was a member, has sustained a severe loss in her demise.

Through constant loyalty and a deep spiritual vision she endeared herself to the church and community and the niche she filled shall long remain vacant.

Miss Burton was 82 years of age and her entire life was lived in the immediate vicinity of Wakefield. She joined the church at a very early age and through her entire career gave unstintingly of her time and means.

We honor her memory and consecrated life.

Mrs. W. L. WOOD,
Mrs. WALTER SEELY.

IN LOVING MEMORY OF MY MOTHER.

Mrs. Mary Ella Harcum.

Who left me one year ago on July 17, 1950.

Through the valley of the shadows,
Down the road we all must tread,
One we loved has gone before us,
And now waits for us ahead.

May we meet this sorrow bravely,
Knowing on some distant day.
We will be again united
With the one who is away.

Her life was filled with kindness
Her heart was filled with love
Her memories linger ever near.
Though she has gone above.

Warm and tender, sincere and true,
Each day, dear mother, brings sweet memories of you.

Lonely daughter,
Mrs. J. W. TIDWELL.

JOHNSON.

On Easter Sunday morning April 9, 1950, Mrs. Clelia Watts Johnson passed to her eternal reward while teaching the Ladies Star Class of Bethlehem Church (Nans. County) of which she was a member. In her death we feel a deep sense of loss, yet are strengthened by the faith and hope that were hers. May God bless her memory to us all.

Therefore be it resolved:

1. That our church has lost a devout

member and her family a loving, thoughtful and mother. We extend to them our deepest sympathy.

2. That we honor her memory by carrying on the work so dear to her until that day when we shall know even as we are known.

Mrs. J. E. HARRIS,
Mrs. TOM POOLE,
Mrs. ANNIE R. SMITH.

CADDELL.

Dr. S. W. Caddell, a resident of Elon College for many years, passed away after a protracted illness on April 23, 1950, at the age of 90 years, 10 months and 7 days. The son of Stephen and Patience Caddell, Dr. Caddell was born in Moore County, North Carolina, June 16, 1859. He received his medical training at the University of Tennessee and was a practicing physician in Randolph and Alamance Counties for more than 50 years. Dr. Caddell was a life long member of the Christian Church, and was a faithful member of the Elon College Community Church.

Dr. Caddell is survived by his wife, Cora Siler Caddell; three daughters, Mrs. H. L. Scott, Mrs. K. K. Hughes, and Mrs. L. A. Simonson; four sons, James M., P. E., Dr. Fred S. and M. D.; one brother, L. V. Caddell, and thirteen grand children.

Funeral services were conducted from Whitley Memorial Chapel, Elon College, April 24, 1950, by Dr. Jesse H. Dollar and the writer. Interment was made at Alamance Memorial Park Cemetery.

WM. T. SCOTT.

JACKSON.

Rev. William Parkyn Jackson, pastor emeritus of the First Congregational Christian Church, Asheville, North Carolina, passed away at his home in Asheville on June 16. Mr. Jackson was 77 years of age and had retired from the Asheville pastorate in 1945, after five years of service there.

Mr. Jackson, a native of Canada, was ordained in the Congregational Christian Church in 1895. After serving a number of years in the Congregational Christian ministry, he became superintendent of a community club for young men and boys in St. Albans. During World War I he was called to represent the War and Navy Departments commission on training camp activities, and he was given charge of recreation outside of the camps at Fort Niagara, N. Y., New London, Conn., and Camp Dix, N. J. For more than 20 years following World War I, Mr. Jackson represented the National Recreation Association in various capacities until 1938, when he retired and came to Tryon to live.

When the First Congregational Christian Church of Asheville was without a pastor in 1939, Mr. Jackson consented to serve as a part-time pastor, and was then persuaded to come out of retirement, move to Asheville, and accept the pastorate of the church. He served most effectively and influenced a host of young people and adults toward a more wholesome life.

Mr. Jackson is survived by his widow, the former Miss Cora Mae Kenny of Madrid, New York.

Funeral services were conducted at 11 o'clock Sunday morning at the church where he had served, with the pastor, Dr. Earl R. Weed, officiating.

W. T. SCOTT.

IN MEMORIAM.

On January 20, 1950 at 6:30 p. m., God in His infinite wisdom saw fit to call from our midst Mrs. Cora Lassiter Hoffer, 87 years of age, who was a faithful and loyal member of Damascus Congregational Christian Church of Sunbury, North Carolina.

The influence of her smile, her ever ready word of cheer, her thoughtful solicitude of others and the love which dwelt in her heart have left an indelible imprint upon the memory of those who knew her.

Therefore, we, the members of the Woman's Missionary Society of which "Grandmammy" as she was affectionately called, was a charter member and faithful worker, wish to express our grateful appreciation of her tireless efforts in behalf of the Kingdom of God and to emphasize our deep affection for her by adopting the following resolutions:

1. That we realize God doeth all things well. While we mourn the loss of one who has meant much to us, and others as well, we bow in humble submission to His divine will.

2. That we keep in lasting remembrance the high Christian standards and ideals of service, kindness, and unselfishness and joyfulness which were in her daily living.

3. That we extend our deepest sympathy to her family who ministered to her so faithfully during her illness and commend them to our Heavenly Father who said, "Let not your heart be troubled."

Mrs. E. E. PARKER,
Mrs. L. E. MCOY,
Mrs. I. H. PEARCE,
Committee.

HOLMES.

On May 19, 1950 Cecil C. Holmes passed from this earth at the age of 66. Cecil, as he was affectionately called, was not any worse than usual, so far as others knew; he had worked most all day, came into the store, sat down and without a struggle, his spirit went out to meet his Savior. He was a deacon of Pope's Chapel Christian Church and had filled that place for many years. In that relationship he was most loyal and devoted to every duty that came before him, as he was in serving in the church in any way. He was not a man of many words but his sincere Christian Character gave evidence to the position he took on all questions. His neighbors trusted his judgement in matters of business. The church looked upon him as a leader and feels so very keenly its loss. The prayer of the church now is that the Lord raise up another who will take his place.

We wish to express to his wife, Mrs. Myrtle Holmes, his brother Wesley Holmes, two sisters, Miss Corena Holmes and Mrs. B. T. Stretcher our sincere sympathy and best wishes.

To the church, we would commend his unquestionable devotion and loyalty and urge that we strive to emulate his Christian character to the best of our ability; that we realize that the Lord permitteth that which is best, and that we bow in humble submission to His divine will

The funeral was conducted at the church by the pastor, Rev. E. M. Carter assisted by Rev. S. E. Mercer. The interment was in the Church Cemetery.

H. B. CONYERS,
MACON BAILEY,
Mrs. B. G. PERRY.

THE GREAT SILENCE

The most disturbing thing in connection with the alcohol problem in this country, is that many of the responsible leaders are struck dumb, not to say petrified, with fear, whenever they come face-to-face with the problem.

How else can you explain the fact that they will discuss at great length, vital social, economic and political problems which are inextricably entwined with the problem of alcohol, and yet not mention whiskey, wine or beer, not even to the extent of a word?

Take the matter of safety on the highways: Approximately one-fourth of all the fatalities on the highways are due to drinking on the part of a driver or pedestrian, and yet we can name men in places of high responsibility who will discuss that problem on occasions of national importance and not even hint that they are aware that liquor is involved in any way or to any extent. The cold truth is that whiskey, wine and beer are responsible for about 8,000 deaths on the highways each year, and perhaps a quarter of a million injuries which should be described as "mutilations." Do these gentlemen know it? Apparently not!

The Federal Bureau of Investigation reports indicate a 32 per cent increase in crime since Repeal, and yet we doubt that there are a million people in this country who know this; untold numbers of them think that Repeal put an end to a terrible saturnalia of crime.

How many people are aware that there was a 266 per cent increase in the number of dependent families from 1932 to 1947?

How many of them know that there has been a 52 per cent increase in women sentenced to Federal prisons since National Prohibition passed from the scene?

How many American citizens are aware that there was an astounding 272 per cent increase in the number of dependent children from 1933 to 1947?

We can understand the wet politicians—the liquor traffic is contributing heavily to their campaigns; that explains that.

The fact remains that there has been a great deal of neglect in other quarters, or the people would be better informed as to a matter which constitutes a serious national weakness in a time of world emergency.

We are inclined to give the press a reasonably clean bill of health. It is still guilty of peccadilloes, of which it is very much aware, but there is no overlooking the fact that the reportorial treatment of what is going on in our great cities in connection with liquor, deserves a "B-plus," if not an "A." We doubt if the churches themselves, could demand an "A" with any justification.

We just call it "The Great Silence," and let it go at that. Maybe there is something cosmic about it; maybe the sun spots have something to do with it; it certainly cannot be satisfactorily explained by this Editor.

—The Clipsheet.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
1844 - Over a Century of Service to the Denomination - 1950
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

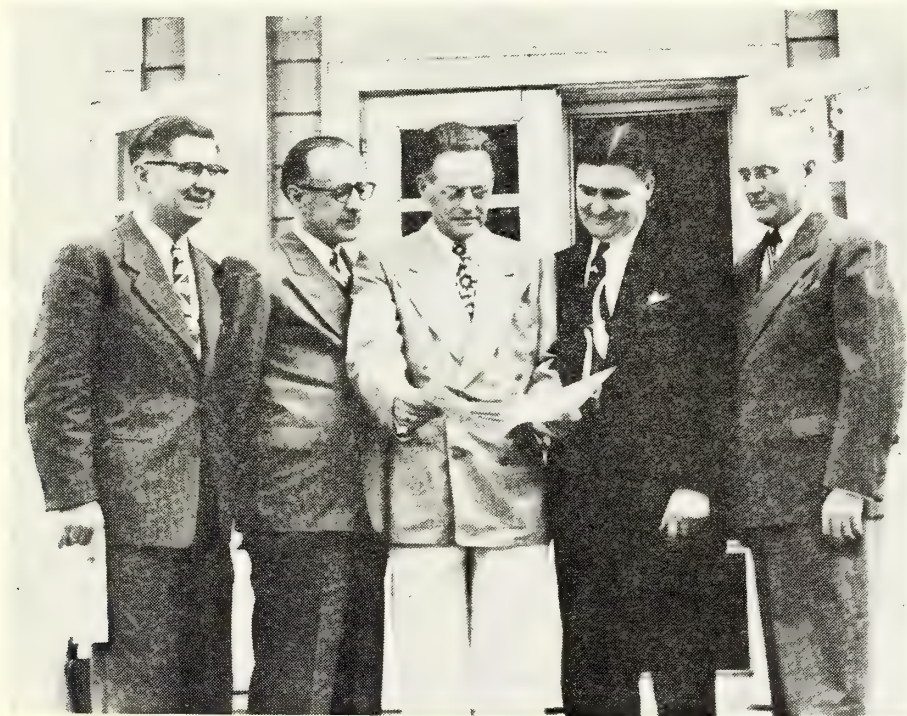
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, AUGUST 3, 1950

NUMBER 30

Congregationa Christian Leader Elected



DR. FORREST C. WEIR, executive secretary of the Southeastern Inter-Council Office, Atlanta, Georgia, and Congregational Christian minister, was elected program chairman of the Association of Council Secretaries, professional organization for national, state and local councils of churches, at its annual meeting, Williams Bay, Wisconsin, June 22. Other A. C. S. officers with Dr. Weir, left to right, are: Rev. Reuben W. Coleman, Dayton, Ohio, secretary; Dr. C. A. Armstrong, Fargo, North Dakota, vice-president; Dr. Hugh Chamberlin Burr, Rochester, New York, president; Rev. Alton M. Motter, St. Paul, Minnesota, treasurer. Dr. Weir is the last on the right.

News Flashes

First Church, Burlington, will have Dr. D. J. Bowden as guest preacher on Sunday, August 13, and Dr. John G. Truitt on the two following Sundays.

Dr. Thomas Anderson of Atlanta, Georgia, has published a book of sermons entitled: "Some of the Most Valuable Things I Have Learned." The ten sermons, or lessons, are concerned with Life, People, Prayer, Religion, The Bible, The Church, The Kingdom of God, Christ, God, and Faith. Copies are available at \$2.00 from the author.

Dr. F. C. Weir, whose picture is on the first page of this issue, is an active member of the Regional Council of the Southeast. He is keenly interested in the study of the Congregational Christian Churches of the Southeast which is being conducted by the Regional Council under the leadership of Dr. Ross Sanderson. Dr. Weir is cooperating in this important and comprehensive study. His experience in the ecumenical field is invaluable for the proper understanding and interpretation of our total mission in the Southeast.

HOPEWELL HOLDS BIBLE SCHOOL.

Starting on Monday, July 24, and through the following Friday, the Hopewell Congregational Christian Church held a very successful Bible School, under the direction of Mr. William Tolley, a Christian education student of Elon College. Classes started each morning at 9 o'clock, and provision was made for groups of ages six to 16. Mr. Tolley spoke at the evening services on Sunday, July 23. Rev. Durant D. Nash is the pastor of the Hopewell Church.

POYTHRESS AT DAMASCUS HOMECOMING.

Homecoming Day at historic Damascus Christian Church, near Chapel Hill, had a special feature this year when a \$10,000 stone wall was dedicated at the cemetery.

The special dedication sermon and picnic were held at the church, beginning at 11 a. m. on Sunday, July 30.

The sermon was given by Rev. O. D. Poythress of South Norfolk, Va. Mr. Poythress is a native of Orange

County, and it was as a member of this church that he decided to become a minister. The service was followed immediately by a picnic lunch, and that by the dedication ceremony and special music at 2 o'clock.

Two ministers have gone from this church, Mr. Poythress and Rev. Joseph E. McCauley.

HOPE MILLS HOLDS REVIVAL SERVICES.

Beginning on Sunday, July 30, and continuing through this week, Revival services are being held each night, including Saturday. The pastor, Dr. Robert Lee House, is preaching, and his subjects are: Sunday, "The Witness and His Testimony"; Monday, "Fishers of Men"; Tuesday, "The Conditions of God's Healing"; Wednesday, "Jesus' Theme Song"; Thursday, "The Master's Contemporary Call"; Friday, "Qualifying as Christians"; Saturday, "What about Your Soul?"

The Daily Vacation Bible School is being conducted each afternoon from 2 to 4 o'clock. The pastor is teaching music and Bible, and Mrs. House is teaching nature study and handwork. Teachers of the Sunday school are assisting.

CAROLINA VACATION BIBLE SCHOOL.

The Carolina Christian Church had a record breaking attendance for its summer Vacation Bible School, July 3-4. Both the enrollment and the average daily attendance were the highest in the history of the church. There were 86 enrolled, and the average attendance was 67.

Mr. William T. Tolley, Christian education student at Elon College, directed the school; and he was assisted by 11 teachers. Several of the teachers spent their entire vacation helping with the Bible school. The parents assisted by serving refreshments each day and fixing a picnic lunch on the last day.

The commencement was held with the church filled to capacity, and each child took a part in the program. Certificates and prizes for those having perfect attendance were given. The parents visited the classrooms where the work of the children was displayed.

The community people feel that Mr. Tolley did a fine job with the children and that the school was a great success.

B. A. LEEBRICK,
Minister.

BIBLE CLASS OF WINDSOR HOLD ANNUAL SUPPER.

The Ladies' Bible Class and the Men's Baracca Class of the Windsor Christian Church held their regular annual supper at the Lee Jordan club house on Monday night, July 24.

Among those attending were Mr. and Mrs. A. L. Holland, Mr. and Mrs. B. K. Johnson, Bruce Johnson, Jr., Dr. and Mrs. F. E. Steele, Mr. Lee Barrett, Mr. E. R. Laine, Mr. and Mrs. W. H. Turner, Mr. and Mrs. S. T. Holland, Mr. and Mrs. Richard Holland, Mr. Clarence Holland, Mr. and Mrs. T. M. Gwaltney, Mr. J. W. Roberts, Mr. and Mrs. W. T. Joyner, Mrs. R. T. Turner and Mrs. J. M. Raby.

Others attending were Mrs. D. L. Godwin, Martha Lee and Frances Godwin, Miss Florence Watkins and Mrs. Cordelia Watkins of Norfolk, Mr. and Mrs. J. G. Roberts, Mr. and Mrs. H. E. Robinson, Mr. and Mrs. Robert Gwaltney, Mrs. J. H. Gwaltney, Mrs. A. P. Beale, Mr. and Mrs. L. H. Alphin, Mr. and Mrs. John Alphin, Bob and Billy Alphin, Mrs. Hattie Griffin, Mrs. Hattie Filton, Miss Violet Griffin, Mr. and Mrs. J. C. Griffin and Carolyn and Howard Griffin.

THE O'KELLY CEMETERY.

The James O'Kelly Cemetery is not to remain in its present condition. Treasurer Basnight informs me that contributions are coming in from Sunday schools and from individuals.

Since my last writing, it has been my pleasure to visit Ingram, Apple's Chapel and Hines Chapel. Pastors of these churches and the superintendents of the Sunday schools extended me every courtesy that could be desired. A liberal offering was made by each school.

It has been a real delight to visit nine of the Sunday schools of the N. C. & Va. Conference. It is with regret I cannot visit all the schools and make an appeal in person. The schools that have not made a contribution are being contacted by letter and asked to do so on the fourth Sunday in July or as near that time as it is convenient to do so.

Dr. W. T. Scott had the call presented at each of the Sunday School Conventions meeting in July and in this way we are hoping to get the appeal before each individual school.

The trustees of The O'Kelly Cemetery Foundation will have a meeting at an early date and if sufficient

(Continued on page 15.)

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

VACATION BIBLE SCHOOLS.

The young people of the Elon College student body who have been assisting our churches with their Daily Vacation Bible Schools this summer are to be greatly commended. They have been most helpful in every instance, and in some cases the schools could not have been held without their cooperation. Reports from the schools have been most encouraging, and we are looking forward to even better results next summer.

TIMOTHY CHANG.

Timothy is attending the Summer Conferences in the various parts of the eastern part of the United States. He began his summer at Elon College for the Women's School of Missions, going from there to New York for two conferences. His remaining itinerary includes conferences in Michigan, Massachusetts, and Virginia. He will be returning to Duke Divinity School to continue his studies the latter part of September. We have received many fine tributes regarding Timothy and quote here one from Rev. Arthur K. Blane of the Medusa (N. Y.) Youth Conference:

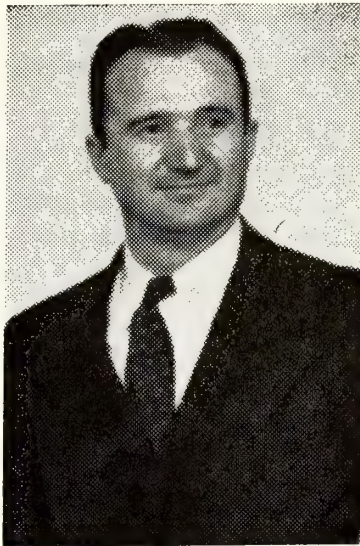
"Faculty and students felt Timothy added real power to our Conference. His charming personality soon endeared him to all of us. Personally, I feel he pays a high tribute to the work of Christian Missions, in the fact that he is of the third generation who have come under the sway of the lowly Nazarene. His life is a grand witness to his Lord. Thanks again for having a part in making it possible for Timothy to be with us."

TRIPPLE ORDINATION SERVICE.

A service of unusual interest took place at Palm Street Congregational Christian Church on Sunday evening, July 23rd in which three young men were ordained for the Christian ministry. They were: James R. Hailey, formerly of Leaksville, now Elon College, pastor of Mebane and Damascus Churches; John R. Lackey of Greensboro, pastor of Apple's Chapel Church; and Carl E. Wallace, formerly of Greensboro and now of Franklinton, N. C., where he is serving as pastor of the Franklinton Parish. These young men graduated

from Elon College this year and will assume pastoral duties of churches in connection with their seminary training.

The ordination service was under the authority of the North Carolina-Virginia Conference of Congregational Christian Churches. Dr. Wm. T.



REV. JAMES R. HAILEY

is pastor of Mebane and Damascus churches. He is serving also as field secretary for Elon College during the summer.

Scott, Elon College, Superintendent of the Southern Convention of Congregational Christian Churches, presided and Dr. W. E. Wiseman, pastor of the First Congregational Christian Church, Greensboro, N. C. and Chairman of the Committee on Ministry of the Conference, delivered the sermon. Assisting them as members of the Ordaining Prebytery were Dr. D. J. Bowden, Elon College; Rev. Thurman F. Bowers, Greensboro; and Rev. Mack V. Welch, pastor of the Palm Street Church, Greensboro.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardestad.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

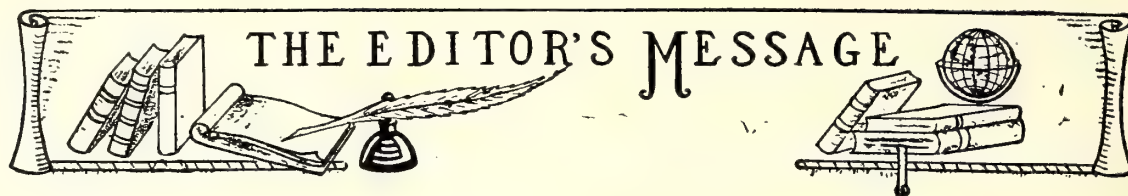
Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

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The Significance of a Missionary Career

The retirement of missionaries is an event which should give pause for reflection. Consider the initial decision to give one's life to work on the mission field. What must have been the antecedent influences which led to this momentous and destiny-shaping decision? Visualize a life spent on the mission field; the deprivations cheerfully borne, the sacrifices freely made, the victories heroically won. Strange as it may seem, we live in a world where some people still take Christ seriously and bet their lives on God. The influence of such lives is multiplied and made permanent in the lives of countless others.

Back of every missionary career some sponsoring and sustaining agency must stand. Think of it, since 1810, there has been an American Board of Commissioners for Foreign Missions. Through the years this great board has not only commissioned missionaries, it has supported them with unflagging zeal. Today, it continues its persistent activity in our Christian World Mission.

Here is the news that two beloved missionary families known to many of our readers, have served their generation and now reached the age of retirement.

THE CHRISTIANS

Mr. and Mrs. Leonard J. Christian of Claremont, California, Congregational Christian missionaries, have just been retired by the American Board, with a vote of deep gratitude for their devoted service of forty years in its Foochow Mission, where they did educational and evangelistic work and where Mrs. Christian was for several years treasurer of the Foochow and Shaowu missions.

Leonard Christian enlisted at a youthful age in the United States Army, and saw active service in the Spanish-American War, also serving in the Philippine Islands, Cuba and Hawaii. After a severe bout of typhus, he was given an honorable discharge, but returned to the Army as a nurse. During the Boxer Rebellion in 1900, he was a young guard at the American Legation in Peking.

A lay missionary, Mr. Christian did general educational and church work as well as much relief service. He was in Foochow during the Japanese air raids in World War II.

Mr. Christian was born in Albany, New York, and educated at Oberlin College.

Mrs. Christian was born in Chicago, and was educated at Wheaton and Oberlin Colleges. She first went to China in 1909, as Agnes Meebold, and three years later was married in Foochow to Leonard Christian. Supervising Christian schools was one of her many jobs as well as the important post of treasurer

of the American Board Foochow and Shaowu missions, which entailed handling foreign currency in a scrambled money market. Her sister, Miss Louise Meebold, is still in China.

Both Mr. and Mrs. Christian have lived in China through periods of civil war, international war, invasion, occupation, famine and flood.

THE CHANDLERS

Rev. and Mrs. Robert E. Chandler of Auburndale, Mass., for 39 years missionaries under the American Board in China, were recently retired with an official vote expressing deep gratitude of their consecrated service. Thirty years of this period was spent in North China, two years in South China, and seven and one-half years in Boston, while Mr. Chandler was acting secretary for China and later candidate secretary.

Both Mr. and Mrs. Chandler have an unusual international background. He was born in Batlagundu, India, of missionary parents, and his genealogy runs back over 117 years of missionary service. Mrs. Chandler, the former Helen Davis, was born in Kyoto, Japan, the daughter of pioneer American Board missionaries who helped to found the first Christian university in Japan.

In China, Mr. Chandler did educational and church work in Tientsin, North China, and surrounding villages. He developed schools for Chinese Christian lay workers and sent them out to be local Christian leaders. For five years he held the important post of general secretary of the North China Kung Li Hui (the Chinese Congregational Churches) and was a member of the National Christian Council of China four years.

In 1938, Mr. Chandler was called to Boston for secretarial service; but in 1946, he and Mrs. Chandler accepted a special two-year assignment in the Fukien Province of China with their headquarters in Foochow. There they acted as senior advisers to the Chinese churches as well as to the new young American missionaries.

Mrs. Chandler, following the Great Famine of 1920-21, founded and directed a remarkable piece of work called the Hsiku Women's Industry in Tientsin, an economic venture to meet the needs of hundreds of destitute Chinese women and girls. While in Foochow she aided in writing the script and acted as adviser to the filming of the beautiful American Board colored movie, "Letter from China."

Both Mr. and Mrs. Chandler have seen China in fair and foul weather. They were there at the beginning of the Sino-Japanese War, and saw their Chinese friends living with steady dignity under the "enemy occupation." At this time Mr. Chandler traveled

among anti-British and anti-Chinese barricades put up by the Japanese military and in an atmosphere of constant sporadic guerrilla warfare. The Chandlers also did relief work in several periods of famine and flood, including one of the worst floods China has known.

The Chandlers have been for over

35 years the missionary representatives in China of the First Congregational Church of Cambridge, Mass., Dr. John H. Leamon, minister. With their retirement, the new representatives of the Cambridge Church will be the Rev. and Mrs. Gordon Earl Dalbeck, who sailed for Japan on July 13.

judices. While our feelings may incline us Godward, they must continually be brought to judgment before the exalted majesty of a Transcendent God whose standards are high above our own.

The great spiritual leaders have always proclaimed this message. The argument that religious sentiments are only the projection of man's wishful thinking is dramatically answered by the historic record. All true religion has declared that God demands of his children ethical attainments that are far above their actual practices. The "Thus saith the Lord" of prophetic religion is no more projection of human sentimentality, but the rigorous challenge of one whose righteousness is higher than man's as the heavens are high above the earth.

When the Psalmist lifted up his eyes unto the hills, and knew that his strength came from the Lord who made the heavens and the earth, he was worshipping a God who though hear his people was nonetheless high above them. The Psalmist was thinking of the same Lord whom the young Isaiah encountered in the temple, the Lord who is high and lifted up, whom the whole earth may glorify but who must also be conceived in such transcendent terms that he can only be approached with the words, "Holy, Holy, Holy." By the holiness of God we mean this fulness this perfection, this majesty which are beyond comprehension.

God is so great that we must affirm both his immanence and his transcendence.

This has important implications for the problem of worship, for in that essential replenishment of the human spirit both these aspects of God's nature are involved. I was born into a good Congregational home and early learned from my mother that a person can pray while doing the housework or occupational routine. The God who is all about us is ever-present in every time of need. I am obliged to agree with the golfer who tells me that he can worship God as well on the golf course as in the sanctuary. I am obliged to agree that of course he can, but I am likewise compelled to add that I nonetheless doubt that he does! Mere nature worship too easily degenerates into pleasantly comforting thoughts that serve to bolster the individual in his own selfishness and pride. True worship not only comforts a person by releasing infinite resources to flow through his finitude, but it also stimulates the hu-

"In the Name of the Father"

General Council

Lecture, Concluded

By REVEREND HOWARD CONN

Minister, Plymouth Congregational Church
Minneapolis, Minnesota

Of course, God is in his world. We Congregationalist have long accepted the liberalism which finds a congeniality between the beauties of nature and the idealism of human spirit. Horace Bushnell as a boy wandered over the lovely hills of Litchfield County and witnessed the spirituality of a devout mother. From these experiences he came to teach that every youth should feel himself a child of God rather than an alien creature to be redeemed before a sovereign potentate. In our summer conference today we have lakeside chapels and candlelight communions to sharpen the sensitivity of young people to the God who is all about them. We subscribe to the insight of the Oxyrhynchus papyri: "Raise the stone, and there thou shalt find me; cleave the wood and there am I." Like Wordsworth, we

have felt
A presence that disturbs us with the joy
Of elevated thoughts; a sense sublime,
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

We also believe that God is within people, and that the picturesque story of Genesis in which the Creator breathed into man the breath of life is another way of saying that God has planted something of himself in every human soul. We thus admire our Quaker friends as they look for "that of God" in one another, and we appreciate the "reverence for life" which Albert Schweitzer has taught. We are interested in the movement to develop a sense of Christian "vocation," so that every individual in his daily vocational life can feel himself a co-worker with the divine.

We thus affirm that religion is one of the elements of human experience, and that God is to be found as an ac-

tive presence within his world. We reaffirm these aspects of immanence in the face of some neo-orthodox claims that God is wholly other and unknowable in his world. If, however, we support an unchecked doctrine of immanence we encounter serious difficulties intellectually as well as become untrue to the full meaning of our experience. The doctrine of God's immanence is in danger of becoming pure pantheism, wherein God and nature become so indented that the deity is no more than the sum of all parts of the world. Much neo-orthodoxy is a protest against this sentimental indentification of which liberalism has too frequently been guilty. Someone has pointedly said that the liberal mixes himself up with the landscapes and calls it religion! Even though God may first be known through the intimations we have in our daily experience, we must go on to affirm that much of the content of God's will is to be recognized as transcending human judgment. All that we behold of God in nature is in truth but the outskirts of his ways, and but a whisper of his magnitude.

Rudolph Otto and the Barthians tell us that when we confront God we are confronting the "Holy Other" who in no manner can be reduced to the human level. Isaiah expressed the gulf between the piteous errors of man and the majestic holiness of the divine.

Let the wicked forsake his way,
And the unrighteous man his thoughts;
And let him return unto the Lord, and he
will have mercy upon him;
And to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
Neither are your ways my ways, saith the
Lord.
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.

We need to keep this contrast in mind, lest we find in God merely a cosmic prop to support us in our pre-

man side of his nature to aspire beyond itself toward the perfection seen in Godhead. When the 17th century Quaker Isaac Penington advised a friend to "Take up from Christ's nature what is contrary to thine own," he was recognizing a transcendent element rarely considered on the golf course.

When we come into the sanctuary on a Sunday morning are we not conscious of the Almighty in both his immanent and transcendent aspects? We come out of the background of another week, bringing with us our anxieties, our disappointments and our frustrations, as well as our joys and triumphs. We come knowing that God has walked with us through every step of that week. He has been with us in our work and in our play, in our homes and in our offices. But we have found the pressure of life to dim some of our perception, to dull some of our enthusiasm, and to drain some of the zest of living. The week has also been the occasion for our stumbling. We have again fallen short of our best, if we have openly sinned. And so we come on Sunday morning into the house of the Lord where we may be still after the week's distractions and once again behold him who can give power to the fainting and strength to them that have no might.

The modern minister in conducting that worship brings the world and the besetting problems of daily experience into the service so that the church is never an island cut off from life's ebb and flow. In keeping with the immanence of its Lord, the church is active in the world in which it finds itself. And yet the very reason we come to worship is that we may meditate quietly in the presence of the Eternal God who is above the world. Before him we confess our sins, acknowledge our dependence, give our thanks for his blessings, and pray for his guidance. We ask for a renewed vision of the whole-idea that of an inner necessity diminishes as we use it in our routine. We thus move out from the self-centeredness which would make of God an adjunct of ourselves, to that God-centeredness by which we become instruments of him. We listen to the proclamation of the Divine Word as it is read from Holy Scripture. We hear the exposition of that Word as its truth is set forth in the sermon. What we thus get in church we cannot possibly get on the golf course is an experience of a transcendent God who gives us a message, a commis-

sion and a power we do not find in our hearts or among the trees.

If we are to comprehend the full breadth of God's dealings with us, we must acknowledge both his immanence and his transcendence. The words of Frederick L. Hosmer suggest this paradox:

O Thou, in all thy might so far,
In all thy love so near,
Beyond the range of sun or star,
And yet beside us here.

II. HIS UNIVERSALISM AND HIS PARTICULARISM.

The second of the major paradoxes of God deals with his universalism and his particularism. God, to be God at all, must be a universal deity. He is not to be confined to any period in time or any point in space. His kingdom is an everlasting kingdom, and his dominion extends to the ends of the earth. Yet every religion is particular, beginning at a precise moment in history and usually addressed itself to people in a localized area. We say that God himself is one, but we are confronted with a multiplicity of religions which seek to bring man into relation with the deity. What relative emphasis will we give the universality of God and the claims of our particular faith?

This is a real problem which faces us as we plan our evangelistic program. Shall we win men to Christ as the only way to God? Is the any salvation outside the Christian faith? The answer of Christian orthodoxy has been quite clear. It has accepted the dictum of Cyrpian, Bishop of Carthage, "*salus extra ecclesiam non est.*" The fourth chapter of the Book of Acts records Peter as having preached that "There is no other name under heaven given among men whereby we must be saved." Jesus himself in the familiar words of John 14 said: "I am the way, the truth, and the life: no man cometh unto the Father but by me" At the funeral service of every good church member I repeat the first half of that statement, but I confess that I cannot bring myself to speak the second half. It seems to me that the spirit of Jesus was on the side of universalism rather than exclusivism. When the Samaritan woman, confused by the claims of rival sects, asked our Lord the proper place to worship, he gave a reply which to me is of the essence of true religion: "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. But the hour cometh and now is, when the true worshippers shall worship

the Father in spirit and in truth." (John 5:21, 23.)

At the International Congregational Council at Wellesley last summer my good friend, Truman B. Douglass, gave a brilliant address in which he took a position with which I find myself in disagreement. He pointed out that the modern age desires the abstract and the general. It is looking for synthesis. The Word of God which the church must proclaim is repellent to our contemporaries because it begins with "the scandal of particularity." To a society that wants universal blendings, Christians dare affirm stubborn and concrete particulars—One book, the Bible; one people, the chosen medium for disclosing God's will; one atoning act; one community of redemption. In a similar vein I have heard Reinhold Niebuhr speak disparagingly of the study of comparative religions because God has given the complete revelation of himself in Jesus Christ.

Dr. Douglass and Dr. Niebuhr have given expression to the mood in modern theology to reaffirm the uniqueness of Christianity by stressing the priority and all-sufficiency of its particularity. Though there are wholesome corrective values in such a mood, I believe that it does violence to the contrasting universality of God. And I consider such neo-orthodoxy to be denial of the distinctive witness of tolerance that has been characteristic of Congregationalism in the past half century. We have a liberal fellowship to welcome those worshippers who have been repelled by the exclusivism of other denominations. In our church in Minneapolis we have enough renovated Lutherans to organize a good Scandinavian parish! The situation in which many of you are located must be similar. We are surrounded by Lutherans, Roman Catholics, and Fundamentalists. Minneapolis is the headquarters both of the Youth for Christ movement and of Evangelist Billy Graham. In the midst of those who claim they have the only way to God, the pulpit of Plymouth Church can lift up the Lord Jesus Christ while at the same time appreciating the insights of those who in all earnestness prefer to approach the Almighty by other paths.

The Eternal holds before everyone of us the opportunity to share in a vital experience. We can accept that opportunity only as we rise above the creeds and dogmas by which we shut

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE CONFERENCE COMMITTEES OF THE ELON COLLEGE SUSTAINING FUND MEET.

During the past week, Superintendent William T. Scott, Dr. L. E. Smith and Dr. W. M. Brown traveled to each of the five conferences of the Southern Convention to meet with the Sustaining Fund committees of these conferences. In four days, five committee meetings were held, at which the attendance was excellent and the interest in the Sustaining Fund was unanimously favorable.

On Monday, July 24, the Sustaining Fund Committee for the Western North Carolina Conference met at Asheville. Rev. Clyde L. Fields presided as temporary chairman and was made permanent chairman at this meeting. Mr. George T. Gunter was elected secretary.

On Tuesday afternoon, July 25, the committee for the Eastern North Carolina Conference met at Durham, with Dr. Robert Lee House presiding as temporary chairman. He was elected permanent chairman at this meeting, and Miss Margaret Allston was chosen secretary.

The same evening, the committee for the North Carolina-Virginia Conference held its initial meeting in Greensboro. Rev. W. J. Andes presided as temporary chairman. He and Mr. J. H. Rountree were elected co-chairmen, and Mrs. M. W. Andes was chosen secretary at this meeting.

On Wednesday, July 26, the committee for the Eastern Virginia Conference met at Suffolk, with Rev. Duane N. Vore presiding. Mr. Vore was elected permanent chairman and Miss Virginia Rebeck was made secretary of the committee.

On Thursday, July 27, the committee for the Valley of Virginia Conference held its initial meeting at Winchester with Mr. Roy A. Larrick presiding. He was elected permanent chairman and Rev. S. E. Madren was made permanent secretary of this committee.

At each of these meetings, the Sustaining Fund program was outlined by Dr. Smith, Dr. Scott and Dr. Brown. Many questions were asked and, we hope, answered satisfactorily. At each of these meetings, certain important decisions were reached, among which were the following:

1. Each of the Conference Committees voted to request the Executive Committee of its particular conference to constitute it as the official Sustaining Fund Committee for that conference. In the case of the Valley of Virginia Conference, this action has already been taken by the conference's Executive Committee. It is expected that similar action will be taken in the other four conferences in the very near future.

2. It was also voted to call a meeting of the ministers of each conference as soon as practicable to meet with the Sustaining Fund Committee for that conference for the purpose of discussing the Sustaining Fund in General, and providing for the appointment of a local Sustaining Fund Committee in each of the 195 churches of the Southern Convention as far as this may be practicable. According to present plans, these meetings will be held in August or early September.

3. It was also decided to request the local churches to observe "Sustaining Fund Sunday" on October 22, with the understanding that the decision rests with the local church as to whether this or some other date will be observed in this connection.

In consequence of a recent decision of the college administration, the following very important scholarship announcement was made to each of these Conference Sustaining Fund Committees and is now being publicized generally among the churches of the Southern Convention:

"A scholarship valued at \$100 is offered to *every* church in the Southern Convention of Congregational Christian Churches which reaches or surpasses its goal of not less than \$1 per member for Elon, before the end of the Conference year of 1950-1951.

"This scholarship will be awarded to a young man or young woman, who is a *bona fide* member of the church winning it and who enrolls as a freshman resident student at Elon College not later than September 1, 1951. The usual college entrance requirements must be met in each instance, of course.

"There are no strings attached to this offer. The size of the church's membership and, consequently, the total amount of its contribution

to the Sustaining Fund do not affect the scholarship as long as the above conditions are met. A certificate from the pastor or the chairman of the Board of Deacons, stating that the church's goal for the Sustaining Fund has been raised and giving the name and address of the scholarship recipient is all that is necessary to take advantage of this offer."

We feel very much encouraged at the prospects for the Sustaining Fund. We are confident that our people will respond enthusiastically to this appeal for undergirding *our* college so as to enable it to render even larger service in the future than it has in the past, to our Church, State and Nation.

APPORTIONMENT GIVING.

We have been taught all our lives, and have found by experience, that the church and her institutions must be supported. This privilege is accorded to those who constitute the church and who realize the importance of her institutions. The needs of Elon College are continuous, and are increased with the passing years. To meet the expenses of the current year will not satisfy the needs of the college for the following year. Some are inclined to feel that when they contribute this year, that should be sufficient. We all realize, however, that these needs recur year after year. If they are not met by those who belong to the church, they are not likely to be met by others who have no connection with the college through the church or otherwise. When we think of what Elon College has meant to our church, we should be encouraged and should count it a privilege to give it support.

No Offering from any Sunday School or Church this week.

JOHN GRAVES DAY AT BURLINGTON.

John Graves has completed three years as Youth Director at the First Church, Burlington, N. C. Having graduated from Elon College, he is leaving shortly for Hartford Seminary. He was honored last Sunday with the following resolution presented by Rev. H. E. Robinson.

Whereas Mr. John Graves has labored among the people of this church serving its youth through counsel, training, teaching, wholesome recreation and an exemplary Christian character;

And whereas Mr. Graves has not only served the youth but also all
(Continued on page 14.)

Christian Missions

At Home and Abroad

A LETTER FROM THE JACKSONS.

Union Hight, Foochow
July 7, 1950.

Dear Southern Convention Friends:

Although little news can get to you from this side of the Iron Curtain, you can probably guess that the invasion of South Korea by the Communists, and the quick action by the United Nations carried out at once by the U. S. have had a tremendous effect on the Far East. United, Co-operative international action of this kind is heartily approved everywhere by people who know the truth and who love freedom.

Unfortunately, in China, unless a person listens to the Voice of America (which is illegal to do) he does not know the facts. The government controlled press has not printed the text of President Truman's speech in full but has only picked out certain sentences for refutation. It has not mentioned that the United Nations made the decision to help South Korea and that the U. S. is acting in accord with international decision. According to local newspaper reports, the South Koreans started to invade the North. Then, when they began to lose, the Americans decided to interfere in Korean affairs by helping the South Koreans under the leadership of the running dog President Rhee. The paper is full of vile accusations against America. Parades and demonstrations are being organized against American imperialism.

We Americans still living in China (about 1800 missionaries) are quite dismayed by the turn of events. We are practically unanimous in approving the United Nations decision. Some of us are not so sure about President Truman's action regarding Formosa where the U. S. is acting on her own and not on the basis of a U. N. decision.

These days have been full of meetings and discussions trying to decide what we ought to do. Not only are we discussing the question, but our Chinese colleagues are doing likewise. Gradually the opinions seem to be converging to one decision—now is the time for Americans to leave. Bishop Michael Chang of the Anglican Church, a person of great ability and Christian character, and for many years a trusted friend to for-

eigners, said recently, "I think that the time has now come for our American and English friends to leave us for their own as well as for our good. If the situation takes another turn for the worse, we cannot help you and your being here may cause us as well as our church to come under suspicion by the government. We thank you for your help in past years and we shall do our best to carry on after you have gone."

Whether we can get out or not is still a big question. It is not certain whether the mouth of our Min River has been mined. Ships are afraid to come in unless protected by special radar equipment. So we will just have to wait until some evacuation plans can be worked out.

Many of you will ask, "After you leave, then what? Can Christianity and the church survive in the fact of government opposition?"

We believe they can and will. People who have lived through revolutions in China before say there is this difference this time—the church is not as often accused of being a "foreign" church. The Protestant Church especially, has become a Chinese institution. As such, it will not be suppressed. The greatest problem for the church will be that of financial support. One of the worst mistakes we missionaries have made is that we have kept our work too dependent on American funds. The people are poor and it is extremely difficult to raise money locally so we have taken the path of least resistance and relied on money from outside. Now the test is coming. When American funds are withdrawn, what will happen?

Strong churches undoubtedly will continue although some of the weaker ones may have to close up. In some instances, ministers will have to find other work to support themselves and their families, only giving part time to the work of the church. Last week two North Fukien pastors came to Foochow. In the course of the conversation about our North Fukien work, I asked them when U. S. funds are cut off, what will happen to our five churches? They answered without hesitation, "They will all continue. We cannot keep up the present scope of our work (i.e. run-

ning of schools, hospitals etc.,) but the church will go on." A letter from North China says, "A deepening spiritual fervor is already noticeable in many parts of the country, where Christians can depend upon one source of confidence and help alone—God. Spiritual movements often take forms reminiscent of those conditions in the early Church which caused St. Paul considerable anxiety, but nevertheless do betoken that spiritual vitality which is the hope of the future." Other letters report a new vigor among many of the church members. For these and other hopeful signs, we thank God and take courage.

We do not know what the next few days or weeks will bring. In China things have a manner of changing very suddenly in ways that are least expected. Of one thing we are confident: He who has come with us thus far will be faithful to the end, nor will He desert His Church and His people in this great land.

Dorothy and Lewis join me in sending our greetings to you all.

Cordially,

DICK JACKSON.

CYPRESS YOUNG PEOPLE MEET.

The Young People's Missionary Society of Cypress Chapel Christian Church met on Thursday night, July 27, with Eloise and Edna Earl Bunch. There were 28 members and one visitor present.

The meeting was called to order by the president, Jack Byrd. James Boyette was welcomed to the society as a new member.

The program was presented by Mrs. Roger Knight, with Edna, Dorothy and Nancy Brinkley and Edna Earl and Eloise Bunch, and Mrs. James Boyette having parts. Games and contests were played and the meeting adjourned to meet with Bobby Asbell and Elmer Brinkley, Jr., as hosts next month.

Things move more slowly in the tropics than in cooler climates, but both the school work and the spiritual life of the student at the Training School in Truk are improving. Recently a student named Frank died. He was a much loved and very promising lad from Uman. Before his death he called his mother to him and said, "I am going to die, Mother, but don't be afraid, for I have learned that Jesus is waiting for me. Don't cry and be sad for me. I am going to my Father in heaven and I will be waiting when you come."

Church Women at Work

With Emphasis on Missions
MRS. W. J. ANDES, *Editor*
637 S. Sunset Drive, Winston-Salem, N. C.

WOMEN OF OAKLAND REPORT.

Besides the regular meetings, Mission study courses, Friendly Service projects, Bible study, and special programs and projects which have claimed the attention of all our women's groups this year, the ladies of Oakland had the privilege of playing hosts to the women of Eastern Virginia for the Family Life Institute in March.

In May, it was the distinct pleasure of our church to entertain the Southern Convention. For this wider contact with the people of our denomination; we are deeply grateful.

In February of this year, we joined Berea (Nansemond) in welcoming to this field Dr. and Mrs. Harcastle, under whose leadership and guidance we hope to continue our service to our Master.

In November, the Auxiliary sponsored "Newman Night" as a public manifestation of the love and esteem we at Oakland have for Dr. N. G. Newman, and as a token of appreciation for the splendid work he has accomplished in improving and beautifying our cemetery, which recently, by vote of the church conference, was renamed the Newman Memorial Cemetery. A supper, to which all members of our church and Sunday school were invited was tendered "Cousin Nat." Our beloved Dr. I. W. Johnson was the speaker of the evening, and in a most excellent manner he expressed our sentiments for the "Gentleman of the evening."

A new year in women's work approaches, and we at Oakland look forward to doing our part and to enlarging our service to further the Lord's work.

MRS. R. W. BRADSHAW,
Secretary.

MORRISVILLE WOMEN ORGANIZE.

The Missionary Society of the Morrisville Church was reorganized in April, with nine members. The society was named the Pugh Missionary Society, in honor of Miss Lessie Pugh and her mother, the late Mary Ellen Pugh, who have given many years of faithful service to the church.

Mrs. R. H. Cotten was elected pres-

ident, and samples of literature for selecting a course of study were ordered. The Friday night before each first Sunday was selected as the time for meetings, which will be held in the church in summer and in members' homes in winter.

Mrs. J. F. Hilliard reported that she was holding for the society a \$25.00 War Bond, which was bought in 1943, before the former society disbanded during the war.

NEWS AND NOTES.

Dr. and Mrs. Frank Laubach will be in Winston-Salem on October 6-8, sponsored by the churches of the city. Our Winston-Salem church is planning to have them speak to the Woman's Association on Friday evening, October 6. The meetings will be open to the public, and any interested people from other places may also attend.

It is interesting to know that the Home Mission study book for this year *Once There Were Two Churches*, written by Dr. Fred D. Wentzel, tells about one of Dr. Wentzel's former pastorates. He says that the eyes of the typical church are turned inward, instead of outward to its surroundings. The typical church should be community-minded, and realize that communities as well as individuals can be changed by a church being conscientious.

A picture map, "Bible Lands Today," may be ordered for 75c from the Friendship Press, 156 Fifth Avenue, New York 10, N. Y. It is a work map for illustrating on map and insert sheet the religions and the peoples of Bible lands today. Some pictures represent Bible times.

Assignment: Near East, one of the Mission studies for this year, was written by an American newspaper man of Arab background, who recently spent two years in the area. It is well adapted for reading and study and provides background information for all responsible for planning programs on the Near East. It has a tipped-in map in color. It is especially

recommended for Young People and Seniors, but may also be used for adults. Price \$1.00.

Esa: A Little Boy of Nazareth, is one of the Nursery Book series, with simple text and illustrations in color that will appeal to small children.

SPECIAL OFFER ON PICTURE SETS FOR CHILDREN.

For Mission Study: *Around the World Series*. Each set contains eight pictures in three colors, with accompanying stories for use with children of knidergarten and primary age. 10 x 12 inches, per set, \$1.00.

- The titles are:
Children at Play
Around the World.
Children and Their Toys
Around the World.
Children and Their Homes
Around the World.
Children and Their Pets
Around the World.
Children at Worship
Around the World.

TREASURER'S REPORT.

The following is the Quarterly Report of the treasurer of the Woman's Convention of the Southern Convention of Congregational Christian Churches, first quarter, second year of biennium, 1949-1951:

Receipts.	
Eastern Va. Conference:	
Women	\$1,196.22
Young People	214.15
Juniors	91.77
Cradle Roll	106.27
	\$1,608.41
Valley Va. Central Conference:	
Women	\$ 248.67
Young People	101.38
Juniors	10.60
Cradle Roll	12.50
	373.15
N. C. Conference:	
Women	\$1,307.48
Young People	56.04
Juniors	55.71
Cradle Roll	43.53
	\$1,462.76
Total Receipts	\$3,444.32
Disbursements.	
Home Missions:	
General Fund	\$1,340.39
Young People's Home	
Mission Fund	164.78
Cent-A-Meal	5.92
Friendly Service, Mi-	
grant Work	19.30
Christian Orphanage ..	3.62
	\$1,534.01
Foreign Missions:	
General Fund	\$1,340.40
Young People's Foreign	
Fund	164.79
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Youth at Work in the Church

MISS PATTIE LEE COGHILL, Elon College, N. C.

MISS ANN TRUITT, Associate

JUNIOR CHRISTIAN ENDEAVORERS OF NEWPORT NEWS REPORT.

We have met each Sunday at 2:00 p. m. this past year, our programs consisting of worship and discussion. We were in charge of the worship service in the adult department one Sunday in May, using as our theme: "Living Courageously."

Christmas we went to the Patrick Henry Hospital for the sick and aged. We took a basket of fruit and sang songs to the patients.

In February we celebrated the 69th birthday of Christian Endeavor with a special program and party.

In May we had the background study of our Mission Book on the Migrants, and Mrs. Williams reviewed the book for us.

For our mission project, we made "Health Kits" for the Migrants."

We had a very interesting series on the study of the church. Why it was founded. Why we go and meaning of the various symbols and sacraments of the church.

We have a chapel in our Educational Building. One Sunday we devoted our whole session to the study of the stained-glass windows and other symbols within this room.

The material for our programs during the year is taken from the "Junior Christian Endeavor Meeting." This is published quarterly and we think it is a very fine book. The Juniors lead the worship and lead the discussions.

We feel we have had a fine year together and hope other Juniors have had the same. GRACE SPIVEY.

MORE NEWS FROM CAMPO DI AGAPE.

Turino, Italy,
July 11, 1950.

Dear Friends:

AGAPE.

The sky's the bluest I've seen
The trees, the greenest green
At Agape, where we work for love
And don't just sit and dream
Of better worlds to come
Or days that used to be,
But where we work and think and pray—
The more like Christ to be.

The day is spent in working
With those of many lands,
In eating, laughing, praying—
And without thought or plan

Of saving all the world
Or filling all its needs—
We humbly try to serve Him
With actions and with deeds.

And when the day is through,
And we all stop to rest,
'Tis then we think of others
Who're not so greatly blest,
Who cannot know real love of Christ
As we who are here can see—
At the camp of love and work we know
And call Agape.

This poem was written last Friday evening after work. It was our second full day of work. We were very tired, but the beauty of the sky and mountains overcame us. I didn't write this with the idea of publishing it, but the other campers said the poem expressed their feelings. It will be in the next issue of *Agape News*. I'm sending it to you, not for its poetic value, but in an attempt to make you feel the spirit that prevails at Agape.

In 1947 Agape had its humble beginning. The Waldensian Church tried to buy some army barracks near here. The Catholic Church prevented this deal from going through. So Pastor Vinay and fifteen Italian youths started to build Agape. They asked the architect for plans for a project that would cost six million lire. He came up with an eighty million lire plan (6 lire equals 1 cent). This, of course, called for outside aid. In 1948 the first foreigners came. This caused quite a bit of excitement in Ghigo and the seven other villages located in the Pealy Valley. The campers lived in Ghigo. The resentment soon vanished, however, when they discovered the increased business brought in by the new project. The natives are very friendly now. At Agape there are now about 80 campers. This number varies every day. There are 10 countries represented at the present. Agape is now a camp for the youth of the world. All workers will be welcomed at any time. There will also be international youth conferences held here. Plans are not definite now because of lack of money. The camp is now in one of its most difficult financial conditions. Vinay, who is still the director, explains that the camp will continue. He has always had faith and he trusts that things will come

out O. K. (By the way, every Italian knows the meaning of "O. K.")

The idea at Agape is that work is prayer. We really pray hard. The hours have been cut down from 10 to 8. This is greatly appreciated by those of us who need time to learn about the people and to write. We believe, too, that more can be accomplished by working hard 8 hours than by loafing 10. Perhaps I should tell you of a typical day in camp. I'll tell of Saturday, which is like every other day, except the social hour at night.

I was awakened by the Italian boys in my barracks room at five o'clock. This was an hour earlier than usual. One of the campers was leaving at 5:30 and they were up to say "Goodbye." So I got up to say "Goodbye" to someone I hardly knew. Breakfast was served at 6:20. This meal is always the same—hot milk, *minestra* (macaroni with nothing added) and bread. Bread is different from what we are used to. In fact, it takes experience to crack the hard crust on the roll. Rolls are scattered over the tables when we walk in the dining tent. Many campers carry rolls in their pockets up to the camp. Some are fearful of germs, but I doubt many germs having courage enough to tackle one of those crusts! Kidding aside, it's pretty good bread.

We start to work at 7:00. The camp is a 10 minute walk up the side of the mountain. There are five of us who work on the rock pile—two Italians, Archimedes and Eurenio, and three Americans, Bill Corzine from Illinois, Carl Bede from St. Louis, and I. It is our job to dig the stones from the side of the mountain and load them on little cars, called "carella," which run on a narrow track. They run off nearly every trip, and we pry them back. Once we loaded an especially heavy rock on our only flat car. It took five of us to load it. Afterward the Italians gathered flowers and placed on it. When we tried to explain to them that Bill was married, they had a very difficult time understanding us. Finally one of them started humming, "Here Comes the Bride." Carl and Bill dropped a rock on Bill's finger and hurt it quite a bit. We started calling Carl "Careless Carlos." This pleased the Italians after they learned its meaning from my pocket dictionary. The day is filled with incidents such as these.

We go back to work at two o'clock. We continue the same sort of work
(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

FAMILIES A LA CAMP.

We packed our wonderment with our sheets, towels and blankets that the little yellow sheet advised us to take. We were on our way to the first Family Life Camp held at Crabtree State Park near Cary, N. C. We did wonder what would happen, who would be there, and what we would do.

Once our luggage was stowed and the family in and we were off, we wondered about the weather. Late-ly our area has been in a "monsoon season" and every day has brought its downpour. We had not long to wonder—it poured and the House family arrived to eat supper by lantern light in the big hall and to listen to the dripping eaves.

Dr. and Mrs. W. E. Wisseman were in charge, assisted by Miss Pattie Lee Coghill, Miss Elena Maquiso, Betty Burt Hight, Mrs. James Hailley, Miss Melva Foster, Mr. Baxter Twiddy, and others. These leaders were introduced as were the families who were seated by groups.

There were the Cecil Thomas family from Norfolk (three charming little daughters, Debbie very young); the Lesters from Asheboro (Elizabeth, Dorothy and Harry); Mrs. Orva Brown and Jimmy from Asheboro; the Prices and Hillards from Greensboro with Rachael Hillard nursing a nail-stuck foot. Miss Julia Woodson of Burlington introduced an assortment of children beginning with her minister's daughter, Jane Robinson, and ending with an assistant cook.

That evening was devoted to song and play. Stories were told and friendships made. It was very interesting to see the congeniality of such widely spread age groups. Seven-month old Debbie crowded and cooed while the 2-year old got into the fun. So did the 30 and 40-year olds join the fun!

It was a new experience for the majority of the children to use lantern light and to sleep on straw mattresses. One little boy on hearing the description "straw tick" began looking for a round, fat insect! The cabins were nice and rustic, the rain continued its dripping and soon the little folks succumbed to Sand Man

who must get his sand from the Sandhills of Carolina!

The rising gong found the camp alive with youngsters eager for the new day. The breakfast devotions were given by Dr. and Mrs. Lester and their children. Each one shared in giving us a thought for the day.

After breakfast, we discovered a list had been posted with KP duties and housecleaning in general began. Two of the boys found terrapins and tried to arrange a race, but one terrapin refused to cooperate.

The children were led in classes by teachers and the adults gathered in the main hall for a discussion on "money and its relationship to the family," was led by Dr. Lester. Fairly well divided among lay and clerical families, the discussion was interesting, timely and provocative.

Next came the swimming. The creek was swollen by the rains, and the water muddied, but practically the whole camp immersed itself. Other families were arriving all the time and by noon the Robinsons of Burlington were present, as were the Coghills of Henderson, who brought the D.P. family from their church, who have two lovely children, a blonde boy and girl, and the Rev. Raymond Grissom of Jonesboro.

Dishwashing and wiping fell my lot at noon. The chief dishwasher was Dr. Wisseman. He was assisted by Dr. Lester, Elean and Mr. Price. There were several inspectors with keen eyes and ready tongues! Naptime followed.

Saturday afternoon was given to crafts. Miss Margaret Rowland of Greensboro brought metal for making trays, ashtrays and bracelets. The sun shone obligingly so youngsters could gather flowers and leaves to make blueprints of them. The rain began again and the young artists went in doors to continue hammering their metal and painting their pictures, some of which were very modernistic. I remember one that had violent red and blue rocks with green rain falling on them.

After supper Miss Woodson led in some games, Jimmy Brown and his mother did some magic, the Rev. Thomas gave a painful monologue on a trip to the dentist (I can still hear his screams!), and then Miss

Woodson and Janie Robinson borrowed part of the audience to give a convulsing description of an old lady's death. I told some stories, my husband led some songs and then we had a contest in clay modeling. I remember that Asheboro won high honors with a likely looking cow, a monstrous alligator and a turtle. More stories and songs and a friendship circle eneded Saturday night's doings. I shall never forget that evening in the dim light, seeing six footers singing and folk dancing with three footers—all happy, all a part of the fellowship of Christian families!

Mr. Thomas led the discussion on Discipline Sunday morning after the morning devotions were observed in family groups, using literature provided for them. Dr. Wisseman then preached and Elena sang "Trees"—hers is such a moving voice, it is an inspirational experience to hear it!

We went home without our wonderment but carried with us our praise and delight. The next morning our Andrea Lee said, "Let's go back to family camp right now." I hope there will be many more and that more will partake of their joys!

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Thank Offering, Han Mei School, Shaowu . . .	11.15	
Shaowu Mission	35.97	
Missions in India	15.00	
Friendly Service, Japan . . .	26.00	
Kindergarten Teacher . . .	20.00	
Angie Crew's Work	15.00	
S. School work and supplies	15.00	
Mrs Chiu Hsien Bao	45.00	
		\$1,683.31
Check to George D. Colclough, Treasurer S. C. C.		\$3,217.32
Check to John G. Truitt, Jr., Project, Overseas Worker . . .		\$ 17.00
Check to Mrs. Leathers, 11 Life Members, 10 Memorials		\$ 210.00
Total disbursements		\$3,444.32
MRS. W. V. LEATHERS,		
<i>Treasurer.</i>		

Miss Flora Belle Sykes and Mr. Maxie C. Tate were married Sunday, July 23, at the Mt. Zion Church. Rev. W. W. Snyder officiated.

The church refuses to be silenced by capitalists, Communists or Socialist who declare that his particular system shall be free of the judgement of God.—*Bishop G. Bromley Oxnam of New York.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

EZRA, INTERPRETER OF GOD'S WORK.

LESSON VII—AUGUST 13, 1950.

MEMORY SELECTION: *This day is holy unto our Lord; neither be ye grieved; for the joy of the Lord is your strength.*—Nehemiah 8:10.

LESSON: Nehemiah 8:1a-4a, 5-6, 8, 10, 18.

DEVOTIONAL READING: Psalm 119:91-112.

"The Walls of the City."

The story is told about a man who visited the city of Sparta. He was impressed by the fact that unlike so many other cities of the time, it had no walls for defense, and remarked upon that fact. The next day his host took him out to a broad plain on which the men of Sparta were drilling. "There," said his friend, "are the walls of Sparta, every man standing like a brick in his place." Incidentally, according to one writer, this is where the expression, "That man is a brick," originated. "The men of the city are the walls of the city," said another man of old time. These pithy sayings contain a sober and startling truth. It is just another way of saying that character is the only ultimate safeguard of a nation. Civilization cannot be built permanently on money or material or military power. It can be built only on manhood.

Now all this is in point with today's lesson. For it deals with a people who were building, or rather rebuilding a city and, in a sense, a civilization. After a long captivity in Babylon, Cyrus, the conqueror of Babylon, allowed the Jews—such as would avail themselves of the opportunity—to return to their native land. Under the leadership of Nehemiah a large group returned and rebuilt the walls of the city and large portions of the city which had been destroyed and which had laid waste for a long time. The people had walls around their city, they had clothes, they had food, they had homes, at least of a sort. But they had no spirit, no inner drive, without which a man or a nation can do little that is worth while. Thus it was that Nehemiah set about to make the people familiar with the Scriptures, which the scribes

had carefully compiled during the Exile. He commissioned Ezra, a leading scribe to initiate this important but neglected work. The problem was essentially spiritual. The neglect of the Law had caused the collapse of the nation. If the Jews remained spiritually illiterate, the same evils could befall the nation again. A knowledge of the Law was the first step toward the building of a righteous Jewish nation, the cornerstone of a more enduring civilization.

The Reading of God's Word.

Ezra had prepared a large wooden pulpit—this is the first and only reference to a pulpit in the entire Bible—on which he and thirteen other men took their places. Before them was gathered a great congregation of men and women, and those "that could hear with understanding." One by one the men on the pulpit read from the Law—the first five books of the Bible—and after he had read a few verses, another of the men would interpret the passage, making clear to the people what it meant. Two things stand out in this connection: First of all, those who read in the book, in the Law of God, read *distinctly*. The people could hear them. There is a lot of shoddy reading of the Word of God in public worship. Ministers ought to read in a clear, crisp, distinct and dignified way from the Bible. It is God speaking to the people. Let the Word be read so that the people can hear what God is saying. In the second place, it is recorded that "the ears of all the people were attentive unto the book of the Law." The people gave attention to the men who read, read distinctly.

Jesus was always urging men to take heed how they heard. If ministers are at fault in not reading the Scriptures as well as they should, people are also at fault in not giving attention to the reading of the Scriptures. Let anybody look around in the average congregation and see how many people are inattentive when the Scripture lesson is read. And yet this is about the only time that many people ever hear anything from the Bible!!! How eagerly they ought to listen to what God has to say to them!!!

Making the Meaning Clear.

"And they gave the sense, so that they understood the reading." That was another reason why the people listened attentively—the Scripture was interpreted in words that they understood. There is all too much preaching and teaching that is meaningless to the hearers. The preacher or the teacher does not put the message in words that the people can understand. One reason why "the common people heard Jesus gladly" was because he talked in language that they could understand. A thing can be simple even though it is deep and profound. Jesus put the loftiest thoughts into simple words. He spoke of the *unknown* in terms of the known. This does not mean that religion must be mere nursery jumbles. It does mean that the message of Christianity ought to be put in words that men and women and young people can understand, aided by the grace of God. There are some sermons and lessons that even the grace of God has a hard time in making clear to everyday folks.

Bringing the Lesson Up to Date.

There is a great need for a return to the Bible today. Some years ago, President Wilson said that "civilization can not survive materially unless it is redeemed spiritually. . . . Here is the final challenge to our churches, our political organizations, and to our capitalists—to everyone who fears God or loves his country." John Foster Dulles in his statesmanlike book, *War or Peace*, brings that splendid book to a close with a very thoughtful and thrilling chapter on "Our Spiritual Need," in which he emphasizes the same theme. It is only as the Word of God becomes the foundation of national life that our nation can be strong in the best sense of the word. And there is a close and vital connection between personal and national strength of character and the basic truths and principles of God's Word. Our modern world needs a personal knowledge of this Book, and nations need to make its principles and spirit the foundation stones on which they build. That great Christian soldier and statesman, General Douglas MacArthur, said on the deck of the *Missouri*, "The problem of the postwar world is theological," which was another way of saying that it was spiritual. And his eagerness to supply the Japanese people with Bibles and his commendation of the work of missionaries gives meaning to his words.

(Based on lesson copyrighted by International Council of Religious Education.)

"IN THE NAME OF THE FATHER."

(Continued from page 6.)

out those who do not interpret life in the same distinctive terms as we. It is the vision of the universal aspect of God that can truly liberate the spirit within us. Saint Peter summarized the essence of religion when he said, "As many as are led by the spirit of God, they are the children of God." We need not be concerned what particular name men use as a rallying point if only they are led by the spirit of the Infinite and Eternal Father.

III. HIS JUDGMENT AND HIS MERCY.

Out of the many paradoxes of God I want to mention one more because of its close relation to our ministry. This is the durability of God's Judgment and his Mercy. These elements are perfectly familiar to all of us who have been in the Christian tradition, but the proper balance between the two of them is of such vital importance that a consideration of the deity would not be complete without at least a mention of this problem.

Most of us take for granted that God is merciful. Yet this is a daring affirmation of faith. Whitehead has said that one of the greatest intellectual discoveries in the history of religion is Plato's final conviction that the divine element in the world is to be conceived as a persuasive agency and not as a coercive force. The power of Christianity lies in its revelation in fact of that which Plato set forth in theory. Robert Browning's poem, "An Epistle," holds us to sense the daring of this affirmation as it purports to give a letter sent by a young Roman medical student who in Palestine had encountered the new Christian religion. The Roman is skeptical, and yet feels himself drawn by the claim that at the center of the universe is a heart that cares.

So, the All-great were the All-loving too—
So, through the thunder comes a human voice
Saying, "O heart I made, a heart beats
here!"

Christianity twice affirms the mercy of God: once in the very love of God to send his only begotten Son that whosoever believeth in him should not perish but have everlasting life; and again in the moral example of Jesus who extended mercy even to forgiveness of those who were crucifying him. In prayer and in doctrine we reiterate that God desires not the death of a sinner, but that he should turn from his ways and be saved. Our faith is posited on the conviction that the universe is not blind or accidental, not cold

or cruel, but guided by a spiritual being whose purposes are achieved through merciful guidance.

On the other hand, Christianity likewise affirms the judgement of God. Without judgment all moral values become obliterated. God must therefore give punishment or penalty to those persons who do not measure up to standards in accordance with which he expects human beings to live. From the earliest times men have been tempted to think of themselves as favorites with God and therefore as being secure from affliction. The Old Testament prophets found Hebrews in their distress crying to Jahweh to deliver them. The message of Joel, of Amos and Isaiah was that those who look for the Lord's coming might perhaps better be in terror than in anticipation. "Woe unto you that desire the day of the Lord. To what end is it to you, The day of the Lord is darkness, and not light!" (Amos 5:18). Jesus spoke many harsh words of judgement against those hypocritical, selfish or shallow in their faith. The writer of the Christian book of Hebrews knew that "It is a fearful thing to fall into the hands of the living God."

The two contrasting elements of mercy and judgment must be brought together in any adequate conception of God, but in practice we often fail to do this. Some of us preach sweetness and light, while across the street our pentecostal brother thunders of the fires of hell. The trouble is those who talk about sin talk about it too much, while those who are silent on the subject are too quiet. Dr. Ralph W. Sockman seems to me to be America's strongest preacher for the reason that he has the faculty of bringing together in nearly every sermon these elements of God's judgement and mercy. He recently described his ministry by saying, "It is my business to comfort the afflicted and afflict the comfortable."

Jesus in his experience of the Fatherhood of God laid the foundation for the Christian doctrine of the deity which holds in perfect balance the two elements about which we are speaking. God is neither a sovereign judge nor an indulgent sentimentalist. He is a Father who loves his children to the uttermost, but who in his wisdom finds that some punishment is to the best interests of their development. The good parent does not overlook the moral deviations of his offspring. He must be firm in calling the erring son to a

new loyalty in ethical standards, but his firmness is always comingled with tender affection.

Many are the practical mistakes which we in our daily life constantly make because we do not sense these implications of Fatherhood. We think of the deity as a protective covering for our persons, our loved ones, and our interests. When all else fails we call in the Lord to take our side. We expect him to rescue us from our difficulties.

We plead for God's help and we claim to be his defenders. Yet between us and him we have erected prejudices, misconceptions, secondary loyalties which have cut us off from true spiritual nourishment. Ministers are invited to invoke the deity before all manner of meetings which then proceed to develop their pet programs without reference to this common base from which they all started. God's name is invoked, but few persons take seriously his mercy or his judgment.

We have all strayed from his ways like lost sheep. We need to cultivate the silences in which God speaks to us rather than we to him. We must read again the spiritual qualities which his Son revealed. We must heed the seers of many generations who have beheld the light which is supernal. Like the Psalmist we must be still, and know that God is God. Only then will he become a living Presence with whom to walk in quiet confidence, with whom to serve in self-giving love, and with whom to build in hopeful permanence.

In the retreat from Burma during the winter of 1941-42 a young American missionary, Paul Geron, cared for the sick and the wounded. Often in pressing water to parched lips and fevered brows, he remembered the words of Paul that we are all of us earthen vessels, that the excellency of the power may be of God and not of us. Paul Geron's prayer could well be ours:

"Thou everlasting God, accept the praise of him who gives this water, that he has been, like the cup, a vessel between man's need and thy compassion. Amen."

In that spirit all of us would speak and live.

What is an individual? Just a bit of life shot off from the one Life in the universe—just a bit of love and truth dropped on this globe, just as the globe itself was once a bit of light and heat dropped from the sun.

—C. W. Barron.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

We finally had enough sunshine to harvest that wheat. God was good to us. Also we had some extra hogs and two cows, \$1,946.45. That helped us with the rebuilding of the milk house bills, and other pressing bills. We needed as much more but we are so thankful for what we got. Last night I received \$57.12 from Belew Creek for my messages during a series of services. I worked here until five o'clock and rushed up there and preached, and returned home each night to be here ready for my duties next day. The people were very kind, the fellowship was sweet, their pastor and his family were a joy. A daily vacation Bible school was conducted during the mornings of the week by the pastor and his helpers, from which the Orphanage received \$5.25. During the week six churches sent us \$70.47. For these contributions and the others listed in the attached report we are most grateful. May God's blessing rest richly on everyone. The Belew Creek funds will show in next week's report as they were received after this report was made up.

This morning I received a letter complimenting my letters in the CHRISTIAN SUN and enclosing a check for \$100.00. This week a dear friend in Burlington came up to see me and brought \$50.00. These friends of little children who have become charges of the church have done more than they realize to lighten the bur-

den right now. Others will generously help.

We have not been able to contribute anything as yet on the much needed fire-truck for the Elon community. One generous friend in Burlington who knows our need in this community of fire protection made the first donation toward our share in the truck. Thanks be unto him. May there be many more.

This week we received two children from the Eure Christian Church community in the Eastern Virginia Conference, and two children from the Reidsville Church. We are trying hard here to do all we can to merit your help and to serve the absolutely dependent and needy. The work is thrilling. The children become dearer every day. I hardly know which I like better the little boys and girls who are almost under my feet wherever I go, or those of high school age who show such appreciation for every service and help. They are all really fine children, and you can be justly proud of what you are doing for them. Please help us to have a good report next week and every week until we are "in the black again."

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Ladies Bible Class of Henderson Church:
new clothing and shoes for Clara Lee Arnold.
Mrs. J. T. Williams, Waverly Va.: clothing.

* * * * *

REPORT FOR JULY 27, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$ 7,223.56
N. C. & Va. Conference:
Bethel S. S. \$ 4.65
Reidsville 24.00

28.65

Western N. C. Conference:
Flint Hill (R) 10.00
Valley Va. Conference:
Mt. Lebanon S. S. 5.00
Mt. Olivet (G) S. S. 22.24
27.24
Alabama Conference:
Corinth 4.58
Total this week from churches \$ 70.47

Total this year from churches \$ 7,294.03

Special Offerings.

Amount brought forward \$15,223.11
Special gifts \$ 65.00
Mrs. John M. Coble 50.00
Mr. Allen B. Cammack .. 5.00
Sale of pigs & cows 1,037.66
Sale of wheat 908.79
Jr. Philathea Class, Suffolk, for Harvell boys . 5.00
W. M. S. Auburn Church, for Patsy Allen 10.00
L. S. Holt 150.00
2,231.45

Total this year from specials \$17,454.56

Grand total for the Week . \$ 2,301.92

Grand total for the year .. \$24,748.59

JOHN GRAVES DAY.

(Continued from page 7.)

ages of the congregation by teaching, calling, and assuming many tasks when others failed to respond;

And whereas his personal behavior and conduct has been consistent with the Christian faith which we hold, revealing by example the kind of life we cherish for our children;

And whereas the unselfish spirit which has been evident in day-by-day living has lent a contagious atmosphere of good will to the groups of which he has been a part;

And whereas his spirit of service has been manifest not only in the life of the church but also on the campus and in the larger life of the community, giving many good causes the inspiration needed for success;

And whereas he has always taken the rough places and difficult situations without malice, loss of temper, or thought of reprisal, but with forbearance and patience which proved the law of love.

BE IT RESOLVED: that the members and friends of the First Congregational Christian Church of Burlington, North Carolina, go on record by these acts in the presence of this congregation as conveying to Mr. Graves their heart-felt appreciation with every good hope for his future labors of mind and spirit; that full health bless his body; that all future opportunities to serve may be met with equal if not greater zeal for the Kingdom of God with the assurance that wherever he is our thought and our prayers will attend him.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

PIERCE.

The Woman's Auxiliary of Berea Christian Church, (Nansemond) sustained a great loss in the death of one of our oldest and beloved members, Mrs. Bernice Pierce on June 16, 1950.

She loved the church and Societies and was a faithful member, always ready to respond to every good for the cause of Christ.

She had great interest in all church work, being present at all meetings until her health began to fail. She will be greatly missed.

We wish to extend to her bereaved family our heartfelt sympathy and earnest prayers that God's great blessings may always be with them and give them comfort.

Mrs. W. B. WARRINGTON.

PARKER.

We, the members of the Oak Grove Congregational Christian Church and Sunday School, of Sunbury, N. C., offer the following resolutions of esteem and respect for Waverly K. Parker who lost his life in an accident on July 14, 1950 at Suffolk, Virginia. As secretary and treasurer of the church, and superintendent of the Sunday School, he was efficient and punctual in performing his duties.

Therefore, be it resolved:

1. We shall miss his fellowship, but we shall cherish his memory.

2. We bow in humble submission to God's will and ask Him to give us grace to bear all burdens.

3. That we extend our heartfelt sympathy to his bereaved family and commend them to God, the great comforter, whose Son said, "Let not your hearts be troubled."

Mrs. O. B. Jones,
Mrs. T. R. ELLIS,
Mrs. ELSIE A. EASON.

BAGWELL.

On April 4, 1950, Mrs. Mattie Morris Bagwell, age 84, passed away after eighteen months of lingering illness. She spent her childhood and youth in Morrisville. After marrying W. Burke Bagwell she moved to Durham where she lived until her death.

From childhood Mrs. Bagwell was a devoted member of the Christian Church. She was a charter member of the Missionary Society in Durham. She gave cheerfully of her time and means in supporting the church activities. The fine example of her life is exemplified in that of her surviving son and daughter.

As a church and as individuals, we wish to express appreciation for her life of service and sorrow at her passing, and we shall honor her memory by carrying on the work of the kingdom to which she was so devoted.

Mrs. R. J. KERNODLE,
Mrs. ROBERT S. SMITH,
Mrs. D. M. ESTES,
Committee.

ALLGOOD.

The passing of the years removes from our fellowship those who have won for themselves a place in the hearts of men. Such was the loss of the Second Congregational

Christian Church, Norfolk, Va., in the passing of Mr. R. F. Allgood on June 22, 1950. He was a Christian gentleman, deacon, trustee, teacher and friend.

We feel the loss very deeply and share the grief with the family. We commend his example of love and loyalty to God's Kingdom to all who found him a friend.

Therefore, be it resolved:

1. That we humbly submit to the Father's will, knowing that He doeth all things well.

2. That we extend our sympathy to the family in the words of the Master: "Let not your hearts be troubled. . ."

3. That a copy of these resolutions be sent to the Family, a copy entered in the church records, and a copy be sent to The Christian Sun.

C. C. ETHERIDGE,
Sec. of Deacon Board.

SPIVEY.

William Andrew Spivey, age 68, of 3509 King St., Portsmouth, Va., died on April 4, 1950. Funeral services were conducted April 6 in First Christian Church.

A native of Nansemond County, Va., he was the son of the late Peter and Mrs. Martha E. Spivey. He had resided in the Portsmouth area for 44 years.

Reared in the Christian denomination, he attended Liberty Spring Christian Church, Nansemond County, Va., and Suffolk Christian Church during his early youth. After moving to Norfolk, Va., he became a member of the Christian Memorial Temple, which later became a part of the present Christian Temple. In 1920 he moved his membership to the First Christian Church, Portsmouth, where he served for many years as a deacon and president of the Men's Bible Class. At the time of his death he was deacon emeritus of this church. These and other officers he held with fidelity and distinction.

He is survived by his wife, Mrs. Grace Luter Spivey, one daughter, Mrs. Harrell Byrd, and three sisters.

W. STANLEY CARNE.

TALLEY.

Nathaneal M. Talley, son of the late B. B. and Margaret Hite Talley, died at his home near Buffalo Springs, a few minutes after he was taken ill, on Monday June 26, 1950 in his 73d year.

The funeral and burial were at Gravel Hill Church on Tuesday, June 27, conducted, in the absence of his pastor, Rev. M. W. Andes, by the writer, assisted by Rev. Mr. Travis of the Baptist church.

Brother Talley had been a member of Hebron Christian Church for nearly sixty years and for a number of years the senior deacon. He leaves his wife, who was Miss Florence Hightower, and children as follows: Mrs. William Webb, Walter H., Nathanael Marvin of Buffalo Junction, Va., and Mrs. Frank Pittard of Nelson, Va. There are three brothers, Bob, Hurley and Clarence and one foster sister, Mrs. Nannie Tuck.

There are also thirteen grand children and one great-grandchild.

The home has lost a kind husband and a devoted father; while the community a good neighbor and useful citizen.

Hebron Church mourns the passing of a member of wise counsel and an exemplary Christian gentleman.

C. E. NEWMAN.

THE O'KELLY CEMETERY.

(Continued from page 2.)

money is in the treasury they will plan to move forward in carrying out the desires of the Southern Christian Convention concerning the long needed improvements at the place where rests the mortal remains of the hero who led in the great religious movement that brought the Christian Church into existence as a separate religious body in 1794.

C. E. NEWMAN.

MORE NEWS FROM CAMPO DI AGAPE.

(Continued from page 10.)

until five in the evening. It is interesting to watch the sun set on the mountain to the west of us. It begins to set on the side of the hill about four o'clock. When we quit work at Agape, the sun is shining brightly. Down in the valley the sun has set. This Saturday evening I was invited to tea by Mrs. Vinay. She invites ten or so campers every Saturday evening. I rushed from work and shaved for the first time in a week. We had tea with cookies. We then sat on the floor and sang folk songs. Most Italians and other Europeans know English and American folk songs.

At 7:30 dinner is served. This consists of some sort of pasta, which is macaroni, and a second course. This is always potatoes with either corned beef, fish, or cheese. Lunch is very, very similar. After dinner each night there is a worship service. This is in Italian and English. It is very good to hear the Lord's prayer repeated in several languages. We also have songbooks printed in several tongues. We're tired, dirty, and sleepy; but still we have a good worship service.

On other days sleep is the first thought after dinner. But not on Saturday. We have a social hour. At the request of the others, the American group sang several Spirituals. The two girls from Egypt sang also. Then the German band played a couple of selections. An Italian girl, who sings beautifully, sang two songs. Then the Italian group gave two skits that were funny. The three from New Zealand sang a rowing song. Two girls from Canada sang an Indian song. John, our Scotch friend, favored us with a dance. Then the Italian group sang a very beautiful song. The day was long, but we had had lots of fun. Nevertheless we were sleepy. So far now—Good Night. MAX VESTAL.

WINDOWS

By A. DONALD OLSON

A CHURCH—the sharp light from without softened by the stained glass depicting Biblical scenes, the peal of the organ, and then the soul-stirring, masterfully blended voice of the choir leading hundreds of others.

The desert—a man is staggering over its hot, swirling sands, cursing it for trapping, or begging his Creator for deliverance from it.

The most of us have never had to stagger through a blinding sandstorm. A great many of us attend church. In the course of the services, we regard the windows. We are conscious not only of the scenes depicted therein, but also of the soft, harmonious blending of the reds, yellows, browns, greens and blues. We momentarily marvel at the skill of the artizan in glass. And then, we further realize that even his skill would be of little value were it not for the sand, say, that very sand there under Christ's feet. But even that sand could not be depicted were it not for proper pigments that were processed into its otherwise transparentness. And even this processing would be impossible without the artizan's knowledge of the properties of each grain of sand he was using. Here, he is no longer regarding sand as a cruel, relentless entity that swirls about on the desert, driven by the winds of chance. Instead, it is his understanding of the properties of each grain of sand out of which he compounds the pigments, and then proceeds to blend them as his inspiration directs him.

As we give more time to this thought, we see a symbolism as applied to human life and endeavor throughout history. When regarded as merely "the masses," people, like the sands swirling about on the desert, also remain—or become—only an unstable and treacherous entity. Bigotry, corruption, self-

complacency and authoritarianism are the winds by which one is driven.

Throughout recorded history, there have been men who stood out above all others in defying these winds. Foremost of these in our minds we see Christ. He had the vision through this understanding of the individuals to permit him to foresee the future of the world. Since his crucifixion there has evolved the science of lens polishing that now permits a scientist to see millions of light years into the universe. But at the same time, he cannot see even a thousand years—to say nothing of light years—into the future of mankind. The lens through which he peers into the universe is compounded of only a few elements. In attempting to foresee the future of mankind, he must deal with people, not the masses, but individuals. They are the pigments in the stained-glass window of life. Just as it is the understanding of the properties of the chemicals that nature has compounded into the pigments that are responsible for the blendings and contrasts in the window, so it is true of our fellow-men. In them we see the myriad gradations and blending of happiness, sorrow; humor, pathos; kindness, cruelty; generosity, avarice; honesty, dishonesty.

We are, at one and the same time, each the pigments and the artizan. As the artizan, each is working on the stained-glass window of life to glorify his name. Although it has this myriad of hues and tones, the property of visibility is still in it; the beauty that we see in the window does not shut out the light. It is this light filtering through it that develops our faith in our fellow-men and assures us that the beauty on the other side is still there.

—Scottish Rite News.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

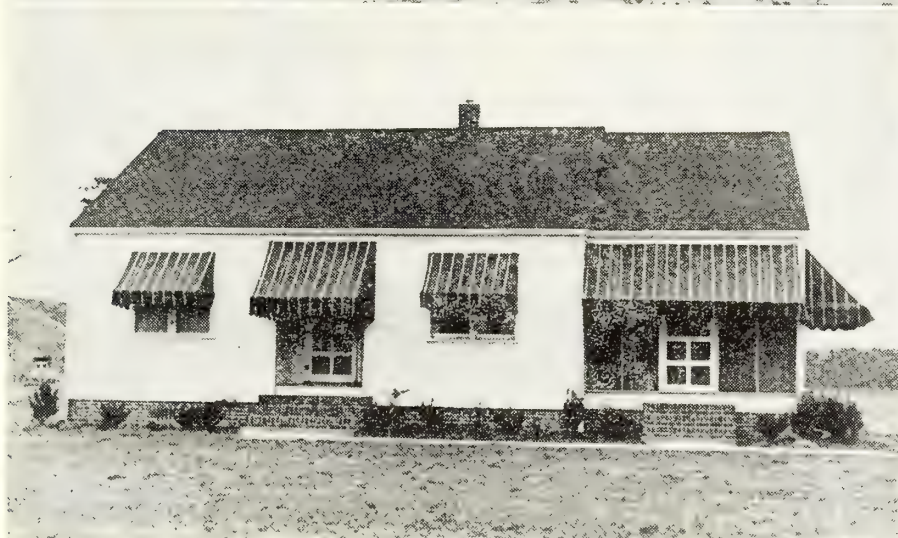
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, AUGUST 10, 1950

NUMBER 31

COUNTRY CHURCH MOVES TO TOWN



The road to success for many churches includes three steps: a new location, a new building and a new parsonage. Damascus Church of Sunbury, North Carolina, has happily emerged from these three stages.

Damascus was organized in 1832. In 1887, more space was added to the small structure. On her 100th birthday, 1932, Sunday school rooms were added. On July 8, 1940, the church voted to buy land and build a new church plant in a more desirable place. The last meeting was held in the old building in June, 1945. For about a year the members held meetings in other churches in the community, later holding services jointly with Oak Grove Christian Church.

In July, 1946, work began on the new building, which was completed at a cost of \$30,268.00. In the early months of 1949 the church began work on a parsonage, which was completed in July at a cost of approximately \$7,500.00. The church owes only about \$3,300.00 on the church building and the parsonage.

Damascus, Cypress Chapel and Oak Grove are now in a field being served by Rev. Earl T. Farrell.

News Flashes

Rev. and Mrs. A. Lanson Granger are spending a part of their vacation at Lake Chataqua, New York.

Rev. and Mrs. Duane N. Vore are spending part of their vacation in Los Angeles, California, with Mr. Vore's parents.

Miss Ada Sutton and George Elmer Knight, Jr., were married on July 29, at the Carolina Christian Church. Rev. B. A. Leebrick officiated.

The department of Stewardship and Finance of First Church, Burlington, have arranged to have two coats of paint put on the outside trim of the church this summer.

Rev. G. H. Veazey will conclude his ministry at Long's Chapel at the end of this conference year. Substantial improvements have been made to the church property during Mr. Veazey's ministry. Mr. Veazey has had successful pastorates in Alabama, Virginia and North Carolina.

N. C. & VA. CONFERENCE NOTICE.

The North Carolina and Virginia Conference of Congregational Christian Churches is to meet on November 14 and 15, 1950, with the Shallow Ford Church, near Elon College. All churches are asked to be represented by their delegates: at least two from each church, and one for each additional hundred over the first hundred. No church is to have more than four delegates, though there is no limit on the number that can attend the conference.

W. J. ANDES, *Sec'y.*

C. M. A. NOTICE.

A meeting of the officers of the Eastern Virginia Christian Missionary Association was held at the home of Dr. and Mrs. I. W. Johnson of Suffolk, Friday afternoon, August 4. Rev. Luther B. Grice was absent due to illness, and Rev. Johnson Griffin acted in the secretary's place.

It was voted to ask all ministers and Sunday school superintendents to take action as soon as possible regarding memberships so that we may be able to make a good showing at the December meeting.

It was also voted to ask the East-

ern Virginia Ministerial Association to sponsor a C. M. A. Sunday in all of our churches sometime in November.

Committees for our next meeting will be announced at a not too distant date.

STANLEY C. CARNE,
President.

JOHNSON L. GRIFFIN,
Acting Secretary.

MUNGER WILL TEACH IN TENNESSEE.

Rev. Bernard V. Munger, the pastor of the Congregational Christian Church of Chapel Hill, North Carolina, has resigned to become an assistant professor of Bible in Southwestern University, Memphis, Tenn. He will take over his new duties there on September 18. Mr. and Mrs. Munger and their three children will leave Chapel Hill the first week in September.

During his pastorate there Mr. Munger has served as chairman of the Chapel Hill Council of Churches, director of two overseas relief fund campaigns for the council, chairman of the advancement committee of the Orange County District of the Boy Scouts, president of the Chapel Hill Ministers' Association, and as a member of the Y-Teen Advisory Committee.

Mr. Lindsay Neville is chairman of the Pulpit Committee which is seeking a successor to Mr. Munger.

GOD'S ACRE AT PLEASANT RIDGE (R).

In one of the meetings relative to raising funds for the parsonage building program last winter, someone mentioned the God's Acre plan used by some for raising money for the church.

Mr. J. H. Pell, one of the faithful deacons in our church, did not say much then, but we found out later that he had sowed an acre of oats to be sold and applied to our building fund. When Mr. Pell went to sell the oats, he was told that good oats brought 70 cents a bushel, extra clean oats brought 75 cents a bushel. The miller asked Mr. Pell what kind of oats he had. "I have an acre of God's oats that is to be used to pay for our parsonage," replied Mr. Pell. The miller said, "Then that will be a different matter, in that case the oats will be 85 cents a bushel." The check for \$29.00 was turned over to Mr. Theodore Cox, treasurer of the building fund.

There may be others of our church

doing the same thing that Mr. Pell has done. Mr. Howard Brown turned over \$18.00 to Mr. Cox the other day and reported that his oats brought 80 cents for the church. It seems that business men respect a man who does something for his church.

CLYDE L. FIELDS,
Pastor.

DR. RAYMOND RESIGNS CHARLESTON PASTORATE.

Dr. C. Rexford Raymond offered his resignation at Circular Church, Charleston, S. C., on July 10 as follows:

"When I resigned in 1945 as your minister, in order to have leisure for writing, you honored and surprised me by voting a request that I remain as your minister 'indefinitely'. My stay here at that time now seems providential in view of the increasing illness of my beloved wife, Rose, and her passage in 1948 beyond the shores of time.

But now I renew my request to retire, hoping to be able to summarize for publication some of my religious convictions. I was ordained as a Congregational minister in May, 1900; and have been your minister since April 23, 1941. I cannot adequately describe my gratitude for your good will. Your sympathy and fellowship in sunshine and shadow have been beyond words. You have been a solace in my sorrow and when the church has seen cherished persons pass beyond our sight, we have sorrowed together. During the last nine years we have mourned the loss of 15 members and three others, not technically members but who were our warm friends and were in our church families.

When children and adults have been dedicated in baptism (58 in all), when 89 new members have enriched our lives, and when lovers have been married before the Cross in our chancel, we have rejoiced together. In the untrodden paths of the future we shall have a deepening sense of the ways in which our work and worship here have enriched our lives.

Since our Church Constitution states that two months shall intervene in pastoral charges, with fervent prayers for guidance in the days and years ahead, I offer my resignation to take effect early in September."

Dr. Raymond has served previously in Chattanooga, Southern Pines and Sunbury. Congratulations, Dr. Raymond, on a long and fruitful ministry.

Excerpts from Council Lecturers II and III

II—"AND THE SON."

In speaking on the topic, the Second Person of the Trinity, Mr. Beale brought his thoughts to focus in the words from the opening passage of the Gospel of St. John: "The Word became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth."

The speaker took the position that the ancient trinitarian formula was the device whereby the Church endeavored to express its most complete awareness of God: God the Father, the creator and source of all things; God as manifested in history, the Son; and God as experienced personally, the Holy Spirit. This, he submitted, does not conflict with the belief in one God, although the issue has been confused for many by the use of such expressions as "God in Three Persons," and further befogged by creedal statements regarding Jesus Christ, such as, "very God of very God."

The incarnation, that is the embodiment of God in human life which we see in Jesus, was not a metaphysical event, nor the event of one mystery-laden night in the hills of Judea, but a progressive event which we see as we follow the life of Jesus. It is seen in the content of his message, the quality of his life, and in his inner victory as he resisted the standards of his time and overcame the pull of its spirit, and opened his soul to the complete incoming of the Spirit of Creative Love, through fellowship with the Father and complete dedication to his purposes.

The nature of this conflict is seen to some extent in the story of the temptation. It reached its height in Holy Week, when Jesus resisted the temptation to be a mere later edition of the prophet Amos, who was passionate for justice, but lacked the creative qualities of love and patient understanding.

In ultimate triumph over all the forces that tried to coerce him into that lesser type of program, Jesus opened his soul to the complete incoming of the Spirit of Creative Love—and died in doing so, abandoned by the people who wanted a military Messiah.

The incarnation was not complete at Bethlehem but at Calvary. And yet complete there only in as far as it was possible in one life bound by human conditions. The incarnation

goes on in the Church, the "Body of Christ." Herein is the larger and increasing expression of God in history, the incarnation which alone can save the world. The sacrifices Jesus made must be continued, the struggle that he won must be re-won in a larger field. In the daring words of the Apostle Paul, we must "fill up that which is lacking in the afflictions of Christ . . . for his body's sake, which is the Church."

In the final analysis, the incarnation is best known only by those who share it, those who in turn, as members of the Body of Christ, open their lives to the full incoming of the Father's love and power as they seek to serve his purpose.

* * * * *

III—" . . . AND IN THE HOLY SPIRIT."

Not frequently do we hear sermons on repentance, conversion, justification and sanctification. The reason alleged, by apologists for the omission, is that we are now an enlightened, self-directed people living not by some mechanical and legalistic arrangement. Probably the real reason is that we no longer believe in the Holy Spirit. Here is a name empty of meaning and significance for a great multitude of us. The great words of Christian doctrine not only have fallen out of use, but have taken on a theologically sinister meaning.

It is high time for us to recognize that the name of the Holy Spirit has more than historical and antiquarian values. It is in and by the Holy Spirit that the Church came into life. As Israel was chosen by God to be the body for a prophetic dispensation, as Jesus was chosen by the Lord to be the body for a Messianic dispensation, so the people who in faith submit themselves to the leadership of Christ are chosen by God to be

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Managing Editor.....John T. Kernodle

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Dr. Wm. T. Scott, Elon College, N. C.

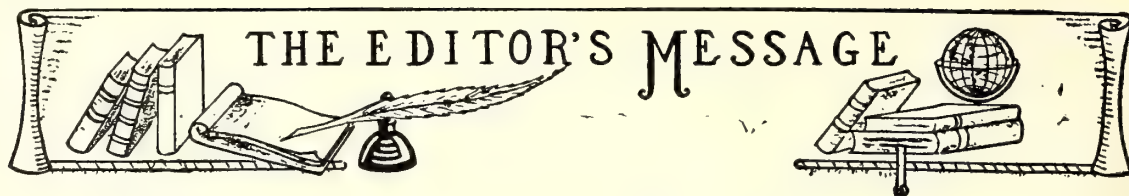
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CONFERENCE CENTERS

Increasingly, State Conferences are securing and operating their own centers for conference activities. They have grown weary of frantically trying, year after year, to find suitable dates and places for camps and conferences. Being totally at the mercy of those who own and operate conference grounds, they usually get second or third choice. Shifting dates from year to year, there is difficulty in establishing the desired enthusiasm and loyalty.

Massanetta, Montreat, Ridgecrest, Junaluska, are denominational conference centers of long standing. The Evangelical and Reformed Church has established an adequate center at Blowing Rock. Our Florida State Conference secured Lake Byrd Lodge some years ago, and since that time conference activities have been very greatly accelerated. Any conference without an available and accessible meeting place of this kind is handicapped.

The Massachusetts Congregational Conference and Missionary Society has just purchased a beautiful 200-acre estate at Framingham Center, Massachusetts, for use as a conference center. The property was owned by Mrs. Charles Francis Adams, widow of the late President of the First National Stores. Centrally located about a half-mile from the Worcester Turnpike, the center will be used the year round for the benefit of the 600 Congregational Churches of Massachusetts. The property includes the main house (a beautiful colonial style residence of 20 rooms), a farmhouse of 12 rooms and several other buildings. The formal dedication of the conference center will come in the early fall.

There may be someone within the bounds of the Southern Convention who would like to make available to the denomination an estate which could be used as a conference or convention center. That would be a magnificent example of stewardship, a blessing in perpetuity. What better disposition could be made by a family who have enjoyed the blessings of God for a lifetime?

STRATEGIC OPPORTUNITIES IN CHRISTIAN COLLEGES

Because of the multiplicity of religions in India, universities have eliminated religion and are concentrating on techniques, according to Bishop Lesslie Newbigin of the United Church of South India.

In an analysis of the intellectual crisis in Indian universities presented to a national SCM conference on the subject held at Bangalore, India, June 8 to 12, the South Indian Bishop said that the "religious vacuum" in the universities was being filled by Marxist ideas, which are being met "only by police force." Hence, in order to remain out of prison, "students are developing a double intellectual life."

Bishop Newbigin scored Christian colleges which "have found it easy to adjust themselves to the elimination of the Bible from the curriculum," contending that too many Christians in India "do not regard the Bible as the center of Christian education." Noting that Christians had largely failed to penetrate Hinduism, Islam, and Buddhism, Bishop Newbigin said that Christians tended to be unaware of the "denials of Christianity in the present Indian educational system."

Christian colleges in America have a unique opportunity to teach the Bible and make Christian education central in their curricula. This realization should take away all sting or resentment when we are called upon to give more generous support for our Church College, Elon.

PAGE THE FAMILY

"Only as the church saves families within homes can the church hope to save the world." This was the conviction of the National Conference on the Education of Christian Parents, which was held at Lake Geneva, Wisconsin, July 16 to 22.

The purpose of the conference was to develop a national strategy for the Christian education of some fifteen million Protestant families and the evangelization of millions more of unchurched families.

"The church exists to spread the gospel," the report continued. "The first and most important place where persons live together is the home. It is the training ground for their relations with other human beings in their community, their nation and their world. Therefore, to accomplish its purpose of spreading the gospel of Jesus Christ, the church must put the home at the center of its program. Its primary task must be the guiding and enriching of family living, based on faith in God."

This evangelistic emphasis of the church family life program was stressed through the conference. "A church should strive to meet the needs of families within its membership, but it must also reach out beyond its membership to serve the unchurched families in the community."

Among the requirements listed for reaching these families were a revamping of hours and orders of church services, new types of meetings, and the use of newer media of communication.

One group wraned that to make the church truly family-centered will require more than a few changes in the present program. It will mean "a distinct departure from many of the traditional and ecclesiastical procedures and habits of the past."

True religion is the life we live, not the creed we profess, and someday will be recognized by quality and quantity, and not by brand. —J. F. Wright.

As He That Serveth

A Charge to the Graduates of Elon College, Commencement, 1950

By PRESIDENT RUSSELL HENRY STAFFORD OF THE HARTFORD
SEMINARY FOUNDATION

"... I am in the midst of you as he that serveth."—St. Luke 22: 27c.

It would, indeed, be hard to find a more hackneyed theme for a charge to graduates than what these words suggest. But, if service has become a trite topic, it is so because it is like a coin which has passed through so many hands that the inscription is blurred. That it has been used so much is proof of its value. It may repay is to look more closely at it, until we decipher its meaning.

The Biblical Setting.

The episode of strife among Jesus' disciples as to preferment in his coming Kingdom is placed by St. Mark and St. Matthew on the road of our Lord's last pilgrimage to Jerusalem. Whether following other evidence or for the sake of emphasis, St. Luke has transposed it to the Lord's last supper before the Cross, immediately after he had inaugurated that liturgical supper which has now for some sixty generations been bringing the bread and wine of heaven to the faithful. Not only does this transposition intensify the tense subjective drama of the upper chamber, as this evangelist unfolds it; but it gives a most impressive setting to the lesson which the episode enforces. Calvary's agony is the only moment more moving in the Saviour's story than his last supper and our first holy communion.

You will recall that St. John omits the sacramental formula on the eve of Calvary. He has sufficiently foreshadowed it in the earlier discourse on the bread of life, which he alone reports. Nor does he include on that occasion the clamour for precedence. But in its place he shows us Jesus enacting in pantomime, as it were, the words St. Luke gives us from his lips: "I am in the midst of you as he that serveth." The account is so brief that we can quote it in full, with our Lord's comment on it afterward:

"Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded."

"So, when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you."

How ought that example to be followed? It has been followed to the letter by some Christians at the top



DR. RUSSELL HENRY STAFFORD.

of the social scale and by others near the bottom.

Historic Observance.

From about the fourth century it became the chief ceremony of Maundy Thursday for princes and bishops to wash the feet of twelve or more poor men or beggars. Until Charles I, all the kings of England observed it. Each king washed every year the feet of as many poor men as he was years old, and then distributed food, clothing and money to them. Even Queen Elizabeth conformed to this convention; the paupers' feet, however, we are told, having first been washed by the yoemen of the laundry with warm water and sweet herbs.

Only day before yesterday, in my boyhood, the rite still survived with pomp and circumstance at the Austrian court. It must have been a sight for men and angels to see the wooden monument of stupid arro-

gance, of whom his restless wife said that he had the soul of a sergeant, bending to this menial task in ostentation of humility.

At the opposite extreme of station and privilege, many marginal groups in the Christian Church Universal have given footwashing virtually sacramental status. In true humility their members have heeded this difficult Fourth Gospel mandate exactly as we all honour the eucharistic institution in the Synoptics.

There could hardly be a better instance than this, I venture to suggest, of the peril of turning poetry into prose. As from the sublime to the ridiculous, so from the delicately dynamic there may be only one awkward step to the gross and absurd. It is only in aspects of conduct everywhere relevant that Jesus' followers can be sure that it is wise to follow him exactly. It would seem to most of us that to imitate him in items which out of his setting of time and place are incongruous, is not to follow his example of sensitive propriety in every situation, but in painful bondage of material detail to miss its spirit. That sort of blunder can be at once as grave and as hilarious as an honest howler in translation.

In Jesus' time and place, however, his action had no flavor of the grotesque. For tired men at the close of day, dressed as they were to suit their climate, nothing could be more refreshing than to have their sandals removed and their bare feet cleansed and cooled. It was a thing some slave would do at a dinner of the rich. It was the sort of thing a father or a big brother might do for children fretful and restless. It was a simple thing that anyone might do on friendly impulse in simple company, except a man who thought himself better than his friends, so that he would rather wait for someone else to do it for him than unbend and do it in kindness for the others. It was a simple thing done in simple friendship for the comfort and ease of one's friends.

That is why this pantomime in St. John's Gospel perfectly illustrates the words in St. Luke's. It is a definition of service. It is interesting both for what it excludes and for what it implies. As we devote ourselves to vocations of Christian ministry, we shall find here the key in which our lives must be written if they are to be in tune with Christ.

Safeguarding Service.

Christian ministry is itself an arresting expression. For ministry

means service. A minister is a servant. The word has taken on an unduly glorious colouring from historic accidentals of association with power. For a minister of the crown, the head of a department of government, is called Excellency; and a minister of Christ, the leader of a company of his disciples, is called Reverend. Yet it is an axiom of good government and of sound religion alike, that the lord will be poorly served unless his servants serve his people too. For no good prince on earth or in heaven has any other concern so urgent as the welfare of his subjects. The prosperity of his domain depends upon their happiness. So we must serve our fellowmen in his behalf, if we would truly serve our Lord. And we can learn what such service means from his example. That example is his whole life; but it is pithily epitomized in this one deed at his final sundown.

First, then, service does not mean subserviency. That is, it is not an act or attitude which involves loss of self-respect, or which even comports with it. When Jesus washed his disciples' feet, he was not trying to ingratiate himself with them; nor was he demeaning himself as if he were unworthy to sit at table with them. St. John points that up in terms almost spectacular. In the very act of pouring the water into the basin, Jesus was mindful, we are told, that he came forth from God and was going unto God. When he commented on what he had done, moreover, he bade them not forget that he was still their Teacher and Lord.

He washed their feet, but he did not invite them to step on him. While in his person he showed himself gently and wholly one of them, he yet respected his unique office. The dignity of a minister of religion does not consist in any artificial solemnity of deportment, but in living naturally as a man among men. He will flexibly vary his tone and manner with circumstances. But he will never forget whose representative he is.

There are no odd jobs which we shall be unwilling to do in an emergency. Yet ministers of Christ are not odd job men for their people, to be contemptuously imposed upon by the proud, the lazy or the negligent, as if the office they hold had no higher functions than to do everybody else's work.

Secondly, however, Christian service does not mean condescension. It is not a bending down from above, as if we representatives of Christ were

of finer clay or of clearer mind or of holier nature than the people with whom and for whom we work. For one of us who is tempted to forget the august prerogatives of his office and let himself be little more than an errand boy, there are probably nine of us who entertain at least a strong suspicion of our own superiority, and feel as if we were conferring bounties for which they ought to be grateful when we get right down among our people and do for them what they need to have done. A strutting parson, no matter how energetic and affable; a faintly supercilious Director of Religious Education, exuding an aroma of books and improved methods instead of Christian modesty; a benevolently high and mighty missionary, who never forgets that the sheep in his pasture are natives—these can do little if any good, no matter how many things they do. For in their own minds they are "do-gooders"; and no one likes to be done good to. They are do-gooders in their minds, because their hearts are not engaged. Whatever opportunity confronts you, leave it alone, for it will be better undone, unless you can put your heart into it as well as your head.

I have often speculated as to the sources of the superiority complex which is so often encountered among professionals of the Church. At the lower levels of conceited provincial religiosity such an attitude often arises, I think, from a prejudice of moral prestige, based upon the bad or questionable or unconventional things one does not do and is proud of not doing. "I don't drink, I don't smoke, I don't dance, I don't play cards, I don't go to the theatre"—that is sometimes mistaken for a confession of faith, a sound working substitute for the Apostles' Creed.

Of course on impulse the proper rejoinder to so negative a boast would be, "So what? What then do you do? How about the actual crimes and misdemeanors you left out from this catalogue of frivolities? And, by the way, how about your disposition, brother?"

Reflection after impulse will point further to the need we all have of that sense of sin which is born in us with the vision of holiness. While we keep our eyes on our Lord instead of on ourselves, we shall know what goodness is; how foul we are, no matter what we don't do; and at the same time, with humble joy, how great is the grace which raises us up to walk with him. As long as we are thus

mindful of him and of ourselves, we can never boast as if special virtue attached to our professional decorum.

It is probably fair to say that we, to whom years of study have opened wider vistas and a deeper insight than most Christians find accessible, are not prone to self-righteousness. We shall not readily stumble into a holier-than-thou bearing toward the people we are sent to serve. On the other hand, however, the very wealth of the resources for our task which these years have made available to us may provoke the illusion that we are wiser than ordinary run-of-the-mill Christians.

Of course we don't know it all. From our high plateau we have surveyed afar many steep peaks of sacred scholarship which we shall never climb. Yet, with all these books behind us, though perhaps their contents do not linger long within us; with our graduate degrees, at any rate, how far we are above John Doe and Jane Roe in our constituency, with only a common school education! Surely it is forgivable, is it not, for us to talk down to them a bit, as we minister to their religious needs?

No, it is not forgivable; for it is not sensible. We are confusing learning with wisdom, which is just about the biggest mistake that can be made. It is true that they may not all be as wise as we; but it is probably also true that we are not nearly as wise as some of them. There are many facts we could teach them; but there may be many principles which they have digested better than we have.

I speak here from experience; for when I left seminary I was a ludicrously conceited young pseudo-intellectual. I knew a little about many things. I could use long words fairly correctly, to tell about them. But I doubt now whether I then knew anything. Not that I know much now; like Socrates, however, I can at least guess how little I know. And that is a first step, though a short one, toward wisdom.

Fortunately I came down to earth fast when I was plunged into my first parish. There was hardly another college graduate in the congregation. But there were a lot of people who had been living reflectively a long time. And there were some who lived close to God. I was not long in discovering that, though I had theology, or so I supposed, nevertheless it was they who had religion. They could teach me more than I could teach them.

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

COLLEGE STUDENTS AND THE DRAFT.

The brunt of war falls on the manhood of the country, and chiefly upon those between the ages of 18 and 36. For this group, everything dear to the ones included must be subservient to the demands of war—home, family, business, education, and life itself.

World War I lasted five years. World War II lasted four years. We are now fighting an undeclared war. How long it will last, no one human knows, but we do know this—that it plows into a man's plans; that it tears a terrible hole in his career; and that it tugs at his heart with an ugly nagging.

The other day a friend of mine who is now in college, said to me: "I do not know what this war will mean, but I do know that the last war took four years out of my life when I should have been laying the foundation for a useful career. I made one great mistake. I was in college, as you know, when war was declared. I volunteered. I see now that it would have been better for me and perhaps for my country, if I had remained in college and completed my education then. This, however, is water over the dam. I must take things as they are and make the best of them."

There are hundreds and thousands of young men enrolled in college today. There are hundreds and thousands of high-school graduates who are looking forward to entering college in September. The statement has been made publicly that those enrolled in college, when drafted, would be deferred until they had completed at least the year of their present enrollment.

If a young man is engaged in preparing for some vital form of mechanical warfare, in all probability he would be permitted to complete his course and would be given additional instruction. A communication from the United States Office of Education urges the young men of the nation who are ready for college to pursue their studies that they may be better prepared for the emergency when it overtakes them. If I were in college, I would make every possible effort to remain there until graduation. If I

were a prospective college student, I would select my college, outline my course, and make every possible effort to enroll. This would not be unpatriotic, but would be most patriotic. In this atomic age, combatants should know two things—how to operate efficiently and effectively the weapons of warfare placed in their hands, and second, how to take care of themselves so that they might live to serve their country, mankind and world civilization. It is conceded that authorities and our representatives in Washington, have many serious and perplexing problems to solve, but it is also easily understood that the young men and young women of today share those problems and personal considerations that must enter into the entire picture.

It seems so short a time since we fought such a terrible war, that another one to come at this early date is almost unbearable, if not unthinkable. Every Christian man and woman in this country should pray earnestly for the wisdom and guidance of God, and that this wisdom and guidance should be given not only to the authorities of the United States, but also to the ones in authority in all countries on this earth.

I do trust that this war will be confined to Korea and that it will be of short duration. May God grant it.

APPORTIONMENT GIVING.

Not within the last fifteen years has Elon College faced such uncertainty. Were it not for the war threat that hangs over the nation and the draft that has already begun to reach out its prongs, the college at this time would be facing the new year with optimism and a great deal of assurance. If the draft should be increased so as to take from the campus many of our students and prevent others from entering, it would of course complicate the whole program of the college.

The college receives its major support from student tuitions and fees. The church makes a sizeable contribution to its current budget. Should the war occasion a decrease in students, the college, must, of necessity, look to the church for increased support. This is not a new idea, but one ever-present in the minds of us all.

The churches of the Southern Convention and the Sunday schools, after two weeks of hesitancy, have made encouraging contributions on their apportionments. For this the college expresses its gratitude.

Previously reported	\$4,966.10
Eastern N. C. Conference:	
Morrisville	\$ 10.58
Eastern Va. Conference:	
Bethlehem (Nans.)	\$ 17.73
Liberty Spring	20.00
Mt. Carmel	15.49
Newport News	26.25
Windsor	37.93
N. C. & Va. Conference:	
Burlington	\$ 53.56
Valley Va. Conference:	
Linville	\$ 21.18
Newport	18.51
Timber Ridge	56.00
	277.23
Grand total	
	\$5,243.33

EXCERPTS FORM COUNCIL LECTURERS II AND III.

(Continued from page 3.)

the body for the dispensation of the Holy Spirit.

That dispensation is now. The Holy Spirit is the action of God in man. The residence of the Holy Spirit is in the Church. Though he may and does work out far beyond the Church, the Church is his residence.

The Holy Spirit, in the broadest sense, works throughout the world, teaching humanity about good and evil. He works, in the deepest sense, in the Church by revealing Christ and drawing man into ever fuller Christian truth. In the most fundamental sense the Holy Spirit works in individuals creating divine life within them.

This is the age of the Holy Spirit. He is in the Church now, eager, yearning, striving to continue the earthly ministry of Christ. He is as real, as near and as mighty as on the day of Pentecost. Let the church face its present Pentecostal task of confronting sinful men with a loving, redeeming God as it did at the first, and now as then it will live and move and have its being in the certainty of the Holy Spirit as a present, saving, directing force.

The massive gates of Circumstance
Are turned upon the smallest hinge,
And thus some seeming pettiest chance
Oft gives our life its aftertinge.
The trifles of our daily lives,
The common things scarce worth recall,
Whereof no visible trace survives—
These are the mainsprings, after all.
Selected.

Christian Missions

At Home and Abroad

FROM CONFUCIANISM TO CHRISTIANITY

The Autobiography of Yu Jui-lin

In the year 1900, in the city of Foochow, a little boy was born to a heathen family whose name is Yu Jui-lin. "Yu," the family name, means "play," "Jui" is "good luck," and "lin" means "rain in the dry season."

My father died while I was very young. His occupation was that of a cloth merchant. My mother is seventy-seven years old now. She studied Chinese classics and learned handwork. After my father died she used the work of her two hands to support the family, and at the same time taught me lessons every night. When I was twelve years old my teacher, a Christian, recommended me to Foochow College. I studied in the primary school one year and then went on to finish the eight years course at Foochow College. Being poor I got through school by working in my spare time—watering flowers, washing floors, and teaching music to a lower class. Then I became an office assistant and finally started a literacy class and preaching in a village near what was to be the site of Fukien Christian University.

How did I make the change from Confucianism to Christianity? I was influenced by faithful Christians and by the Bible. The Easter of 1916 I changed my life and was baptized by Dr. W. L. Beard. Three years later Mr. T'ing Li-mei, the secretary of the Student Department of the National YMCA, came to Foochow to lead the Student Volunteer Movement. God called me to the ministry but I went to take the postal service examination. After debating for a week I confessed my sin and answered His call.

In 1926 I married Miss Lin Hsueh-ju, the daughter of the Foochow College Monitor. She was a graduate of Wenshan Girls School. Now we have four sons and a daughter. The oldest son is 22 years old. There are eight mouths to feed and my salary is not large, but God takes care of us and gives us the valuable gift of new life.

Briefly, my experience during these years has been as follows:

1922 I graduated from Fukien

Union Seminary and Dr. W. L. Beard called me to be Religious Director at Foochow College.

1924 Rev. Otto G. Reumman, Mission Religious Education Secretary, invited me to be the Sunday School Secretary and work with him to promote religious education activities in our Chinese churches. At that time it was quite a new project.

1926 I studied at Cheeloo University, Shantung, majoring in religious education and psychology, from the fall of 1926 to the summer of 1927.

1927 My elder brother invited me to the Philippine Islands and I taught there in a Chinese school.

1928 I returned to Foochow to be preacher at Lau Memorial Church.

1933 I was ordained to the ministry, continuing to serve at Lau Memorial. The following are the significant points concerning my seventeen years there:

a. When I came to Lau Memorial there were 165 members and the church was in debt. I thank God that I never had any financial shortage and there was money in the bank when I left. The number of church members increased to 365.

b. A special effort was made to work with government school students, who responded eagerly. I also started jail preaching and continued it for seven years and a half. I taught the inmates the gospel of Jesus and used sympathy to influence them. I will never forget the fruits of that work, glory be to God.

c. During World War II many of the church members moved inland, leaving only the poor members in the city. A handwork center was opened to aid poor members where they worked at weaving, towel-making, sewing, and furniture-making. During the three years that this was carried on poor members and their families were helped and some of the income was used to help their neighbors. Forty-three church members came to work.

d. In lay training I always used their homes as the center of work.

1945 World War II ended in August of this year. It was the victory year.

1947 I came to Dionghoh District in November. I enjoyed this new work which meant leaving a big

church in the city to work in a rural area. I feel that this work is more important than any other I have done. Now I am the district secretary and must travel to the country from them and have begun to see their needs.

In conclusion let me say again, "Thank God." He called me out of the heathen way of life. His love made me a minister not only in the city, but also in the country. I hope for a chance to have further training in rural church work. Being 50 years old this year, I have another fifteen years to give to work for the Kingdom of God before retirement.

AMERICAN BOARD TO EVACUATE CHINA MISSIONARIES.

By HAROLD S. MATTHEWS, *China Secretary.*

I shall begin with part of the cable which came from Foochow on July 3, six days after the Korean crisis arrived:

"Foochow church leaders advise early gradual departure missionaries for the churches' good."

With the arrival of this message, all previous time tables were upset and we had to begin discussions about a much accelerated withdrawal of our missionary staff. You will remember that Newsletter No. 43 closed with quotations referring to the attitude of the People's Government toward Christian missionaries, funds and institutions, which appeared to be growing more favorable—and is still governing the thinking of most of our North China missionaries. A month previous to the blow-up in Korea, a strong group of Chinese Christian church leaders issued a manifesto which I cannot quote at this point since it came to me as a confidential document.

The gist of it is that in principle the general trend is in the direction of gradual withdrawal of most missionaries and the inauguration of plans for full self-support of the Christian Church by Chinese as early as is advisable in the best interests of the Church. This manifesto was given wide publicity. Radical interpretations were put upon it which, without the Korean trouble, would have been smoothed out and clarified. But when the document reached Foochow it was only a few days until "Korea," and worse yet for Fukien, the placing of the U. S. Fleet in the straits separating Formosa from Fukien, where invasion preparations

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

VALLEY WOMEN ELECT NEW PRESIDENT.

The Virginia Valley Woman's Conference met on July 27 at Winchester, Virginia.

At this meeting, Mrs. J. E. Bryant, Rt. 1, Harrisonburg, Virginia, was elected the new president. Mrs. Bryant succeeds Miss Verdie Showalter, who has been the very active president of the Valley women for several years past. Mrs. Bryant has also been active in woman's work, and just this past year was Spiritual Life superintendent. She has also been a District superintendent, and that job alone should make her well acquainted with the work of the women.

Congratulations and best wishes to Mrs. Bryant.

* * * * *

SANFORD WOMEN HAVE MAY FELLOWSHIP PROGRAM.

The May Fellowship Day, which has become an annual program in our missionary society, was held this year in the new assembly room of our church.

Miss Stella Stout, president, presided over the program and presented to us first, Mrs. W. B. O'Neill, who led an inspiring devotional in which several of the young people of the church participated. Then Miss Stout introduced to the group Mrs. William T. Scott of Elon College, the speaker for the evening. Mrs. Scott built her discussion around the work that the women of the churches are doing to raise the standards of living throughout the country, and she especially emphasized the fact that there are so many cases that we are overlooking in our own communities. "When we begin to criticize or look down upon people for their actions," she discussed further, "we should stop and think about their reasons for acting thus. When we do this, we begin to reach the foundation for such actions. It is at the foundation or base of the trouble that we must begin our work."

After Mrs. Scott had presented to the women ways by which we could begin our improvement program, we had a social hour.

A committee of women served delicious refreshments, and we spent

this period of time conversing with the members of the Turner's Chapel missionary group and the Shallow Well group, who had joined us for our evening's program.

MRS. PAUL L. WICKER, JR.

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HOPEDALE.

The Women's Missionary Society of the Hopedale Christian Church held its monthly meeting last Thursday at the home of Mrs. Otis Carey on the Hopedale road.

Mrs. B. F. Blanchard presided over the business session, at which time new members and visitors were welcomed into the club.

Mrs. Linda Kappel was the guest speaker and she talked on Estonia, her native country, as well as Russia and Germany. At the end of her talk she displayed handmade dolls, jewelry and some books.

* * * * *

USE YOUR VACATION TIME.

It is a good idea to use some of our vacation time for some worthwhile reading to improve your mind. Why not try one of the Mission Study books this summer while you are sitting out in the sun at the beach or just trying to cool off? When fall rolls around, there are always so many things to do it is hard to find time to read a book. Let us all try to improve our minds a little this summer while we don't meet so often and while we may feel a little bit more rested and able to absorb serious thoughts.

The Massanetta Bible Conference, August 21-September 3, offers a wonderful opportunity for mind improvement. Each day a wide variety of Bible study, worship, music and addresses is offered by the country's top speakers. It is well worth the time of anyone. Massanetta Springs is about six miles east of Harrisonburg, Virginia, on Highway 33.

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DATES TO REMEMBER.

September 15—Final Treasurer's Report due.

October 3—North Carolina Woman's Conference, at Liberty, Vance.

October 5—Eastern Virginia Woman's Conference, at Suffolk.

November 3—World Community Day—"Love Thy Neighbor."

November 5—Thank Offering Service.

February 7—The World Day of Prayer.

March 25—Easter Sunday.

May 4—May Fellowship Day.

* * * * *

OUR NEW THEME: "THY WILL TO DO."

Our themes for the past few years follow one another as though planned to show progress in Christian living:

"And Thy Neighbor";

"Opening Doors";

"Horizons Unlimited";

"We Dedicate Ourselves."

And now, in 1950-51, our theme is:

"Thy Will to Do."

* * * * *

OUR THEME HYMN: "BEFORE THE CROSS OF JESUS."

Tune: "Beneath the Cross of Jesus."

The words to this hymn were written by Dr. Ferdinand Q. Blanchard when he was the minister of our Euclid Avenue Congregational Christian Church, Cleveland, Ohio. Dr. Blanchard is a former Moderator of our General Council and one of our outstanding ministers. He wrote the words to this hymn for a special occasion—a service of dedication—and it is very fitting that this hymn was chosen for our theme this year to be used whenever possible in our services:

Before the cross of Jesus
Our lives are judged today;
The meaning of our eager strife
Is tested by His way.
Across our restless living
The light streams from his cross,
And by its clear, revealing beams
We measure gain and loss.

The hopes that lead us onward,
The fears that hold us back,
Our will to dare great things for God,
The courage that we lack.
The faith we keep in goodness,
Our love, as low or pure—
On all, the judgement of the cross
Falls steady, clear, and sure.

Yet humbly, in our striving,
O God, we face its test,
We crave the pow'r to do thy will
With him who did it best.
On us let now the healing
Of his great Spirit fall,
And make us brave and full of joy
To answer to his call.

Since the words of this hymn appear in our new Year Book, it will be easy for all to carry our Year Books in our pocket books, and so be ready to sing this theme hymn at any of our meetings. For those who do not have the printed Year Book, the
(Continued on page 10.)

Youth at Work in the Church

MISS PATTIE LEE COGHILL, Elon College, N. C.

MISS ANN TRUITT, Associate

W. N. C. YOUTH HOLDS RALLY.

The young people of the Western North Carolina Conference held their annual summer Rally at the Ether Church on Sunday, July 30. Over 200 enthusiastic young people from 17 churches filled the church to capacity long before the service began.

The program was very good and will long be remembered by those who attended. It was well executed by the president, Bill Simmons. The afternoon was very hot, but the program moved along so well that almost everyone forgot all about the weather.

The young people from the Shady Grove church surprised everyone as they walked off with the attendance trophy. Shady Grove is one of the smaller churches of the conference, but they had 100 per cent attendance at the rally. This was a challenge to the larger churches. Our hats are off to Shady Grove, and good luck next time.

The next rally will be held at the Pleasant Union Church on October 29. This will be the most important meeting of the year because it will be the time to elect officers. Plan now to attend this meeting.

YOUNG TERM WORKERS EMBARK.

Eight young Congregational Christian workers going out for their first term of service overseas, sailed on Friday, August 4, from New York on the S. S. *Khedive Ismail*, bound for Istanbul, Turkey.

These young people are term workers, six of whom will teach for three years and two for two years in schools founded and conducted by the American Board. Three of them are World War II, U. S. Army and Navy veterans. The group includes:

Mr. and Mrs. James Edward Dittes of Hamden, Conn., going to the American School for Boys in Talas, Turkey. Mr. Dittes is a World War II U. S. Navy veteran. He is the son of Mr. and Mrs. Mercein E. Dittes of Rocky River, Ohio. Mrs. Dittes is the daughter of Mr. and Mrs. Bertram E. Skinner of Racine, Wisconsin.

Miss Elizabeth Boynton Richmond, daughter of Mr. and Mrs. Harold E.

Richmond of South Hanover, Mass., recently a teacher in the Oak Grove School, Vassalboro, Maine, going to teach in the American Academy for Girls in Seutarri, Turkey.

Mr. Melvin Eugene Blumenfeld, son of Mr. and Mrs. Bernard J. Blumenfeld of Gary, Indiana, an ex-serviceman of World War II in the U. S. Army Air Corps, going to the American School for Boys in Talas, Turkey.

Mr. Norman Lee Stewart, son of Mr. and Mrs. John Wesley Stewart of Evansville, Indiana, World War II Navy veteran, going to teach in the American College for Boys in Tarsus, Turkey.

Mr. Robert Arthur Schinske, son of Emily B. Schinske of Long Prairie, Minnesota, going to teach in the American College for Boys in Tarsus, Turkey.

Mr. Kenneth M. Olsen, son of Mr. and Mrs. Marvin R. Olsen of Glen Ellyn, Illinois, going to teach in the American College for Boys in Tarsus, Turkey.

Miss Kathryn Elizabeth Faust, the daughter of Rev. and Mrs. Irving C. Faust of Racine, Wisconsin, going to teach in the American Collegiate Institute of Izmir, Turkey.

NORTH CAROLINIAN GETS NATIONAL POST.

Rev. A. Wilson Cheek of the Evangelical and Reformed Church, has been appointed director of young people's work for the International Council of Religious Education, effective September 1, according to Dr. Roy G. Ross, general secretary.

Mr. Cheek has been the director of youth work for the Board of Christian Education and Publication of the Evangelical and Reformed Church, with headquarters in Philadelphia, since December, 1947.

Mr. Cheek will also serve as executive secretary of the United Christian Youth Movement, which is administered through the International Council of Religious Education. The U. C. Y. M. is the cooperative youth agency of 40 denominations, more than 800 state and local councils of churches, and seventeen national youth-serving organizations.

Prior to his national work, Mr. Cheek held pastorates in Conover, Brookford and Hickory, North Carolina. During this time he was active in church and community youth work, social education and church extension.

Born, reared and educated in North Carolina, Mr. Cheek attended Catawba College, in Salisbury, and the Evangelical and Reformed Seminary at Lancaster, Pennsylvania.

THE MOVIE, "SECOND CHANCE."

"Second Chance" is our feature movie for the year. It was professionally made and is based on an original story by Faith Baldwin. It is a 16 mm. film, and the showing time is 80 minutes.

We have three sets of the film in the Convention office. One of these is now being shown in the Valley of Virginia and will be used there until sometime in October. The second one is being used in North Carolina. We have two dates for the use of the third one in Eastern Virginia in September, as follows: September 3, Franklin, and September 10, Suffolk. Liberty Spring has requested it for November 5. Mr. Vore has said that they would be very glad to keep the film in our Suffolk Church during the fall months for those who would like to use it. If you would like to use it in September, October or November, please clear with our church office in Suffolk.

Small announcement folders about the picture which may be slipped into an envelope or used for posters for publicity purposes may be obtained from the Convention office by writing to the undersigned at Elon College, N. C.

PATTIE LEE COGHILL,
Educational Secretary.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

words may be mimeographed and slipped into your local Year Book, or they may be included in your local Year Book. So many times we do not use our theme hymn—sometimes because it is unfamiliar—sometimes because it is hard to sing—sometimes because we forget about it. Let us use our theme hymn this year in as many meetings as possible, and then it will mean something to us. Let us mean these words when we sing them and keep them in our minds all during the year.

"Thy Will to Do" is our will to do.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

The other day I was reading of the excellent way in which a departmental superintendent made use of the talent in her group. She was a primary superintendent and she knew that a dozen or more of her children were taking music lessons: violin, piano, and horn.

This is what she did—asked the names of her pupils' teachers and then telephoned the music teachers to see if they would help prepare each child for solo work. She made a schedule giving plenty of notice in advance to the participants. Some played preludes, others gave the offertory. In the case of violin, clarinet or french horn, one played while another accompanied.

She reported that the children enjoyed hearing their companions play, the performer gained confidence, and in each case the music teacher was pleased and cooperative.

The writer related how one child came to rehearsal, which was held on Saturday before the actual playing, and said she was going to play "Blue Danube Waltz." It was not the piece chosen by her teacher, but her mother suggested it as being "pretty." Pretty though it be, it is hardly the appropriate tune for an offertory. The superintendent was puzzled, but she delayed her criticism. She was arranging the room for the next day's service and had placed a lovely colored picture of some birds on the table. The little girl said she knew a bird call that she played in her exercises. Seizing upon this, the leader instructed the little girl to play that to "go with our service." She did and was pleased that she had added to the bird study.

Such a project could be carried out by any group from primary up. Too few children have a chance for public playing. It adds to their confidence and gives them a sense of fulfillment.

The article was in an old copy of *Church Business*, the little publication of the Duplex Envelope Co., in Richmond, Virginia.

If you have found interesting ways to share music or art with children wont you please let us hear about them?

Influence is what you think you have until you try to use it.—*Selected.*

THEY ARE "FROM MISSOURI."

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Show me! "Montrez moi!" the French say. A child really is like that; you must *show* him. For instance, he must be shown that his home needs to be made and kept clean, attractive and inviting, and that each person in it needs to contribute his share toward keeping it this way. While your boy and girl are young and impressionable is the time to have them adopt small household responsibilities which would make them feel themselves to be an integral part of the home.

Naturally, it is easier for a mother quickly to pick up the toys and get them out of sight than it is for her to stand by while untrained little fingers do this. But when the owner of the toys accomplishes his small job, he has the pleasure of seeing the living room ready for Daddy's homecoming and, too, he has acquired a sense of responsibility—he has been shown his part in this pleasing preparation. Even a young child should be taught to feel joy in contributing to the welfare of his family, his friends and his community.

I remember a conversation, in a novel I once read, between a girl and her fiance after the passing of the girl's mother. It ran in this vein:

"The part that makes me feel so sad"—the girl spoke wistfully—"is that my mother never saw anything of life. Practically all of her days were spent on this quiet street!"

"Ah, but that was *living*!" the young doctor replied gently. "She saw all of life here and, I'm sure, she lived more fully than many folks who traveled the world over!"

All the great lessons can be taught to children at home and on their own street. You, parent reader, have, no doubt, been respecting your child's rights as an individual; you have made him conscious of the fact that you realize the importance of his work and play. Now, let him in on the place he should take—if you have not already done so. You can say, "It's time for you, dear, to think about the importance of Mother's and Daddy's play, work and possessions."

There must be give and take in

this world; neither parent nor child should be too much on the receiving end. If an unevenly-balanced condition exists it will give the child a false idea of his position in the world. He should be shown by daily experiences. Reminders should be given:

"We shall leave the radio to you while you listen to *Billy Goat Gruff*, Peter. At this time, you will want to be quiet so that Mommy may listen to the symphony." "Daddy has worked all day for us and I have cooked the dinner for you and Daddy; it is your part to take the dishes to the kitchen." "Bettina, the ash trays need to be emptied and put in their places. No, you didn't use them, but everyone in a family has to help to keep the house livable."

Through cooperation, the young learn that the welfare and happiness of all depend upon the welfare and happiness of each. Let them understand that when Mother is resting, they should play quietly—to help everyone. For if Mother is rested, well and happy, that helps Daddy to be cheerful when he comes home tired. If Daddy is always made cheerful at home he begins each day aright, and in that manner helps everyone else in his office. If the members of Daddy's office are at their best, that helps those who work with them, and they, in turn, help others. Putting the matter this way, your child will see his job is not only to live and *let* live, but to live and *help* live. As the years pass, he can be shown that the good life is the rewarding life, and he can be made to feel a deep appreciation for our great democracy.

His country, he will need to be shown, is part of the great wide world and each man, woman and child in it owes a responsibility to this world. He must be shown by example and by helpful experiences throughout childhood—the parent remembering that all boys and girls are "from Missouri" until they are shown—that only by being a good citizen of his own country will he become a worthwhile world citizen and thus lead a full, happy, satisfying life.

Ministers had to be careful in the long ago, for it was enacted that they must not "*give* themselves to excess in drinking or riot, playing at dice, cards, or any unlawful game, but at all times convenient hear or read somewhat of the Holy Scriptures, always doing the things that shall appertain to honesty"—advice that may have been needed at that time.—*Will T. Hale in True Stories of Jamestown.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JOHN, PREACHER OF REPENTANCE.

LESSON VIII—AUGUST 6, 1950.

MEMORY SELECTION: *Bear fruits that befit repentance.*—Luke 3:3.

LESSON: Luke 3:7-20

DEVOTIONAL READING: Luke 15:1-10.

John's Background.

John the Baptist was an answer to prayer. His father Zacharias and his mother Elizabeth had long prayed for him, and God answered their prayers by giving them a son. And it was made known unto them that this child was to be no ordinary child. He "was to be great in the sight of the Lord"; he was "to turn many of the children of Israel to the Lord their God"; he was "to make ready a people prepared for the Lord"; he was to "go before the face of the Lord to prepare his ways"; and he was to be called "the prophet of the Highest." Not only were they to rejoice and be glad over his birth, but many others were to rejoice as well, for through his preaching, they were to find a new way of life, and also to be prepared for the coming of Jesus Christ himself.

We know little about John's early life, or training for his great task. Coming as he did from a father who was a priest and a mother who was of the family of Aaron, we may be sure that he was trained in the traditions of Israel, and that he became familiar with the prophecies concerning the coming of the Messiah. He was abstemious in life. A flaming spirit chartered even his early life. At an early date he apparently left the community in which he lived and went to dwell in the desert, in the quiet places far removed from the tides of commerce and social life, where he remained "until the day of his showing unto Israel." He dressed simply, ate sparingly, though much, became sensitive to the divine summons to his appointed mission. From obscurity he suddenly appears on the stage of history like a blazing comet sweeping across the sky. Jesus himself said that John was "a burning and shining light." Like his illustrious predecessor, with whose name his own name was coupled—Elijah, he was a man of fire.

He was all man, a yard wide, and a man of God at that.

John's Mission.

John had a specific mission. He was the forerunner of Jesus. It was his mission to prepare the hearts of the Jewish people for the coming of the Son of God. God was about to inaugurate a new era, to usher in a new dispensation, to set up a new order. It was John's job to prepare people for this new era. The Kingdom could not come until men's hearts had been changed. John was to prepare the way for the coming of the Kingdom.

John's Message.

The central and recurring emphasis in the message of John was *repentance*. Luke says that "he came preaching the baptism of repentance for the remission of sins." He insisted that men should do an about face, that they change not only their minds but change their ways. They were to bring forth fruits worthy of repentance. The Kingdom was at hand but they were not prepared to enter into it. It was urgent business too, serious business. It was as if a man had already laid the axe at the root of the tree, ready to cut it down. It was as if a man were threshing grain, separating the good grain from the chaff. It was a time of searching and of separation. Great issues were at stake. Great consequences were involved. He preached with fervor and with fire and many a man became troubled in conscience and in spirit as he heard this rugged prophet pronounce doom upon him unless he changed his ways. And that was true of high and low. John had only one message for all—repentance.

He used unorthodox and perhaps unpopular language. He addressed the multitudes as the "offspring of vipers." He pulled no punches. To those who had material things, he said that they ought to divide with others, both as concerning food and clothing; to publicans he said that they were to be honest; to soldiers he said that they were not to use violence, not to accuse others wrongfully, and to be content with their wages. So searching were his words, so high his moral commands, that the people began to wonder if he were

not the Christ himself. But John soon set them right on this point. His baptism, which he administered as an outward sign of an inward change, was only water. The one who should come after him would baptize with the Holy Spirit and with fire. The man also "preached good things (or tidings) unto the people." For the most part, however, John's message was stern and searching, probing the minds and hearts of men and awakening within them a great discontent and even fear.

John's Manhood.

Before he was born it was said of John that he would "be great in the sight of the Lord." He was just that. He did not have any money. He did not have any social prestige or political power. He was not great in the sight of Rome. But he was great in the sight of the Lord, he was great in character. He had moral and spiritual as well as physical courage. He was not afraid of anybody—he stood before the ruler of the land and told him that he had no right to the woman who was his wife and whom he had stolen from his brother. He did not trim his message lest he should offend the taste of any man. He preached the truth fearlessly and faithfully, he hewed close to the line and let the chips fall where they would.

He was truly humble. He was willing to take second place gracefully. He was willing to decrease if the baby Christ could increase. This is all the more noteworthy when we consider how this quality was blended with his courage. It takes a strong man to be humble in the best sense of the word.

It should be noted in closing that one of the best things that John did was to train a small group of disciples, the inner circle of which became the first disciples of Jesus himself. This was perhaps after all John's greatest contribution to the Kingdom of God.

There are too many people today who are living easy, comfortable, shallow lives. They can have no part in the Kingdom unless they repent and make an about face. The message of John the Baptist and of Jesus is needed today as then. It is only as men repent and are baptized by a new spirit that the Kingdom of God can come.

(Based on lesson copyrighted by International Council of Religious Education.)

"If the blueprint is right, the bridge will take the traffic."

AS HE THAT SERVETH.

(Continued from page 6.)

I can wish nothing better than such an experience soon for any young highbrows here who may be concealing overconfidence in their sagacity among the folds of these academic gowns. You will begin to live when you realize that life is not cut to the measure of any parchment.

Thirdly, service is falsified at its inception if there is pity in it. For pity is a sentiment saturated with condescension. Pity means being sorry for people, while we remember how much better off we are. Even though we be humbly grateful for being better off than we deserve, yet while we are pitying people we can never get close enough to them to be of any real help to them on the inside. For we are still standing outside and above their condition. We shall encounter many people in sorry plights, whom we can help if we will. But we shall not really get at them, we shall not succeed in serving them as the persons they are, we shall be limiting our usefulness to them by regarding them as mere objects, as dilapidated furniture for us to repair, unless we begin to feel sorry with them: not pity, but sympathy or compassion. To be sorry for them is an affront to their dignity. And their dignity is as high and intrinsic as our own. To be sorry with them, on the other hand, is to be their friends.

So at last we come to the one word which is the synonym of service as Jesus expressed it in the words St. Luke brings us, and in the symbolic act which St. John reports on the same occasion. That one word is *friendship*. It was because Jesus was their friend that he could serve his disciples, even at so low a chore as washing their feet, without loss of self-respect on his part, or shadow of resentment on theirs. In the Fourth Gospel this episode appears indeed as an act of promotion for them; for it is followed, at no great interval, by that wonderful word, "no longer do I call you servants . . . but I have called you friends." Before he washed their feet, they had felt that they were under his orders; ever after, they would remember that he was standing beside them instead of over them. When we stand beside people, and honestly like them, then that makes them begin to like us, with equal respect and kindling interest on both sides. In consequence of that mutuality, they can do things for us and we can do things for them, even the littlest things, even the biggest

things, without embarrassment or annoyance on either side.

So, as friends of Jesus, we go forth to be friends and make friends in his Name; that is, in his power; that is, in his spirit of genuine simple kindness, which is the only power he has ever chosen or consented to have among mankind. We are not to be odd-job men, and no more. We are not to be do-gooders. We will learn as much from all sorts of friends as we can teach them, and from some of them a great deal more, when it comes down to real wisdom, below the surface of our more extensive information. Through all ups and downs, we will remember to be everybody's friend.

Friendliness is something no one can take from us unless we give it up ourselves. And in the long run, nothing can withstand it. No man fails in his Christian vocation if through all its duties he never forgets to be a friend first of all, and all the time. It is only the surface ways and means for efficiency in the church-centered professions that can be acquired in classes and by supervised practice. They have their place. But the basic techniques are not techniques at all. They are corollaries of this first proposition in Christian experience, that "we love . . . because he first loved us." Whom we love we will serve; and whom we love, and they alone, we can serve, to their good and our own.

"Greater love hath no man than this, that a man lay down his life for his friends." One way to lay down our lives in service is to die, as Jesus died, when there is no other way open for loyal love. But another way, and in his sight I believe it is as great, is to dedicate our lives in the very living to him who first loved us, and for his sake to all for whom he died, men and women and children as dear to him as we are, and hence as dear to us as he is.

The degrees granted here today are of little moment in themselves, dearly though they have been bought in years and toil. What value they may have must be as early milestones on the long road of Christian kindness, doing simple things in simple ways for others' comfort and happiness, as Jesus washed the feet of his disciples. At the end of that road will come the true and final degree, when the Master himself will say, "Well done, thou good and faithful servant."

"The upright man is always willing to bend to help his brother."

EVACUATES MISSIONARIES.

(Continued from page 8.)

have preceded for many months. Adding fuel to the anti-American propaganda in Fukien was the incendiary statement by the Premier and Foreign Minister, Chou En-Lai.

On July 5 the following cable went from Boston:

"Cabinet approves Mission-Synod arrange departure schedule including Fairfields to Hong-kong. Disapprove separation of families. Cable your general plan also when applying specific exit permits."

In answer to our message we received these two:

"Travel uncertainty prevents general plan yet. Leona Burr, the Thelins, Jacksons, Fairfields applying exit first available means."

"Anticipate complete withdrawal by October. Hopeful via Amoy. Faurot, Jacobs, Riggs. Thompsons desire and Houston, Ward willing reallocation."

To interpolate these messages, let me say that Leona Burr is scheduled to go to Kobe College to teach. Guy and Betty Thelin, Dick and Dorothy Jackson (and one son) will be coming home on furlough. Albert Faurot, Jennie Jacobs, Dr. Ed and Frances Riggs (one baby son), Allen and Helen Thompson (and two sons) and Lyda Houston, will probably be transferred to Japan, the Philippines, India or elsewhere.

Since these messages arrived, we have learned that Malcolm and Phyllis White (and four children) have asked for exit permits as have also Helen Smith and her father, Riwad H. Smith. That Leaves Laura Ward, Will and Bessie Topping, Lyda Houston, Lucy Lanktree, Jennie Jacobs, Alden and Derrith Matthews (and two children) who had not yet applied for exits. The first request had not been granted when we last heard. There is a rumor that a boat might be able to take out fifty missionaries in August, and should this rumor become true, I presume all of our missionaries will be aboard, though I can make no such promise. The Anglican missionaries and the Methodists are also planning early withdrawal from Fukien.

GOD'S WILL IS BEST.

Thy will is best for me,
Whate'er it bringeth me;
Of loss or gain, of joy or pain,
Thy will is best for me.

—Anonymous.

The Orphanage
J. G. TRUITT, Superintendent

Dear Friends:

Shy little four year old Clara Lee saw me waiting for a moment on the porch and without saying a word came and slipped up in my lap. She hadn't said a word, and I didn't. I just pressed my arm snugly about her, and that was that. Presently she looked up at me and smiled as much as to say, how long is this pantomime going to keep up.

Three and a-half year old Mecimore meets me with a run and a jump into my arms, and a load of talk. Bobby, the cripple with a crinkly smile, hangs on those crutches with a cherry "hi" in response to my "Top of the morning to you, Bobby. How's everything?" Five mornings now in succession, little Tommy and I have ridden to the doctor for poison oak shots. Tommy yelled up a storm at the first shot, but since then he just shuts his eyes and turns his head, and calls it a day. Roy went with us yesterday to get a shot for having stuck a rusty nail in his foot. Billy looks a little thin after two weeks of shingles, which upset his vacation, for he was away at the time. By and large they are a big and healthy lot. By the way, I have received sixteen within the year.

And that reminds me, I came here a year ago. Ann has graduated at college and will teach this fall in the Burlington schools. John has done his freshman year and is working this summer on the State highways. I have preached practically every

Sunday, and I broadcast over WFNS, Burlington, every Sunday afternoon at 12:45. If I am not in the city, I transcribe it or Ann substitutes for me. My work at the orphanage thrills me and I am trying every day to learn to do it better. My "better half" is better than half by a good bit. We are trying to do our part, and, I believe every child and worker here knows that and appreciates it. That makes every day a happy one.

While I am writing, I want to invite you to attend our Home-Coming Day and 43d Anniversary on September 3. It will be open house for everybody who can come. I am sending special invitations to all alumni of the institution and asking them to bring their families and friends, letting us know if possible who and how many will come. To them and their friends there is to be served a free picnic lunch, as in former years.

I am further suggesting that our churches, Sunday schools, or organized classes, get together and bring their own picnic lunches. Tables will be placed in the shade on the campus, ice water will be furnished, and soft cold drinks may be purchased. Come and bring an offering if you are so disposed. But come and visit us, for everything will be in readiness for you. We shall see that you have a good time and enjoy your visit. Let us know if you are planning to come. We are hoping and praying that a very large number of our churches will be represented here any time between 10:00 a. m. and 6:00 p. m.

If there is any chance of some of the churches paying their Orphanage apportionment during these lean summer months, it would certainly help. Several churches sent us generous

offerings recently, which we greatly appreciate. And how about that check from A. C. Shearrer for \$100.00? He wrote that he saw my appeal in THE SUN and wanted to help.

Thanks, and thank you, too.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Pleasant Grove M. S., LaFayette, Ala.: clothing, soap, towels.

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REPORT FOR AUGUST 3-10, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 7,294.03
Eastern N. C. Conference:	
Morrisville	\$ 15.07
Pope's Chapel	6.00
Wake Chapel S. S.	50.30
	71.37

Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	\$ 12.84
Franklin	45.00
Liberty Spring	7.00
Norfolk:	
Christian Temple S. S.	20.00
Second	6.00
Rosemont	12.50
Windsor S. S.	40.00
	143.34

N. C. & Va. Conference:	
Bethel	3.61
Valley Va. Conference	
Linville	\$ 10.98
Timber Ridge S. S.	30.14
	41.12

Alabama Conference:	
New Hope S. S.	3.42

Total this year from churches \$ 7,556.89

Special Offerings.

Amount brought forward	\$17,454.56
Refund; Smith Douglass Company	\$ 13.79
Cash	10.50
Special gifts	315.28
Mr. A. C. Shearer	100.00
Belew's Creek Church	57.11
Belew's Creek Vacation Bible School	5.25
Mrs. A. J. Campbell	2.00
Woman's Missionary Convention	3.62
Calvary Christian S. S.	25.00
Cash	4.00
Philathea Class-Reidsville, for Corky Williams	10.00
Morning Star Class, Norfolk Second, for Burgess twins	18.00
Huber Class, S. Norfolk Church	100.00
Mr. & Mrs. H. R. Holt, memorial for Mrs. G. E. Norman, Jr.	15.00
	679.55

Total this year from Specials \$18,134.11

Grand total week \$ 942.41

Grand total for the year \$25,691.00

The difference between reverence and superstitious awe is the difference between the fear of God and the fear of ghosts.—*War Cry.*

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

FUNDS COLLECTED FOR O'KELLY CEMETERY.

The Southern Convention has authorized the raising of \$500.00 for the purpose of improving the O'Kelly Cemetery, and your contributions to this worthy cause will be appreciated.

Mr. S. H. Basnight of Chapel Hill, North Carolina is the treasurer, and all remittances should be made direct to him. His report of contributions from May 1 to July 21, follows.

W. T. SCOTT,
Superintendent.

FUNDS COLLECTED MAY 1 TO JULY 21.

J. F. Hillard, Carey N. C.	\$ 1.00
F. M. Harward	5.00
C. E. Newman	5.00
Miss Lillie D. Fowler	5.00
Mebane Christian Church	10.00
N. E. Newman	10.00
Union Church Sunday School ...	25.00
Union Sunday School	1.00
C. E. Newman	5.00
Ida & Olivia Arrington	5.00
Lebanon Sunday School, Semoria	10.00
Friends of Lebanon Congregation	5.00
Pleasant Grove Sunday School ..	18.00
Mrs. Charlie Arrington, Buffalo	
Junction, Va.	15.00
Third Avenue Christian Church	
Sunday School	10.00
O'Kelly Bible Class of the Greens-	
boro Sunday School	10.00
Robert Lee House, Minister The	
Church of Wide Fellowship	
Southern Pines, N. C.	2.00
Ingram Sunday School	40.00
Liberty Sunday School	10.00
Annie Staley Calhoun	5.00
Hine's Chapel Sunday School	20.00
Apples Chapel Sunday School ...	20.61
Miss Birdie Wilson	1.00
Mrs. George Hoover, 111 Broad-	
way St., Durham, N. C.	2.00
Total	\$ 240.61

DAMASCUS CEMETERY.

In 1949 the Damascus Church, near Chapel Hill, North Carolina, presented the original wall and what monies they had on hand to the Cemetery Friends, and they guaranteed the church to build them a wall two and one-half feet high and one and one-half feet thick around the old and new cemetery. By receiving contributions from those who had loved ones and friends buried there, and by work given by the church members and friends, we have completed the wall.

The Cemetery Friends are this day (July 30, 1950) presenting it to the church, with the following requests:

1. We request that no wisteria, creeping ivy, periwinkle, or creeping vines of any kind be planted on this wall. Climbing roses must be on a

frame three feet from the wall and must be kept pruned and not allowed to hang on the wall. These rocks have been in the original wall since 1878 and they look new and clean as they did the day they were hauled here, so we request that they be kept so.

2. We request that those who have loved ones and friends buried here give your name and post office address and the amount that you will give annually to help the church keep up the cemetery.

3. We request that R. F. Poythress, J. A. Canada, W. W. Crabtree, R. P. Neville, Aubrey McLennan and Mrs. Paul Long be a committee of six to keep the cemetery in good condition.

We ask the church to grant these requests and that they be recorded in the minutes of the church.

So far as we can find out, this is the only country church in the United States that has a wall around its cemetery as large as this one, and also has as many contributions from as many different states and foreign countries as this one has. Damascus should be honored in having a cemetery like this one.

The Lord bless Old Damascus.

JAMES R. HAILEY, *Pastor*,
MRS. LOUISE LONG, *Sec'y*,
E. W. NEVILLE, *Supt.*

THE INFIDEL'S CHALLENGE.

"If I firmly believed, as millions say they do, that the knowledge and practice of Christianity in this life would influence destiny in another world, Christianity would be to me everything.

"I would cast aside earthly cares as follies and earthly thoughts and feelings as vanity. Christianity would be my first waking thought and my last image before sleep sank me into unconsciousness.

"I would labor in its cause alone.

"I would take thought for the morrow and eternity alone.

"Earthly consequences could never stay my hands or seal my lips.

"I would esteem one soul gained for heaven worth a lifetime effort.

"I would go forth to the world and preach Christ in season and out of season, and my next text would be: 'What shall it profit a man if he shall gain the whole world, and lose his own soul?'"

Let us accept this challenge.

—Selected.

YOU ARE IN POLITICS.

The bald and shocking truth is that there are enough patriotic Christian voters in this country to stop licensed wrong-doing, stop waste, corruption and inefficiency whenever they chose to do so. Whether you like it or not, you are "in politics." You may say that politics is not your game, but you are wrong. It is very much your game and if you are a stayaway you are letting someone else take your turn at bat.

Politics is the process by which citizens act together to get something done about a common problem.

Some of the strongest political forces in America have nothing to do with political organizations—they are groups of working people, of women, of manufacturers, of farmers of real estate men. One thing characterizes every influential group—it is active.

The duty of church people is greatest of all, because church people have no "axe to grind"—no selfish interest.

—The Voice.

WHAT ONE MAJOR THINKS.

"When I entered the military service, I believed that social drinking was an inherent part of army social life. Further, I felt that refusing liquor often placed one's host in an embarrassing position, and that graciousness demanded indulgence in social drinking. For several years I was an army drinker. About two years ago, I gave up drinking and serving liquor. Based on my own experience as both a drinker and a nondrinker in the Army, I say with conviction you do not have to drink. Refusing to have a drink has not affected my relationships with others, either personally or officially. Not serving liquor has caused no more stir than not drinking it. Our home is no less hospitable and gracious now than it was when drinks were served regularly."

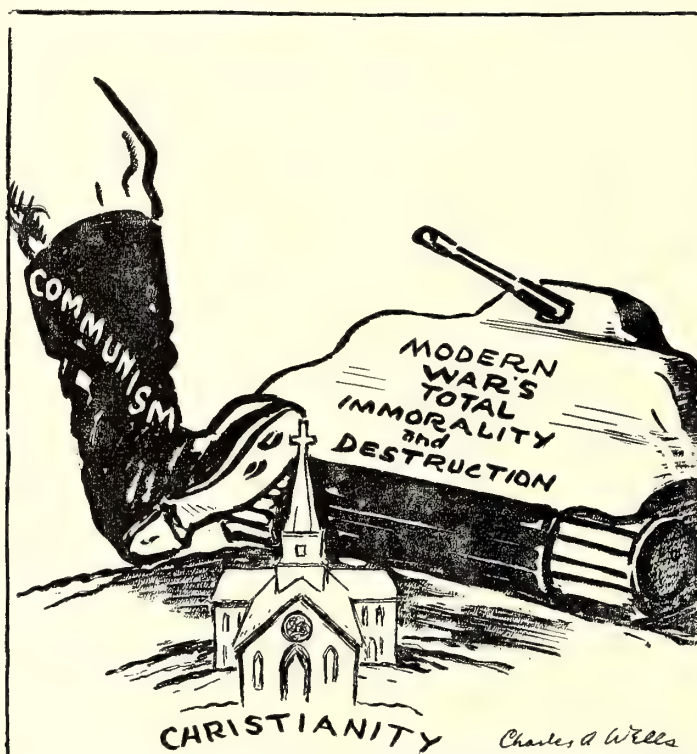
—Major Samuel N. Karrick, Jr.

The higher men climb, the longer their working day. And any young man with a streak of idleness in him may better make up his mind at the beginning that mediocrity will be his lot. Without immense, sustained effort he will not climb high. And even though fortune or chance were to lift him high, he would not stay there. For to keep at the top is harder almost than to get there. There are no office hours for leaders.

—Cardinal Gibbons.

TIGHT SPOT

By Charles A. Wells



It is time we faced the fact that all historians, philosophers, scientists, and even top military men agree that the techniques of mass slaughter and destruction have reached such a state that modern war must at last be condemned as totally immoral—as it is totally destructive. Man must find a way to end war, or war will end man. Yet, tyranny being what it is, men will accept war rather than give up their freedom, even knowing that war's cost and destruction will rob them of the very things they seek to defend. This dilemma is pressing upon Christianity its greatest decision in centuries, for only the Church can lead man out of this tragic plight. The only possible solution is to heighten and increase the world spiritual forces so that such powers may supercede violence. It will take a world-wide spiritual awakening to do it. This will be hard, for it will provide no profitable war contracts, no medals or rapid promotions, but the alternative is a fate that makes all gains useless.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, AUGUST 17, 1950

NUMBER 32

Central Committee of World Council Holds Meeting in Toronto, Ontario



Delegates to Central Committee Meeting in Recessional from Ecumenical Service at Timothy Eaton Memorial Church, Toronto, Ontario

Acting through its administrative Central Committee, in session at Emmanuel College, July 8-15, the World Council of Churches reviewed its achievements during the past year, surveyed some of the problems faced by member churches, and made plans for the next world-gathering Assembly. Host to the delegates and other representatives who came from 21 countries, was the Canadian Council of Churches, and the location was Emmanuel College, a United Church of Canada Theological school connected with Victoria University and the University of Toronto.

The World Council . . . What Is It?

Because the World Council represents "a new and unprecedented approach to the problem of inter-church relationships," and because of the misunderstanding as to its nature and purpose, the Central Committee spent considerable time at its third annual session trying to state "more clearly and definitely" what the World Council is and what membership in the council does and does not imply.

(Please turn to page 6.)

News Flashes

Cradle Roll Day was observed at Holy Neck Church on Sunday, with 50 babies bringing mite boxes.

Dr. Luther B. Grice is convalescing at his home in Holland after being a patient at Norfolk General Hospital for a week.

Cypress Chapel is making preparation for the observance of its 200th anniversary homecoming day on the second Sunday in September.

Funeral services were conducted last Sunday afternoon for Wise Carlton Daughtie of Holland, Virginia, by Rev. James Lightbourne, Jr.

Dr. H. S. Harcastle returned to his former pulpit at Rosemont, Norfolk, on Sunday, July 30, preaching in the absence of the pastor, Rev. H. G. Council, Jr.

Dr. and Mrs. Jas. H. Lightbourne, Sr., of Providence, Rhode Island, are the guests of their son and daughter-in-law, Rev. and Mrs. Jas. H. Lightbourne, Jr., at Holland, Virginia.

Mr. and Mrs. Charlie Owen, Mrs. O. J. Stuckey, and Miss Doris Cornell took 18 Junior boys and girls from Providence Church in Graham to Morrow Mountain State Park, near Albemarle, for an overnight camp, Saturday, August 5.

Dr. H. S. Harcastle is attending the Christian Endeavor Convention at Massanetta Springs this week, and is teaching a course on "The Teachings of Jesus," giving special emphasis to the Sermon on the Mount. He will also have charge of the recreational program of the conference. Mrs. Harcastle and Hardy, Junior are with him, and they will probably remain at Massanetta for the first week of the Bible Conference.

UNION (SOUTHAMPTON).

On Sunday night, July 30, Union Church, Southampton County, Virginia, concluded a most successful Vacation Bible School. The total enrollment was 108 pupils, with 17 officers and teachers. There was an average attendance of 98, and certificates were awarded to ninety-two for good attendance and excellent work.

On Sunday morning 13 members were received into the church, six be-

ing intermediate young people from the Vacation Bible School, and the other seven being adults. This makes a total of 39 members received since our new pastor, Rev. Melvin Dollar, came on the field three months ago.

Both Sunday school and church attendance have doubled in this time. The church has accepted the blueprints presented by the trustees for a new church plant. This work is to begin sometime in August, with the hopes of it being completed by the end of the year.

SHIRLEY C. JOYNER,
Reporter.

NEWS FROM ALBEMARLE SUNDAY SCHOOL.

Mrs. J. F. Hill's Sunday school class of the Albemarle Church held its regular monthly meeting Tuesday evening at 7 o'clock in the home of Mrs. Woodrow Lee.

The program opened with the group singing "Near to the Heart of God." Mrs. Joe Pennington and Mrs. M. H. Troutman had charge of the program for the evening entitled "Does God Hear and Answer Prayer." Mrs. J. F. Hill gave the closing prayer.

Following the program a short business session was held.

During the social period the hostess assisted by Mrs. Gleason Barringer served delicious refreshments to the 14 members and 4 visitors present. Two new members were added to our group—Mrs. Willie Talbert, and Mrs. Elwood Freeman.

MRS. JOE PENNINGTON.

REVIVAL SERVICES AT BETHLEHEM.

The series of revival services at the Bethlehem Congregational Christian Church at Altamahaw, N. C., came to a close on Sunday night, July 2. Rev. O. D. Poythress of Norfolk, Va., was the visiting minister, and he brought some very inspiring messages. There was a good attendance at every service and a fine spiritual atmosphere prevailed throughout the meeting. Twenty-five persons were saved, and there were twenty-eight additions to the church. Scores of people rededicated their lives to the service of God.

Rev. G. C. Crutchfield is the pastor of the church, and it has been making great progress in the last few months. Church attendance is growing and the building program is moving forward in an encouraging manner.

MRS. HORACE LEE,
Reporter.

PICTURE OF THE MONTH: "TREASURE ISLAND."

It is most appropriate that Robert Louis Stevenson's famous novel which has fired the imagination of several generations of adventure-loving readers should be produced on the screen for the centennial anniversary of his birth.

Even though we are often advised that a film should be judged on its own merit, regardless of its literary source, it would be difficult to do this for a presentation such as "Treasure Island" (RKO). Here is one case when the story and the film are inseparable. General faithfulness to the original plot is preserved by lifting out its highlights and weaving them together to give swift action and plausible continuity.

From the moment when "Black Dog" visits Captain Billy Bones at the Admiral Benbow Inn, the audience is taken into the intrigue and, soon after, on a flight to adventure. Bobby Driscoll seems to be a young Jim Hawkins, but he acquits himself manfully of his many tasks, dangerous encounters and successful escapes. The rest of the cast is composed of a large group of British actors so fittingly chosen that recognition of the familiar story's characters is immediate. For instance, who but Robert Newton could so ably represent Long John Silver of the ingratiating tongue and the pirate heart? The "Squire" (Walter Fitzgerald) is blustery and talkative, as he should be, and Basil Sidney is perfect as Captain Smollett. We would not forget Dennis O'Dea as Dr. Livesey, or the long list of pirates; even the parrot deserves being mentioned: "Pieces of Eight!" punctuating his appearances.

The color photography is incredibly beautiful, as are the story-book settings, the ship, the sea- and landscapes. The musical score is so descriptive that it deserves to be used on its own merit as a programmatic composition. The action is full of excitement; there are fights and blood flows. But there is also courage and demonstration of loyalty to one's given word.

Because it is identified with the past and has the character of an oft-told tale, there is not for young audiences the danger of association with contemporary life as in some current gangster films where modern crime is depicted in detail. All of this renders this new Walt Disney achievement particularly suitable for audiences.—*Prot. Motion Picture Council.*

CONCEPTS OF GOD.

There were two distinct varieties of civilization which reached culmination in Paul's day. One was the result of human philosophy centering in Athens; the other was the result of divine revelation centering in Jerusalem. Through the guidance of the Holy Spirit, Paul sought to supplant human philosophy with the wisdom of God. Champion and challenger that he was, Paul went to the very heart of enemy territory—Athens.

The city of Athens was founded in 1550 B. C., when Moses was about twenty-one years old. It was named for Athena, the Greek goddess of wisdom. It was celebrated for its warriors, statesmen, philosophers, sculptors, painters, poets, orators, its luxury and politeness.

Architecturally speaking, Athens was a beautiful and magnificent city. Here was the famous Acropolis. Here also was the celebrated Parthenon, two hundred seventeen feet high, ninety-eight feet wide. Within was a thirty-nine-foot statue of Minerva, made of ivory and covered with gold. In Athens was the Lyceum, where Aristotle taught; also the Academy, where Plato taught. In the center of the city was the Areopagus, crowned with the colossal image of Mars.

Luke, the historian, tells us that at the time Paul was in Athens the city was "wholly given to idolatry." In Athens there were more gods than men. Gods were everywhere—gods on pedestals, in niches, at street corners; gods and demigods, a wilderness of gods—even an altar to an "unknown god."

When Paul saw this demonstration of heathenism, his "spirit was stirred within him." Hence, he taught concerning the true and living God.

There are six recognized concepts of God in the world. We should like to briefly study them.

There is, first, *atheism*, which blatantly says there is no God. In our country there is an organization that is known as the Association for the Advancement of Atheism in America. It is regrettable to know that many college students have joined the A.A.A.A. Only the foolish and unlearned say there is no God. "The fool hath said in his heart, There is no God." For one to say there is no God, he must be God himself. He must be omniscient—that is he must know all things; for if there is but one thing he does not know, that might be knowledge concerning the existence of God. It is difficult to believe that anybody who is capable

of thinking could be an atheist. Sir Walter Scott said: "I doubt if at all times and in all moods anybody ever adopted that hideous creed." Truly, "There are no atheists in the foxholes of Bataan."

Then there is *agnosticism*, which says that we do not know there is a God, and that it cannot be definitely ascertained whether or not there is a God. "Agnostic" is a Greek word equivalent to the Latin "ignorante," from which we get our English word "Ignorant." Hence, a Greek agnostic would be in plain language an ignoramus. Herbert Spencer was an agnostic. He wrote ten volumes on the subject. But he professed to know too much for one who claimed to have proved that we know nothing. He, therefore, discredits his own theory.

Next, we have *polytheism*, which is a religion declaring there are many gods. Egypt, Babylon, Rome and Greece were all polytheistic in their religions. Aristotle believed and taught that there was but one God, and as he passed down the streets of polytheistic Athens, the people would exclaim: "There goes that atheist!" The greatest contribution that the Hebrews have made to the world is the idea of one God: "Hear, O Israel: Jehovah our God is one Jehovah."

Another concept that people have of God is *pantheism*, which says that the world itself is God. Most of the religious systems of India are pantheistic, which accounts for the fact that they worship elephants and cows, and all the rest of the animal creation. In Egypt, the Jews came into direct contact with the Egyptians, who worshiped the creature rather than the creator. They worshiped oxen, heifers, sheep, goats, lions, dogs, monkeys, cats; the ibis, crane and the hawk; the crocodile, serpents, frogs, flies and beetles; the Nile and its fish; the sun, moon, planets and stars; fire, light, air, darkness—all were subjects of Egyptian idolatry. Hence,

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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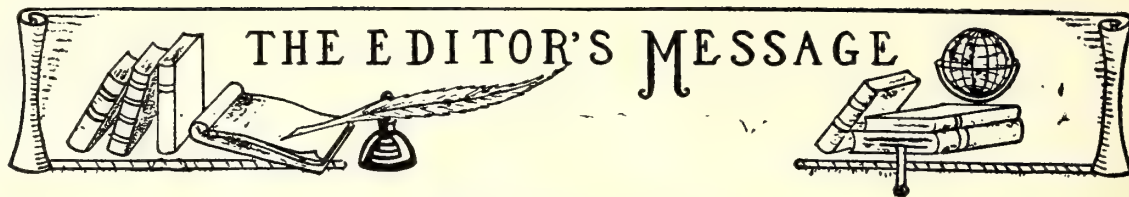
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THE SOUTH'S OUTSTANDING RURAL CHURCH

To North Carolina comes the honor of having the outstanding rural church in the Southeast. Olive Chapel Baptist Church, which is located on the old Durham-Fayetteville road six miles west of Apex, was named in a nationwide poll of Protestant ministers conducted by *The Christian Century*.

It is interesting to note that it is not necessary to go to a far country to find a conspicuous example of rural church program. It is encouraging to realize that we have all the ingredients for great rural churches right here in North Carolina.

What does it take to make a great country church? How does it differ from the rank and file of country churches? What are some distinguishing marks which might be kept in mind by other aspiring rural churches?

First, Olive Chapel has the undivided services of a seminary-trained minister. In order to secure the services of such a minister, it has provided an eight-room parsonage with modern facilities and pays a salary on a scale equal to city churches. The church sent its pastor to Europe in 1947, and he used the opportunity to good advantage in visiting nine countries of western Europe and studying rural life in the Scandinavian lands. Earlier, the church gave its minister an automobile. The Rev. Garland A. Hendricks, the pastor, is chaplain of the state organization of the Grange, an enlightened farmers' organization, whose local chapter meets in the community house. Some 200 recent books on agriculture and rural life may be found in his library. Olive Chapel believes that country people are entitled to preaching, good preaching, every Sunday in their own church. This church proves that country people, none of whom are wealthy, are willing and capable of supporting such a minister.

Second, the large brick church with three stories of class rooms, provides an adequate physical basis for an educational program comparable to that which could be found in the city church. Each department has its own auditorium for worship as well as neat rooms for each class. The nine-acre church plot is attractively landscaped. In addition to the impressive church of Georgian design, there is a large community house, a church athletic field, and a separate home for the sexton. This is not simply a preaching station. It ministers to a host of people in a variety of ways.

Third, Harold E. Fey, in writing the account, emphasizes the fact that "the church helps by creating an atmosphere favorable to improvement in production and living standards. The pastor has a good deal to say about the duty of faithful stewards to conserve the land. He lists among the sins of which frontier evangelists never heard, mining the soil and wasting the timber. He exalts the virtues of cooperation, con-

tour plowing, terracing the hillsides, building check dams, soil testing, scientific fertilizing and diversification of crops."

Here, then, is a church and a community which do not resist new ideas. Here is a group of people who desire for their church as well as their community the blessings of our modern civilization. The minister does not have to force progress upon a reluctant and retarded membership. His words of wisdom and guidance fall into the fertile soil of open minds and devoted spirits.

Fourth. The church and the community provide educational, economic and recreational opportunities for their young people. It is said that a quarter of a century ago, in a few years, more than 80 young people from Olive Chapel were sent to college through great sacrifice. Young people do not have to go to the city to make a living. Through improved methods of agriculture which prevail throughout the community, people can make a better living on one-fourth as much land as they formerly required, even though earlier agricultural methods had nearly ruined many farms. Rather than condemn the commercial amusements of the city, this church provides wholesome social life and recreation in the community.

There should be more outstanding rural churches in the South. The Southern Convention should have its quota of outstanding rural churches. Assuredly, we do have some very fine ones; yet many cling to outmoded buildings and equipment. They are satisfied with part-time services and fail to keep the church in the main current of progress. Here in North Carolina and Virginia are rich community resources, the necessary ingredients for outstanding churches.

Olive Chapel grew by having a "six-year plan." Any church must have a plan in order to grow. The church must call able leadership, then be willing to follow that leadership, not resist it. Progress should be studied, charted and registered from year to year. Every church can grow in efficiency, if not in numbers. The kind of things that have been done at Olive Chapel can be done in many of our rural churches. Who will give them a fair trial?

No leader can make a happy, humane, workable society out of a stubborn lot of individualists who are more conscious of their rights than of their responsibilities, who accept a low moral standard in business and family life, who want more than they need, and are motivated by fear and greed, some of them forcing their wills through blocs of special interests which are prejudicial to the welfare of the whole society.

—Samuel D. Shoemaker.

Youth and The Church

By REV. ROY C. HELFENSTEIN, D. D.

[This sermon was prepared by Dr. Helfenstein, and was given at a Sunday morning service this summer by Bowden Ward in the absence of the pastor. Other boys participating in this Youth Sunday program were Lonny Bond, Bill Gatten, George Parsons, Jr., and Russell Selden. Says Dr. Helfenstein: "This plan of developing young churchmen can prove of great benefit to any church."]

*We are living, we are dwelling
In a grand and awful time,
In an age on ages telling
To be living is sublime.*

There is no other group in the human family for whom those words of the hymnist have such meaning as they have for youth. Nothing could be more sublime than to be young in an age like this, living at a time when a new world is in the making, and to have an opportunity to take a part in determining what that new world is to be.

Never has youth had such opportunity for self-realization and for self-expression as today; never has youth received such kindly recognition; never has greater responsibility been laid across the pathway of youth than is offered the youth of today. This day in which we live is peculiarly *youth's day*. Life has become youth's game, and youth is at the bat.

Every constructive effort of society is now directed in the interest of young people. Every provision is made for their education, direction and protection. Society virtually lives in its dreams of the possibilities of its youth. Likewise, the churches today make youth their chief concern.

Youth Ignored, Criticised.

It has not been so many generations ago when young people were practically ignored by their seniors. In many instances they were tolerated, but not appreciated. A distinct social cleavage was often found between youth and adults in the churches. Then came the time when young people were looked upon and considered as a problem. What to do with, and how to do anything for, these non-understandable youth was the all-absorbing question.

Later, youth became a target for wholesale criticism and censure—the idiosyncrasies of the few misguided young people gave prejudiced adults the excuse for condemning youth *en masse*. And because there were some mis-directed, ill-behaved and scandalous young people—such as there always have been in every generation—many people foolishly concluded that this regrettable minority characterized youth in general. Hence, mis-informed adults criticised and blamed

young people as a class for the faults and short-comings of a few, judging young people as a group instead of as individuals, and failing to realize the absolute inconsistency of generalization when appraising either the merits or the demerits of the members in any group in society.

From Toleration to Appreciation.

Those days of contempt *for*, or mere toleration *of* young people, and the days of wholesale criticism and censure of young people have passed, and the day of appreciation of young people has dawned with new promise, not only for the youth of the world, but also for the world itself.

Youth has come to be looked upon as adult's second chance. And whatever the older generation has failed to realize for itself, it now hopes and prays may be realized in the lives of the younger generation.

The last stage in the evolution of the adult attitude toward youth is that of acknowledged dependence—the adult members of the society recognizing that the present status of the Church, as well as of society in general, is due to the failure of adults to meet their responsibility; and adults now concede that upon youth depends the revamping of the Church and the world-order into something better than adults have been able to produce.

During World War II, the government itself recognized that boys of eighteen and nineteen years of age held in their power the final destiny of the nation.

Youth are not responsible for the world as they find it. That responsibility rests upon adults. And adults, recognizing their failure to bequeath to youth a Church and a social order of the right type, have come to recognize humanity's dependence upon youth to do with and for the Church and for the world what adults have failed to do.

Adults have come to recognize that, notwithstanding the fact that Jesus said, "Suffer the little children to come unto me," that nevertheless Christianity was introduced to the first disciples as an adult religion. From the beginning, Christianity has dealt with the problems and the needs of mature life, and down through the

centuries, its message in creeds, in hymns, and in sermons, has been directed mainly to the adult mind. The entire program of the Church, up until the present generation, has been largely shaped around the adult life. Only within recent years have adults appreciated the fact that the strength and perpetuity of the Church rest in the hands of its young people.

The question on which the future of the Church of Jesus Christ hangs, the question on which the future of the world hangs, is "will youth accept the challenge of this high recognition?" The response made by the young people to this acknowledged dependence of the Church, and "the future world at large," upon the youth of today will determine the future of the Church and of the world. Will the youth of today accept the challenge? Are they able to meet the challenge? The destiny of human welfare is held in youth's answer. I believe that youth is ready to accept the challenge, and that they are able to meet the challenge; and that in the words of the hymn they answer with a note of assurance:

"Are ye able," asks the Master,
"To be crucified with me?"
"Yea," the sturdy dreamers answered,
"To the death we follow Thee."

"Are ye able," comes the challenge,
"Now to live your life for Christ?"
To make sincere surrender
To the challenge of his life?"

"Are ye able?" still the Master
Whispers down eternity,
And heroic spirits answer
Now, as then, in Galilee:

"Lord, we are able
Our spirits are Thine.
Remold and make us,
Like Thee, divine.
Thy guiding radiance
Above us shall be
A beacon to God,
To love and loyalty."

The finer type of youth, as found in the schools and churches of today, represent the finest in character and promise of any generation of youth in the world's history. The careless, reckless and godless youth of today, may be more careless, more reckless and more godless than has been that type of youth in any generation of the past. But of this fact I am thoroughly convinced: that the other section of youth who stand for the higher ideals in thought and conduct, and who, I believe, represent the large majority of youth and young people—the section of noble-minded young people of today have never been surpassed in genuine worth by the young

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Central Committee of World Council Meets

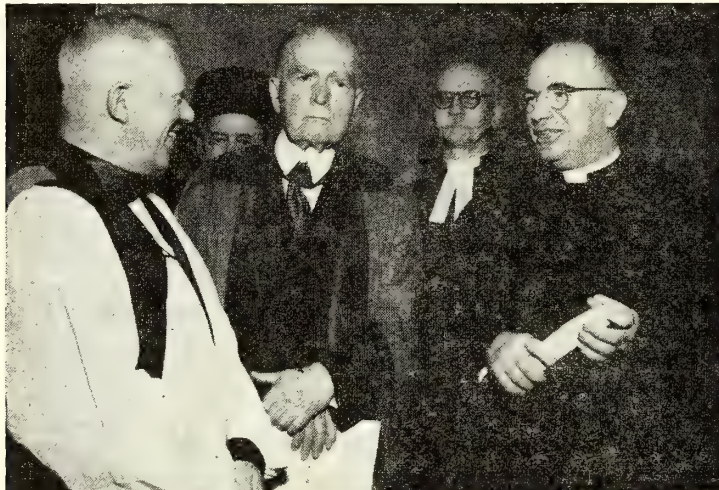
(Continued from first page.)

Prominent in drafting the document, cited by some council leaders as the most important single accomplishment of the Toronto meeting, were Bishop Angus Dun, Protestant Episcopal, Diocese of Washington, D. C., Dr. Douglas Horton, general secretary of the Congregational Christian Council in the U. S. A., and Father George Florovsky of St. Vladimir's Orthodox Academy, New York City.

The document pointed out that while some churches in the council cannot for doctrinal reasons regard other churches "as true and pure churches," they should "explore their differences in mutual respect, trust-

tween the Churches. But in no case can or will any Church be pressed to take a decision against its own conviction or desire. The Churches remain wholly free in the action which, on the basis of their convictions and in the light of their ecumenical contacts, they will or will not take.

A very real unity has been discovered in ecumenical meetings which is, to all who collaborate in the World Council, the most precious element of its life. It exists and we receive it again and again as an unmerited gift from the Lord. We praise God for this foretaste of the unity of his people and continue hopefully



Dr. George K. A. Bell, Bishop of Chichester and Chairman of the Central Committee of the W.C.C.; and Honorary President of the W.C.C., Dr. John R. Mott; Presidents Dr. Marc Boegner and Bishop G. Bromley Oxnam

ing . . . the Holy Spirit" to lead them into further "unity in Christ." respect, trusting . . . the Holy Spirit" to lead them into further "unity in Christ."

In a final summation, the following assurance was given both to the member churches and those not at present in the Council:

None of the assumptions implied in the existence of the World Council is in conflict with the teachings of the member Churches. We believe, therefore, that no Church need fear that by entering into the World Council it is in danger of denying its heritage.

As the conversation between the Churches develops and as the Churches enter into closer contact with each other, they will no doubt have to face new decisions and problems. For the Council exists to break the deadlock be-

with the work to which he has called us together. For the Council exists to serve the Churches as they prepare to meet their Lord who knows only one flock.

Second Assembly to Meet in Evanston in 1953.

Approval of plans to hold the Second Assembly of the Council at Evanston, Illinois, in 1954, was voted by the Central Committee following a presentation of the projected arrangements by Bishop G. Bromley Oxnam of the Methodist Church, New York Area, and one of the six presidents of the Council.

Bishop Oxnam emphasized the advantages of holding the world gathering in mid-western U. S. A. and pointed out the religious auspices of Northwestern University at Evanston, which will be host to the Assembly.

According to tentative plans, approved by the committee, the Sec-

ond Assembly will be composed of 600 delegates, 150 consultants, and 100 youth delegates. No plans have been made for alternates.

The committee stressed the importance of securing "full participation from the member churches in the planning, preparation, and follow-up of the Assembly." Pointing out the danger of regarding the Assembly as "an isolated event," the committee hoped that the churches would consider the Evanston Assembly as "a mid-point in a continuing process" of cooperation.

In a provisional discussion of the theme of the Second Assembly, a sub-committee declared:

We would like the Assembly to say to a frightened and uncertain world, "there is a salvation for man." The statement of this theme should convey the idea that we are really searching for a new, break-through type of evangelism which will penetrate an alien world. . . . It is not proposed that the Assembly concern itself with a frontal attack upon Communism as such, but rather that it seek to deal in a Christian way with the human problems which Communism professes to meet.

Hence, the Central Committee proposed to the member churches that the theme of the Assembly "should be along the lines of the affirmation that Jesus Christ as Lord is the only hope of both the Church and the world." It was asked that subsidiary themes be considered in the light of that central idea.

Refuges. . . "A Judgement on Society."

Declaring its "vehement protest" against "those national policies which are steadily increasing the number of refugees throughout the world, the Central Committee denied that the refugee problem was an "isolated misfortune." It is "a judgement upon our whole Society."

The Council called for "maximum support" to the churches in France, Germany and Austria which are doing their best to give "Christian fellowship and practical aid" to an estimated half million Displaced Persons and 14 million refugees from eastern Europe.

Noting that the "hardest task of resettlement" of refugees will come during this winter before the IRO ends in March, 1951, the Council asked its member churches to bear "special responsibility" for the ade-

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

PROF. C. GILBERT LATHAM TO JOIN ELON COLLEGE FACULTY.

Prof. C. Gilbert Latham, who has had a long experience in the educational field, will join the faculty of Elon College for the coming 1950-51 term. He will assume his new duties on September 1, as a member of the staff of the college's Department of Education.

Professor Latham, who is a native of Tennessee, had his high school training at Chattanooga, Tennessee, later receiving the B. S. Degree from Ithaca College, Ithaca, New York, and the Master of Science Degree from the University of Tennessee. He has since had advanced work in educational psychology at Harvard University.

His educational experience includes fourteen years in the North Carolina and Virginia public school systems. He was with the Air Forces Weather

Service for three and one-half years during World War II. He is married, but has no children.



PROF. C. GILBERT LATHAM

METHODIST BISHOPS REPUDIATE "SOCIAL ACTION" GROUP.

Should a Denomination allow its name to be used by so-called "Social Action" groups, and when is it time to call a halt to the use of that name? Evidently there are those among the bishops of the Methodist Church who think that there is at least a limit beyond which such groups should not go. The "Methodist Federation for Social Action" in a recent meeting at Xania, Ohio, issued the following statement:

"We believe the right of any individual to speak his mind as to what is right or wrong is democracy's best safeguard. We therefore call for repeal of the Smith Act as being unconstitutional and designed to suppress any unpopular (at the time) political philosophy. We appeal for presidential amnesty for all who have been convicted under the Smith Act."

It should be noted that it was under this act that eleven top-ranking Communists were tried and convicted in New York. It is evidently these whom they would have pardoned.

Thus this statement, while only a light "pink" on cursory examination, turns a deeper hue when closely examined.

At any rate it has aroused no less than eight of the bishops of this great denomination. These bishops accuse

the Methodist Federation for Social Action of misusing "the name of a great church."

The bishops asserted:

"We regard such statements from any source as aid to the Communist propaganda and program. We stand unalterably opposed to such statements and positions, and we are assured that the public will not hold the church responsible for the action of any official or some 60 persons who met on their own initiative and expressed their personal views in open defiance of the will and convictions of the great body of the church."

Bishop Arthur J. Moore of Atlanta, released the statement for himself and others of the church's Southeast jurisdiction, reaching from West Virginia to Florida. Signing with Bishop Moore, were Bishop Walter W. Peele of Virginia, Bishop Costen J. Harrell of North Carolina, Bishop Paul B. Kern of Tennessee, also Bishops Purcell, Watkins, Franklin and Short of the jurisdiction. Bishop Paul N. Garber was in Europe and could not be reached in time to sign.

The statement goes on to say that the church's council of bishops had in April of this year disowned the federation as an official organization authorized to speak for the church. The council had also expressed its conviction that the word "Metho-

dist" should be dropped from the federation's name.

"We maintain," they said, "that the federation has no ethical right to use the name of a great church to support positions and pronouncements that the church has not approved and that are contrary to our traditions and deep convictions."

CONCEPTS OF GOD.

(Continued from page 3.)

we are not surprised at the second commandment as found in Exodus 20:4.

In the fifth place, there is the scheme of *deism*, so prevalent during the seventeenth and eighteenth centuries, but now distinctly on the decline. Deism asserts that though God originally made the universe, he is now aloof from it, takes no part in its affairs, and in no way participates in the lives of men and the rise and fall of nations. Paul refutes this erroneous idea in Acts 17:28. Here it is declared that "in him we live, and move, and have our being."

Finally, we have *theism*, which affirms that there is one sovereign God, who rules the universe, who guides and redeems and loves men. The entire Bible is theistic in its attitude. The Christian religion is the great theistic faith of the world. This is the idea that Paul sets forth in Acts 17:24-30: "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should everywhere repent."—*J. M. Powell, in Gospel Advocate.*

My son, if God has called you to be a missionary, your father would be grieved to see you shrivel down into a king.—*Charles Spurgeon.*

Christian Missions

At Home and Abroad

GO YE INTO ALL THE WORLD.

I—THE NEAR EAST.

Miss Kathryn Elizabeth Faust, the daughter of Rev. and Mrs. Irving C. Faust of Racine, Wisconsin, has just been appointed for a three-year term as a chemistry teacher in the Near East by the American Board.

Miss Faust was born in Allentown, Pennsylvania and was educated at Grinnell College and the University of Kansas. Since 1948, she has been doing part-time teaching at the University of Kansas, Lawrence, Kansas. Last summer she worked under the Friends Service Committee in a project among the Hopi Indians of north-eastern Arizona.

Miss Faust, in accepting her appointment, said: "I feel that the Church offers the only hope of a solution to the predicament that our world is in today. It is only as we become acquainted with other peoples and realize that we are all God's children, and that we are are pretty much alike, that we can begin to have peace in the world. I hope that by serving abroad I may have a small part in accomplishing this."

II—WEST AFRICA.

Rev and Mrs. Duane V. Waln of Portland, Oregon, Congregational Christian missionaries under the American Board, sailed on Friday, July 28, on the *Temeraire* from New York to Lobito, Angola, West Africa, on their way back to Chilesso to work among the hospitable and cheerful Ovimbundu, whose Christians are called "the church that sings in the rain."

The Ovimbundu among whom the Walns work are in an area of some 5,000 square miles and the Walns live about 12 degrees south of the Equator. The name "Chilesso" means "great salt lick" because hot mineral springs there bring the wild animals to lick the salt deposits.

Much of Mr. Waln's work requires thousands of miles of field travel annually by auto, bleycle and on foot, often through lion country. He lives while on tour in tents or in grass huts. Mrs. Waln comes close to the Umbunbu women by carryingg on simple "institutes" in the distant villages during which they are taught the Christian faith, cooking, child-

care, elementary hygiene, knitting and other useful things.

The Walns, who are the special representatives of the Mt. Vernon Congregational Church of Boston, speak two foreign languages fluently, namely, Portuguese, the official language, and Umbundu, the native tongue.

Detained in the U. S. A. by war, 1940-46, the Walns spent from 1942 to 1945 in Freewater, Oregon, where Mr. Waln was pastor of the Congregational Church.

III—THE MARSHALL ISLANDS.

Mr. Loren L. Miller, son of Rear Admiral and Mrs. Thornton C. Miller, U. S. Navy, of Washington, D. C., and Vienna, Virginia, and his young wife, Mrs. Martha Bennett Miller, daughter of Mr. and Mrs. I. L. Bennett of Franklin, West Virginia, have been appointed for a two-year term of teaching at Ron Ron, an island near Kwajalein, in the Majuro atoll, Marshall Islands, by the American Board of Commissioners for Foreign Missions.

In the fall of 1947, young Loren Miller was one of the crew who sailed the little ship, *Morning Star VI*, from Honolulu to the Micronesian Islands, where it now carries American missionaries and native island Christians about their work. This small vessel sailed from Boston with a crew of college men in July, 1947.

After having completed two years of teaching among the "Christians from Boston," in Micronesia, Mr. Miller will return to complete his college course.

Born 23 years ago in Vallejo, California, and educated at Franklin High School, Franklin, West Virginia; Millsaps College, Jackson, Mississippi; and the American University, Washington, D. C., Mr. Miller's early home life was that of a typical Navy junior. He says he learned to walk on a Navy transport on the way to Guam. Before he had completed high school he had spent two and one-half years in the Navy as a radio man.

Mrs. Miller was born 21 years ago at Sugar Grove, West Virginia, and was educated at the Franklin High School Franklin, West Virginia; and Bridgewater College, Bridgewater, Virginia. She has been interested in

teaching abroad for a long time and is as eager as her young husband to serve for the two years ahead among the Micronesian people.

IV—INTO JAPAN.

Rev. and Mrs. Gordon Earl Dalbeck of North Hollywood, California Sailed on Thursday, July 13, on the S. S. *President Wilson* from San Francisco to Japan, where they have been appointed as career Congregational Christian missionaries by the American Board.

Mr. and Mrs. Dalbeck recently have finished their theological training at Chicago Theological Seminary, and were ordained in Mount Hollywood Congregational Christian Church in July. Mr. Dalbeck will do church work in Japan.

At a very beautiful and significant service in the First Congregational Church of Cambridge, Mass., Mr. and Mrs. Dalbeck were commissioned by the American Board. Dr. Hachiro Yuasa of Kyoto, Japan, president-elect of the great new International University of Japan, gave the welcome to the field.

KOREA.

Probably no one is so naive as to fail to understand the development in Korea. Communism, which is hell-born, is challenging the forces of Christianity and civilization by assaulting a weak member of the Family of Nations.

The reaction of the average American citizen is a bitter one: "Every time peace-loving peoples try to get settled down to the business of making the world a better place to live in, some gangster government starts a fight!" That is a simple way to look at it, and yet not so simple after all, because that's just exactly the fact of the matter.

Wouldn't it be a good thing to begin right now to strengthen the United States? We might quit throwing money around like a drunken sailor in uneconomic private and public expenditures. We might get back to a sound basis of moral idealism. We fought the last war with one shoe off; maybe if we begin right now to use elementary common sense, the same kind of common sense that a football player or even a prize-fighter uses in training, we might get by without fighting another war at all.

In the meantime, just give a little thought to the fact that this whole weak international situation was created at a conference where the vodka was flowing freely.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

EDITOR OF WOMAN'S PAGE ON VACATION.

The editor of this page, Mrs. W. J. Andes, is on vacation. She and her husband, and their son, David, are spending a week or so up in the New England States. In order that Mrs. Andes might have a real vacation—not only from her duties as a busy minister's wife (a minister's busy wife!) in Winston-Salem, but also as editor of the Woman's Page in *THE SUN*—the Children's Superintendent of the Woman's Convention in a *weak moment*, agreed to edit the page this week. (Note.—Convention women know, but some other readers may not, that the Children's Superintendent is Mrs. W. E. [Graham to many of us] Wisseman.—Mg. Ed.) It is with a real sigh of relief that she mails the copy to *THE SUN*'s office in Richmond, and with new respect and admiration for Mrs. Andes' competency and faithfulness that she turns the job back over to her!

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WOMEN AT THE GENERAL COUNCIL.

The 1950 session of the General Council is history now, but perhaps it is not too late to mention some of the high spots in which the women of the Southern Convention will be particularly interested. All who attended the General Council in Cleveland will agree that the most impressive session of the entire week was the Sunday evening session when the women and the laymen took over. The men provided the speaker, the Hon. Charles P. Taft, and the women concluded the service with a dramatic service which visualized the needs of the world and our response to those needs. The dramatization was written by Mrs. Ralph Shrader and directed by her and Miss Elizabeth Woodbridge. The Woman's Gift—\$192,654 for this biennium—was dedicated in the closing moments of the dramatization. It was presented by the national woman chairman, Mrs. Harlan E. Walley of Indiana. The music, the lighting, the exact timing, the message—all made for an experience which will not soon be forgotten by those present.

Then there was the session for wo-

men in Old Stone Church on Thursday morning before the Council actually began. The theme for this meeting was a "style show." Women members of the Boards presented reports and several women state presidents gave previews of the new study books and program materials. Our own Mrs. Paris did a wonderful job in presenting the study books on the Near East.

About 50 women state presidents, past and present, held a reunion luncheon on the last day of the General Council, with Mrs. Vere V. Loper, wife of the newly elected Moderator, Mrs. Douglas Horton, and Mrs. Judson E. Fiebigler, president of the Missions Council, as the special guests.

* * * * *

DR. TRUITT ON THE AIR.

One of the things which modern parents have to endure is the continual playing of the radio—through home work, through meals, through sleep! Sometimes, however, the parents get a break, in the midst of the rag and the swing and the what not! Such a break our family had last Sunday while eating Sunday dinner. Suddenly there came over over the air the familiar voice of Dr. John G. Truitt, superintendent of the Elon Orphanage, reading some of his own poems. The station is WFNS, and the time is 1 o'clock, and it's worth your while to tune in.

* * * * *

THE DARLEY DOWNS CIRCLE.

While I'm writing this page I'd like to put in a plug for the newest circle of our Greensboro Woman's Auxiliary. Perhaps it may give some other society the incentive to "go and do likewise." The Darley Downs Circle, made up of a dozen or so young married women, was organized last fall. Since all of the women either have small children or work outside the home, the circle meets at night. They have taken on all the responsibilities which the other circles accept, and have done so with a newness and freshness which have added vitality to the whole auxiliary. The Darley Downs members like their circle because all of the members are young, with the same interests; but

at the same time they have an opportunity, through the monthly inspirational meetings of the auxiliary, to meet with the other women of the church.

The Palm Street Society and the Pleasant Ridge, (Guilford) Society have both organized similar circles within the past two years. And both report that these new circles have given new life to their societies.

* * * * *

MR. BHONSLE TO VISIT N. C. IN SEPTEMBER.

The Rev. Prakah Bhonsle has come to this country from his native India for a year's study at the Chicago Theological Seminary. This year's study is made possible by the Cora L. Anthony Trust Fund. Mrs. Anthony was a charter member of the Greensboro First Church. She left her estate for missions. Before Mr. Bhonsle begins his studies at Chicago, he plans to visit the Greensboro Church. His visit will be over the week-end of September 17.

Mr. Takanaka of Japan, who will have a year's study at Yale Divinity School, will visit the Greensboro Church later during the year.

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YEAR BOOKS.

The Women's Year Books this year were printed with the local societies in mind. With a few changes, they can be used as year books for the local societies. There were printed 1,500 copies and the demand for them has been excellent. There are, however, enough in the Convention office for four or five churches. They cost 20 cents each and should be ordered right away from Pattie Lee Coghill, Literature Chairman.

Only six packets are left, but more will be made up if the societies wish them and the order is not too late.

* * * * *

WHAT'S AHEAD!

The experience and ideas of seven well-known church writers have produced "What's Ahead!"—a booklet containing ten varied programs for worship, study and action. The topics range from personal faith to migrants, Indians and working women in other countries. The cost of this booklet is 50 cents. The Convention Office has a few copies for sale.

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THE ECUMENICAL REGISTER.

Have you registered in the Ecumenical Register? Are you one of the first million church women to do so? When the National Assembly (Continued on page 12.)

Youth at Work in the Church

MISS PATTIE LEE COGHILL, Elon College, N. C.

MISS ANN TRUITT, Associate

1951 YOUTH WEEK THEME AND DATES ANNOUNCED.

"Christ Calls—Serve in Faith" is the theme chosen for the Eighth Annual Observance of Youth Week-Christian Endeavor Week, to be held January 28-February 4, 1951, according to Rev. Dennis Savage, associate executive secretary of the United Christian Youth Movement, which sponsors the observance.

The United Christian Youth Movement is administered through the International Council of Religious Education.

Major features suggested for local church and community observances include Denominational Day on Sunday, January 28, with local parish youth-led services; Interdenominational Day on Sunday, February 4, with services of ecumenical worship; participation in the Parshad College Scholarship Awards competition, a leadership education school; evangelism activities; family night at home or at church; vocational clinics; and a very dramatic educational program called "The World Bids for Youth."

"Youth Week is a period of purposeful and objective planning and action carried out through a forceful demonstration of Christianity, a re-emphasizing of Christian unity, an evangelistic outreach, and presentation of the spirit of Christian young people," said Mr. Savage.

In 1944, the first united observance of Youth Week-Christian Endeavor Week was held. Since then it has become one of the largest church events in North America. An estimated 5,000,000 youth of 40 Protestant denominations, 35 state councils of churches and youth councils, the International Society of Christian Endeavor, and such youth-serving groups as the Y.M.C.A., Y.W.C.A., Boy Scouts, Girl Scouts, Camp Fire Girls, participate in Youth Week.

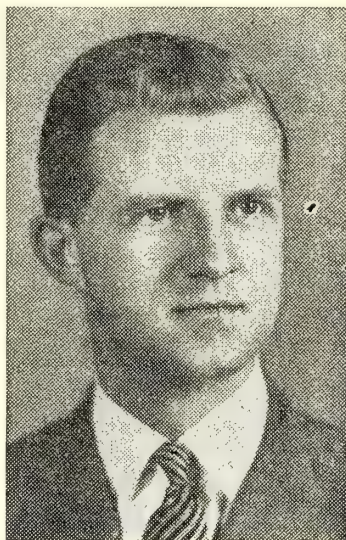
Write the U.C.Y.M. at 206 South Michigan Ave., Chicago 4, Illinois, for further information.

Do not spill thy soul in running hither and yon, grieving over the mistakes and the vices of others. The one person whom it is most necessary to reform is yourself.—Emerson.

RUST BECOMES NEW YOUTH SECRETARY.

Rev. Henry R. Rust is the new national secretary of Young People's Work of the Congregational Christian Churches in America. Mr. Rust, whose headquarters is at 14 Beacon Street, Boston, has been serving as the national secretary of work for the Junior High School young people of the denomination. In his new post he succeeds Rev. Oliver Powell.

Mr. Rust's new responsibilities will include the development of plans and



REV. HENRY R. RUST

programs for local young people's groups, development of the church school curriculum for young people, cooperation with state directors of Religious Education in all types of young people's activities; guidance to the scores of Summer Conferences administered by state Conferences; executive leadership of the National Pilgrim Fellowship, and cooperation with other leaders of the denomination in the work of the United Christian Youth Movement.

Mr. Rust's experience in youth work has included two years of service in Great Britain as assistant minister in the Warwick Road Congregational Church of Coventry, and as youth organizer in a group of adjacent Congregational Churches. He studied in Edinburgh and also did work with some of the Scottish Congregational Churches during this same period of 1945-47.

Born in Joliet, Illinois, and educated at Grinnell College, Andover-Newton Theological Seminary, and New College, Edingburgh University, Mr. Rust became national secretary for Junior High young people in 1947.

Mr. Rust served for a time as pastor of the West Boylston Congregational Church. He is the son of Rev. Henry L. Rust of Sherburn, Minnesota.

VACATION BIBLE SCHOOL, W. N. C. CONFERENCE.

The Pleasant Ridge, Spoon's Chapel, and Union Grove Christian Churches held their Bible school recently with Holly Springs Friends and some seven other churches represented by some children.

The school had an enrollment of 123 pupils, and a staff of 17 teachers and workers. Mr. Theodore Cox of the Pleasant Ridge Church served as superintendent, and the pastor, Rev. Clyde Fields, served as director of the school. Several people used their cars for transportation to and from the church, and several of the business firms of Ramseur served pop-cycles for the entire school.

One of the features of the school was the union picnic, of all churches co-operating in the school, held on Saturday following the close of the school. Games and fellowship and a good meal were enjoyed by all.

Graduation Services were held on Sunday night at the Pleasant Ridge Church. A good program was presented by the children, and a crowded church testified to the enthusiasm for the school.

The Superintendents of the co-operating Sunday schools and the entire staff are to be commended for very good work.

RETURN FROM LAS CABEZAS CAMP IN PUERTO RICO.

Jeanne and A. D. Cobb, Jr., young married couple from our Burlington, North Carolina, church have recently returned from a month spent as workers in our Puerto Rico mission. The following is a description of the place in which they were located. It was sent to them by Joe Bevilacqua of Ryder Hospital, Humacao, as they made preparations to go:

"Las Cabezas is located on the eastern end of this island. It means *the Heads*. It is on a beautiful bay with mountains rising up in the short distance. Picturesque fishing boats

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

There are not many more days before school begins. Now is the time to finish up the things that we have begun this summer. I have heard many people say that one of the hardest jobs of their lives has been to "finish up." It is so much fun to start painting and then go off and leave the paints, papers and water for mother to clean and put away.

It is easy to begin making dolls' clothes and then leave lots of scraps and strings lying on the floor. A model airplane makes a lot of chips to be left or an old sailing ship or anything from wood. Imagine what would happen if one left old plaster of paris—it would be a hard lump!

Nearly everyone has this trouble, and if it is any comfort to boys and girls who are learning to clean up, then do remember that your mothers and fathers probably had the same trouble. Ask them about it, and see what they say!

Help may come in the form of making a game. Say I'll put on the left side all the clean things and all the dirty ones on the right. Or if you have a helper, you may see which of you can finish first. Suppose you are really untidy and just hate more than anything to do clean up—well, for a special case like yours—here is an idea. Get several large suit boxes and sweep all your work in them. Then put it away.

Of course, if you leave untidy work in a box or any where for that matter, it is never as much fun the next time. Dirty water-cloths soon crack and spoil, fallen crayons are stepped on and broken. Whittling tools left around get dull and useless.

One boy said he gritted his teeth and made himself clean up. Another boy told me that he played his radio and listened with his mind while his hands picked up and put tway, and it made housekeeping go more quickly for him.

If you want to know why I wrote about such an unpleasant subject—I'll let you in on a secret—a mother asked me to. She said that if her son saw this in black and white in *THE SUN*, it might possibly help him.

Cleaning up is not just hated by boys—girls often dislike it too. But they should really try to overcome

their dislike, because in no time at all they will be responsible for seeing that other boys and girls clean up.

No end to this business, is there?

LET HIM GROW UP NATURALLY.

By JESSICA DAVIDSON.

Issued by the National Kindergarten Association.

There are a few unfortunates whose parents forgot to invite to the christening that thirteenth fairy whose gift is always imagination. But, happily, these people form a remarkably small minority of society. Although you, perhaps, may have made the acquaintance of a number of these wronged individuals as adults, I very much doubt that you have met many as young children.

In almost everyone's life there was a time when there was perfect faith in fairies and the never-never-land; when one could easily believe that Pegasus was no legend, but one's own private charger; when Bible narratives told of natural occurrences rather than of miracles. Imagination is the child's substitute for the more material interests of the mature life, and a very adequate substitute it is. There is freedom when a leaf is not obliged to be a *leaf*—when it may be a plume, a wing, or a hundred-and-one other things.

During his early years almost every child is pleasingly original. He lives in a world which is largely of his own making, where customs and conventions are vastly different from those to which adults adhere. There is nothing in his code of existence which states that he must give thanks for that for which he is not grateful; that he may eat two bowls of cereal, but not two chocolates; that he is to be considered "cute" when he announces that we must all be quiet, lest we frighten the green and silver fairy who is perched on the piano top, but must be reprimanded and called untruthful when he refuses to drink his milk because a bad fairy has frowned into it and caused it to become sour.

Must we then condone such an evident untruth for fear that we may destroy the child's imagination? No, not at all. A possible step in the right direction in this case would

have been for the mother to have tasted the milk and then to have said, "It's all right now. Don't listen to the bad fairies; they will try to deceive you. They will even try to make *you* deceive people. But you are stronger than all the strongest bad fairies put together, so no bad fairy can make you do any of the naughty things that they want to do." Most likely the child would then have drunk the milk with zest; his mother would have soared upward in his estimation; and deception would have become more clearly outlined in his thought—and less desirable. Lacking a complete understanding of these irrefutable laws of ours, the child is of necessity very often at a loss to comprehend why he is being punished for having done what seems to him the perfectly logical thing to do. He is bewildered in this grownup world of ours.

All this does not mean that the little child ought to be fed continually on fairy tales. In fact such a diet would be apt to increase the distance between his world and that of his parents. He needs the enjoyment of simple, natural dramatization.

A child is completely independent in thought, motive and action only so long as he feels free to imagine. When the boy, not yet in kindergarten, wants a watch like his dad's, or the girl a broom just like her mother's, it looks as though much that had hitherto been novel and fresh has been blown to the winds. And this has come about not because the boy sincerely thinks that a real watch is better than an imaginary one, or because the girl believes a material broom would sweep better than her fancied one, but because the social environment has taught the child the necessity of being able to exhibit what is claimed; and with that knowledge comes a realistic view of life that, when forced upon the young too early, can be detrimental.

The child who accepts the thoughts of others too readily will not think for himself; the child who is supplied with the answer before he ventures the question will never look far into the causes of things. It would sometimes seem to be far better for the child to enter the kindergarten with a little less knowledge and a little more healthy curiosity.

With curiosity at the beginning, and with good teaching to preserve it, curiosity would keep step with learning all through life, and we, unquestionably, should have more and better educated men and women throughout our land.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

MARY, THE MOTHER OF JESUS.

LESSON IX—AUGUST 27, 1950.

MEMORY SELECTION: *My soul magnifies the Lord, and my spirit rejoices in God, my Saviour.*—Luke 1:46, 47.

LESSON: Luke 1:46-48; 2:48-51; John 19:25-27; Acts 1:14.

DEVOTIONAL READING: Luke 2:28-35.

Honor, But Not Worship.

Mary, the mother of Jesus, should be highly honored; she should not be worshipped. In some religious communions veneration for her has been carried to extremes, almost to the point that some folks adore her about as much as they adore Christ himself.

There is a doctrine of *The Immaculate Conception*, proclaimed by the Pope in 1854, which reads as follows: "It is proclaimed by the authority of our Lord Jesus Christ and the blessed apostles Peter and Paul, and in our own authority that the doctrine which holds the blessed Virgin Mary to have been from the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Saviour of mankind, preserved free from all stain of original sin, was revealed by God, and is therefore, to be firmly and constantly believed by all the faithful." Whatever else this means, it means that Mary was equal to Jesus in the fact that she never sinned throughout her whole life. The doctrine is scripturally baseless, historically unjustified, and doctrinally unsound. There is no place in the Christian religion for Mariolatry, the worship of Mary. But there is a place for honor for this woman, the mother of our Lord Jesus Christ.

"Meet Mary, the Mother of Jesus."

Our introduction to Mary comes in connection with the coming of Christ. Readers of these *Notes* are familiar with that story—how a messenger of the Most High God made known to this chaste, sturdy, devout Galilean peasant that she should become the mother of the Saviour of the world.

Then of course every Christian with even a smattering of biblical knowledge knows the story of how Mary gave birth to the Babe of Bethlehem, how she herself wrapped him in swaddling clothes and laid him in

a manger, and of how both shepherds from near at hand, and Wise Men from far away, came to see and to worship. The writer of the gospel narratives pictures Mary as a quiet, thoughtful woman—she kept all these things and pondered them in her heart.

The Hidden Years in Nazareth.

From the time of the Birth and Early Infancy stories until Jesus begins His ministry at about the age of thirty, we have the record of only one incident in the life of Jesus—his visit with his parents to the Feast at Jerusalem. Already, at twelve years of age, there was developing within him a sense of divine mission. Like so many mothers, Mary did not seem to realize that her lad was emerging into manhood—children mature much earlier in the East than in the West—and she was perplexed that the boy had "dealt thus with the parents."

When at thirty years of age, Jesus begins his public ministry, we see him as a well-rounded man. He had grown in stature, in wisdom, in favor with man and in favor with God. Although there is no record of these years in the home at Nazareth, we may be sure that one of the most vital factors in the boy's and the young man's life was the training and the example of his mother. One can say it reverently—Jesus would never have been what he was without the motherly ministry of Mary. It was a part of the divine plan that he had a devout and devoted mother to nurture him and to bring him up in the admonition of the Lord.

Faith in Her Son.

The incident which John relates in connection with the wedding in Cana of Galilee reveals the profound faith which Mary had in her Son. "Whatsoever he saith unto you, do it," she said to the servants. It was an expression of that instinctive and almost ineradicable faith which mothers have in their children. As the street urchin said, "Gee, if a feller was the feller that his mother thinks he is."

A Mother's Concern.

Behold how these mothers do love their children. It appeared that Jesus was doing too much. He was going day and night in his compassion for people and in his eagerness to

teach and to heal them. Whereupon his mother came, hoping to get him away from the crowds and the cruel pressure of life. It was a well-meant, but an ill-advised effort. One wonders if mothers are not sometimes too solicitous about their children, especially when they are giving themselves with zeal to the service of God.

A Mother at the Cross.

"Now there stood by the cross of Jesus his mother." And that is just where we would expect to find his mother—at the place where he needed her most and when he needed her most. There is a striking parallel between that heart-broken woman and the Cross itself. Both were expressions of the extent to which love will go to save those who are the beloved. Both are symbols of sacrifice at its best. Both are expressions of the love of God made known in human form in its highest expression.

The Mother of Jesus at a Prayer Meeting.

Luke, the beloved physician, who gives us most intimately the story of the birth and infancy of Jesus, and who probably got the story from Mary herself, also gives us an intimate and personal word about Mary in his second volume, *The Acts of the Apostles*. For among the one hundred and twenty people gathered in the "Upper Room" for prayer, he mentions personally Mary, the mother of Jesus.

It is good for the mothers of men to gather at the place of prayer to await the incoming of the Spirit so that they may have wisdom and grace for their high and holy mission, and that they may be better stewards of the precious trust committed to their care. And incidentally here is another illustration of the faith of a mother. Her Son told his followers to wait for the coming of the Spirit which he had promised to send. She took him at his word.

(Based on lesson copyrighted by International Council of Religious Education.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

meets in Cincinnati, Ohio, in November, and the state totals are compiled, will your name be included among the Protestant women of your state who will stand up and be counted?

If you want to know more about the Ecumenical Register, write to Mrs. Robert A. Whitten, Winchester, Virginia. She is Interdenominational Chairman of our Woman's Convention, and she will be glad to send you more information.

YOUTH AND THE CHURCH.

(Continued from page 5.)

people of any other generation. The irresponsible youth of today, we will concede, are worse than their type of young people in any generation of the past—but the good young people, the responsible young people of today are far better than were their type of young people in any past generation. And upon these rest the only hope of a greater Church and a better world.

These are no words of fullsome praise or of empty flattery. They are words of sincerity, expressing a conviction born out of close contact with young people in our public schools and colleges, and in Young People's Summer Conferences, as one of their instructors and directors, as well as with young people engaged in the various business and industrial pursuits of present day life.

A few years ago it was my very special privilege to attend an international Young People's Conference at Gland, Switzerland, where young people from fourteen different nations gathered for a week to discuss the question of "The Christian's Responsibility in an Economic and Political Society." What a revelation and what an inspiration it was to hear those young college and university students from fourteen of the principal nations of the world discuss this important question with a frankness and a fearlessness, as well as with intelligence, that was a most promising prophecy of the response that youth is to make of the challenge which the Church and society at large now fling before them with the confession that adults *have failed* to give youth the kind of Church and the kind of world to which youth is entitled.

Youth Pronouncements.

For several years young people have been criticizing the *status quo* of the Church and of government. They have fearlessly and wisely torn many of the worn-out dogmas from the creeds of the Church, at least so far as their own thinking is concerned. They have exposed the treacheries of demagogry and the sinfulness of inefficiency in both Church and State. They have scathingly denounced the hypocrisy, the greed and the injustice found in international relationships. They have deplored the fact that adults have had the sole power to declare wars—and to demand that youth offer its life upon the war altars erected by adults. For years youth has been urging the na-

tions of the world to give at least as much thought to, and appropriate at least as much money in building friendships as in building battleships. The youth have furthermore pointed out the injustice and the inequalities in our entire economic system, and ask for an economic system that encourages honest competition and individual initiative, but which is based upon *the service motive* rather than merely upon a selfish profit motive. They have diagnosed the many ills of society and of the Church. Without fear or favor, they have made their protests against social injustice and racial antagonisms, and have denounced the inconsistencies and the inhumanities wherever found. They have cleared the way now for a constructive program of advancement all along the line.

Youth has been abundantly justified in making its protests against the short-comings of both Church and State. However, protest alone is not only useless, but disastrous, both to protestor and to all concerned, unless it is followed through by constructive contribution. The entire social order is sick and weary from the many "isms" that have been strong in protest but weak in program. Constructive program should always follow sincere protest. In fact neither individuals nor groups have a right to make protest unless they have a program of remedy for what they protest against. Constructive service should always follow sincere criticism. Both a sense of honor and a passion for social welfare demand appreciation of all that is good and a commitment to the best that can be.

From Criticism to Dedication.

The hour has now struck for the young people in the Church to demonstrate the sincerity of their criticism against the Church by placing their lives upon the altar of the Church to make the Church strong. Youth should not only be eyes to see the needs of the Church, but also mind and hands to meet those needs.

Youth has given its thoughtful and valued criticism of the Church and of the social order. The Church and society now stand ready for youth to lead the way to "The Better Day." Both God and the world are counting upon the young people of the churches to measure up to their opportunities and responsibilities. And only by God's help can this be done.

Let youth be the vitality of the Church in the tomorrow's of life, for upon them the Church will depend for its leadership in the days ahead.

Let youth accept Jesus Christ as their Lord and Savior and as the inspiration of their life-purpose and conduct, for only by his divine assistance and guidance can any life come to its largest self-realization. Let the youth of today, without any affectation, sanctimoniousness or "piosity" embrace the principles of life which characterized the life of Jesus Christ, and they will find their greatest happiness by rendering their largest service to the Church and to the world in which they live.

Youth craves the sympathetic understanding of their older colleagues. They need the confidence, the appreciation and the prayers of their seniors. The Christian youth says to the Church, "We are at your service—believe in us, and together let us work in building the Kingdom of God upon earth."

RETURN FROM LAS CABEZAS
CAMP IN PUERTO RICO.

(Continued from page 10.)

with their sails flapping gracefully in the wind dot the scene. Not so far away is the city of Fajardo, which has a population of about 15,000. About seven miles away is a very high mountain range called *El Yunque* (the Anvil). This spot has the most beautiful tropical foliage that one can see anywhere. And, of course, the blue Atlantic Ocean, with its marvelous white sandy beach is a part of the landscape at Las Cabezas.

"The houses of the people are dismal huts made out of wood. Many of them are made of a straw-like substance. These houses have but two rooms for the most part. A family of six is the average. Many of them have no sanitary facilities. The people have to carry water from a distant water source.

"The work campers will live in two places both adjacent, a room behind the church and the parsonage. These places possess sanitation and water facilities.

"Their diet will consist largely of sea food, rice and beans, eggs, cheese, bananas, cocoanuts, pineapples, bread fruit, and many other local vegetables and fruits."

I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment.

—Disraeli.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Bales and bales of hay have been going into the big barn. Tomatoes are being canned. Corn has been canned. The big silo has been painted inside getting ready for the new supply of silage. Two thousand collard plants have been planted. Land is prepared for the sowing of a big turnip patch. Things are moving here. Almost all of the children are home from their two weeks of vacations. What good times they have had! And how grateful they are for all their helpers and friends.

Sunday schools, organized classes and other organizations, as well, in many of our churches are writing in to learn what they can do for the child they are sponsoring. These children have to walk four or five blocks through bad, muddy streets, often in the rain, to school. They have to have good, strong shoes and storm-breakers, or coats, besides their regular clothing. For eighty children, this is considerable. They should have boots, too. They are uncomplaining, but often wet. When I see how they take it, I cannot help but wish it were better.

I have asked other orphanage superintendents what they figured for a child's clothes per year, and they answered \$100.00 up to ten years of age, and \$150.00 above ten.

One liberal supporter of the Orphanage believes that I could raise enough money to re-roof Johnson Hall if I asked for it in THE CHRIS-

TIAN SUN. So here is her request. Please send us a contribution. It will take around \$1,000.00.

September 3—Sunday—is our 43d Anniversary and Home-Coming Day. That is our big, red-letter day on the campus. Send, or bring us a congratulatory gift from yourself, or your Sunday school, or class. How about \$43.00, or a check for 43 half-dollars, or quarters, or even dimes? At any rate, it is going to be a big, good day. I am praying and hoping many hundreds of people will come here that day. Come any time during the day, and look us over, or pay us a visit if you are already well-acquainted with our plant.

If you only knew how much we appreciate your gifts, you would rejoice with us in the lovely checks from churches and friends received and reported this week. And if you could have only seen the faces of those eighty children and all of our staff members at Mr. and Mrs. W. W. Sellars' lake and swimming pool when all of us had a big picnic, ice-cold watermelon, and boating and swimming, as their guests, you would have thrilled with us. Several of our Burlington friends helped serve at the invitation of Mrs. Sellars. A chorus of resounding "thank-yous" and and "goodbyes" went up from the trucks and cars as the children pulled away from a wonderful day.

He who gives a child a treat
Rings the bells in heaven's street.

Come and make us happy on September 3.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Ladies Bible Class, Henderson Church,
clothing for Clara Arnold.

REPORT FOR AUGUST 17, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 7,556.89
Eastern N. C. Conference:	
Catawba Springs	26.50
Eastern Va. Conference:	
Newport News S. S.	\$ 11.75
Portsmouth, First S. S. ..	8.07
Union (Surry) S. S.	24.00
	43.82
N. C. & Va. Conference:	
Burlington S. S.	67.67
Western N. C. Conference:	
Ramseur S. S.	24.88
Valley Va. Conference:	
Joppa	\$ 5.00
New Hope S. S.	.22
Wood's Chapel S. S.	14.00
	19.22
Georgia Conference:	
Vanceville S. S.	2.00

Total this week from churches \$ 184.09

Total this year from churches \$ 7,740.98

Special Offerings.

Amount brought forward	\$18,134.11
Mr. A. S. Dunn	\$ 5.00
A Friend	5.00
A Friend	10.00
Big Oak Independent	
Church	50.00
Mr. Samuel Earman	50.00
Cash	4.50
Sale of meat	29.00
Young Adult Class, Pleasant Ridge Church, for Douglas W., clothing ..	17.08
Special gifts	243.00
	413.58

Total this year from special \$18,557.69

Grand total for the Week .. \$ 597.67

Grand total for the year ... \$26,288.67

BIG SHOT OF THE OLYMPICS.

Out at Maryland University, they call him "Cookie," which is a natural, since his name is Arthur Cook. He is world small bore rifle champion, winner of 29 national records and "Olympic big shot," although he is only an undergraduate at the University of Maryland.

"I never tried alcohol," he says "and I don't want to. A good athlete has to have a clear head, a strong body, good wind, and steady nerves. Drinking would take from me the very things that make a good rifleman."

As for refusing to drink, it may take more backbone to refuse than to accept, but after all, people respect you if you stand by your convictions. "Cookie" likes ice cream sodas and one admirer once paid him off with an ice cream soda every day, for a year, after he had shot 100, standing.

—Allied Youth.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

CENTRAL COMMITTEE OF THE
WORLD COUNCIL MEETS.

(Continued from page 6.)

quate care of the aged, the handicapped, and the permanently sick among the Protestant and Orthodox membership.

The Council also pledged to do what it could for refugees in the Middle East, Greece, Yugoslavia, China, India, Pakistan, and Korea, although it stressed the necessity of national and intergovernmental action to meet the problem of refugees in a comprehensive way.

Dr. Robert C. Mackie of Scotland, Associate General Secretary of the World Council of Churches in charge of the Department of Inter-Church Aid and Service to Refugees, reported to the committee that during the past year the churches had spent \$14,500,000 in funds and goods to aid the churches of Europe.

In addition to coordinating the interchurch aid programs of the churches and selecting projects for assistance, the Interchurch Aid Department directly sponsors a health program for pastors and church workers, according to Dr. Mackie, and has set up a scholarship fund for theological students, with the hope that 100 future ministers in Europe may have a year of study in a country other than their own.

Stewardship. . . The Year's Work.

In a report on the work of the Council since last summer, Dr. W. A. Visser 't Hooft, General Secretary, cited some of the general areas in which ecumenical progress continued.

He noted that basic Christian confidence had grown up among the member churches such as did not exist forty or even twenty-five years ago.

Isolated and struggling churches, particularly those surrounded by large hostile majorities, have found "real and deep spiritual encouragement in the fact that they are part of a world-wide movement which cares for them and shares their burdens."

Interchurch cooperation has proved not only possible, but vastly more effective than separate action by the churches.

The isolationism of individual theologians or schools of theology has been broken through to a considerable extent.

The churches are now able to speak out together "on vital issues of public life on which there is fundamental agreement between participating churches."

Dr. Visser 't Hooft declared that the Council must use "all possible opportunities" to remain in contact with Christians behind the Iron Curtain. He warned that Christians in Communist countries are in danger of being forgotten "precisely at the moment when they are in the midst of their great spiritual battles."

The year's work of the World Council was reviewed as department heads reported to the Central Committee.

Church Will Use or Lose Women.

Referring to what she called the "medieval and unrealistic" view of the church, Miss Sarah Chakko told the Central Committee in her report on the Commission on the Life and Work of Women in the Church, that many capable women are looking for fulfillment outside the church because they feel their scope is limited by the church.

The Commission, which was authorized at Amsterdam in 1948 and organized last year, has launched a study of the man-woman relationship "in the light of biblical teaching and the tradition of the church, which special reference to the place and work of women in the church." Miss Chakko, on leave of absence from her position as president of Isabella Thoburn College in Lunknow, India, has headed the Commission since March. She indicated that the study will involve the efforts of specialists in sociology, theology, biology, psychology and other fields.

Youth Programs.

Some of the ecumenical movement's strongest support comes from the youth of the churches, according to the report of Miss Jean Fraser, secretary of the WCC's Youth Department. She reported that some 700 young people will participate in work camps this summer in Europe and the Far East, and that the interest in three meetings of youth leaders held during the past year has centered on the extension of youth work to refugees, homeless youth and youth in industry.

Budget.

Turning its attention to financial matters, the Central Committee adopted a budget of \$363,000 for 1951 which was recommended by the Executive Committee. This figure does not include the \$600,000 the World Council anticipates for its Department of Inter-Church Aid and Service to Refugees.

Of the total budget for next year, \$240,000 is expected from churches in the U. S. A., \$75,000 from the

churches of other countries, and \$50,000 from a grant by the Rockefeller Foundation which is to be used for the Ecumenical Institute.

The World Council's membership was potentially increased by four churches with a combined membership of nearly 500,000 when the Central Committee voted to accept applications for membership from the Synod of the Evangelical Church of North Iran, the Methodist Church of Ceylon, the Church of Central Java (Presbyterian) and the Federation of Synods of Lutheran Churches in Brazil. This last church is the result of a union of four independent Lutheran synods. It considers itself a church rather than a group of churches and expects in due course to reword its title to express this character. The four churches will become members of the WCC unless within six months more than one third of the present member churches register disapproval.

A two-volume history of the ecumenical movement, to be published probably in 1952, is now in preparation, it was reported to the Central Committee. Sixteen authors working on the history will submit their first drafts to 81 consultants for criticism and guidance for the final drafts. Among the 16 are five Americans: Prof. George Florovsky of St. Vladimir's Orthodox Academy in New York; Dr. Donald Yoder of Franklin & Marshall College; Prof. Kenneth Scott Latourette of Yale Divinity School; Prof. John McNeill of Union Theological Seminary in New York; and Dr. H. Paul Douglass of New York. The work will be edited by Miss Ruth Rouse of the Geneva staff.

The *Ecumenical Review*, quarterly publication of the W. C. C., will have for its American associate editor Dr. Clarence Craig, president of Drew Theological Seminary (Madison, N. J.), as a result of elections which took place in sub-committees during the Central Committee's eight-day meeting. Dr. Craig is chairman of the American theological committee. The *Review* at present has a circulation of a little over 3,000, mostly in English speaking countries. The hope was expressed by Dr. Visser 't Hooft that French and German editions may be published when the present edition attains better support.

The Fellowship is the monthly news letter of our National Laymen's Fellowship. Send your subscription (25c) to Walter A. Graham, at Pembroke, Kentucky.

Church Provides Bus Service to Get Large Bible School Attendance



Workers and Pupils at Amelia Bible School

Members of Amelia Christian Church were pleased with the results of their Vacation Bible School which was held recently. The use of the Sunday school bus enabled the children in the community who were without transportation to attend the school. There was an enrollment of 70, with 15 teachers and assistants. Creditable work was done in each department and the joint worship services were conducted by Rev. Fred P. Register, pastor and director. As a result of the Bible school there has been a quickened interest in Sunday school and church services. Amelia is planning for a bigger and better Bible school next year.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
1844 - Over a Century of Service to the Denomination - 1950
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, AUGUST 24, 1950

NUMBER 33

Our Home-Coming Day

By JOHN G. TRUITT, Superintendent

Every room and every wall,
And every kitchen and every hall,
And all the lawns and yards about,
Are tidied up inside and out;
Making ready in every way
For the big Home-Coming Day.

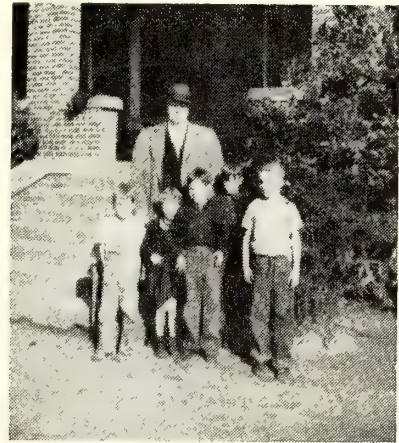
Yesterday's "girls" and yesterday's "boys,"
Will tell of olden days and joys
And their families with them, too,
All dressed up in something new,
Will hear the stories of the day
They learned to cook or pitch the hay.

A bounteous picnic will be spread,
A simple grace will then be said,
And several hundred, great and small,
Will find a plenty for them all;
And everyone will joke and play
On the annual Home-Coming Day.



And then we'll meet in chapel dear,
Yes, everyone from far and near,
To praise this place and thank the kind
Who had us in their heart and mind,
And gave us home when we had none
And loved and cared for everyone.

We'll thank our God, where'er we roam
For childhood days and childhood home,
And every night we'll say a prayer
Of gratitude for tender care,
And often we shall pause to pray
For the next Home-Coming Day.



September 3 is the Forty-Third Anniversary of the Christian Orphanage
at Elon College. It will also be the annual Home-Coming Day.

News Flashes

Needed—news notes from churches!

Rev. J. Howard Smith is studying this summer at Harvard University.

Rev. Howard P. Bozarth began his ministry at the Elon Community Church on Sunday, August 13.

THE SUN belatedly learns of the marriage on August 6, of Miss Frankie Marshall of our Salem Chapel Church to Mr. James Rayburn of Shelby, North Carolina. The marriage ceremony took place immediately after the close of the Home-Coming service of the church. Mr. and Mrs. Rayburn will make their home at Elkin, North Carolina, where both are teachers in the Traphill High School. Our good wishes to them.

BETHLEHEM BIBLE SCHOOL.

A letter from Rev. John Gallo about the Vacation Bible School conducted at Bethlehem Church, Disputanta, Virginia, gives a fine report:

"I am delighted to report to you that our Daily Vacation Bible School, conducted under the direction of Mr. Paul Varga, July 31 - August 4, was a great success. Teachers of our Sunday school cooperated with Paul very nicely, and they are to be greatly commended.

"The commencement was held on Sunday, August 6, and the program was very interesting and entertaining. Certificates were given to every child attending the Bible school. Our church people are exceedingly grateful for such an able ministerial student from Elon College, who at the same time is a member of our local church."

PATTIE LEE COGHILL,
Educational Secretary.

SOPHIA AND FLINT HILL COMPLETE PARSONAGE PROJECT.

The work at Sophia and Flint Hill is progressing regularly. Last year these two churches built a parsonage at Sophia, North Carolina, and the pastor moved in January 1, 1950. The two churches borrowed \$1,000.00 to pay for the work, and \$500.00 of that has been repaid. They now have on hand \$375.00 of the remaining debt, which should be liquidated soon.

These churches had successful vacation Bible schools this year, each

church conducting its own school. A good interest has been manifested by each church toward all phases of church work.

Last February a Ladies' Missionary Society was organized at the Sophia church; and there are now 22 members on roll. This society has paid \$200.00 on the church debt. Mrs. W. T. Madren is president of the society and Mrs. Mable Staley is secretary.

Flint Hill has a very active Missionary Society. This group raised \$200.00 of the church debt. Recently the two groups joined in an ice-cream supper and a beauty contest. A good fellowship prevailed; with a resulting \$375.00 toward the completion of the church debt.

A fine spirit prevails among these people. The two groups work nicely together. Any pastor could be very proud of the work and interest that prevails in these churches.

W. T. MADREN.

HANK'S CHAPEL, PLEASANT GROVE AND NEEDHAM'S GROVE.

We held our revival services at Hank's Chapel, near Pittsboro, the week beginning July 30. Through the work of the people and the blessings of God upon us, we feel that the revival was a success. We had sixteen conversions and added nine to the membership of the church.

We held our Daily Vacation Bible School the same week. We feel that the school, with its director, Martha Smith, was a great asset to the success of the revival.

The men of the church spent their vacations working on the parsonage, which is well on the way toward completion.

* * * * *

Our meeting at Pleasant Grove began on August 6, and ran through August 12. Rev. Thomas D. Sutton of the Seagrove group of churches did the preaching both afternoon and night. This meeting was also a success.

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Harcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, F. C. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

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Two Years.....5.00

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Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

Name

Address

[] New

[] Renewal Name of Church

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

FUNDS COLLECTED FOR O'KELLY CEMETERY.

Previously reported to July 21 .	\$ 240.61
Mr. Earl Gerringer, Treas., Congregational Christian Church S. S., Route 5, Reidsville, N. C.	10.00
Mrs. W. J. Fonville, Treas., Long's Chapel Sunday School, Burlington, N. C.	10.00
Mr. David O. Barker, Treasurer, Union Christian Church, Route 2, Burlington, N. C.	30.31
Congregational Christian Sunday School, Durham, N. C.	28.00
Rev. Roy C. Helfenstein, 3216 Grove Ave., Richmond 21, Va.	5.00
Mr. Boyd Tickle, Superintendent, Shallow Ford S. S., Elon College, N. C.	10.00
Total Receipts	\$ 333.92

S. H. BASNIGHT,
Treasurer.

WM. T. SCOTT,
Superintendent.

CHRISTIAN SUN DEFICIT FROM JUNE 30-AUGUST 16, 1950.

The following contributions have been received for the period, July 1 to August 16, to help liquidate the deficit currently carried by the Board of Publications for printing THE CHRISTIAN SUN. We gratefully acknowledge these contributions, but we are still short of the necessary \$1,000. Individual and church contributions will be gratefully received.

J. D. Rawls, Holland Va.	\$ 25.00
R. R. Auman, Steeds, N. C.	10.00
H. L. Bondurant, Norfolk, Va.	10.00
Rex G. Powell, Fuquay Springs, N. C.	10.00
S. T. Holland, Windsor, Va.	10.00
C. W. Gordon, Burlington, N. C.	40.00
M. L. Patrick, High Point, N. C.	10.00
J. A. Kimball, Manson, N. C.	25.00
Annie Staley Calhoun, Suffolk, Va.	10.00
Sadie V. Fonville	19.00
L. R. Jones, Franklin	50.00
H. B. Newman, Henderson, N. C.	10.00
C. D. West, Newport News, Va.	10.00
G. S. Huber, Spring Grove, Va.	10.00
R. O. Rothgeb, Luray, Va.	10.00
Mrs. Sue O. Strickland, Columbus, Ohio	5.00
Joel E. Harrell, Route 1, Suffolk, Va.	10.00
Edith Walker, Burlington, N. C.	10.00
Samuel Earman, Harrisonburg, Va.	10.00
Total	\$ 339.00

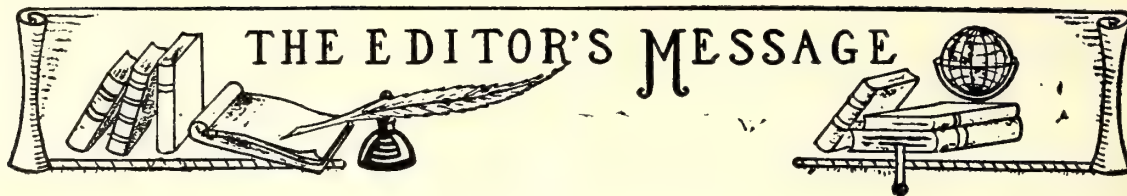
DUANE N. VORE, *Chairman,*
Board of Publications.

WM. T. SCOTT,
Superintendent.

MISSIONARY OFFERINGS FROM MAY 4-AUGUST 17, 1950.

Home Missions.	
Eastern N. C. Conference:	
Amelia	\$ 13.56
Antioch	15.00
Auburn S. S.	15.16
Beulah (Easter)	3.70
Chapel Hill	18.00
Damascus	5.00
Good Hope	25.00
Hope Mills	25.80
Martha's Chapel	6.00
Morrisville	6.60
Mt. Auburn	76.00
Mt. Gilead	7.50
New Elam	6.55
New Hope	38.00
Niagara	5.00
Oak Level	17.00
Pope's Chapel	2.25
Raleigh	101.00
Shallow Well S. S.	56.00
Southern Pines S. S.	13.15
Turner's Chapel	19.98
Wake Chapel S. S.	59.65
Eastern Va. Conference:	
Antioch	30.00
Barrett's	15.00
Berea, Nans.	71.60
Bethlehem, Disp. (Cent-a-Meal)	5.75
Bethlehem, Nans. S. S.	10.94
Bethlehem, Nans. (Easter)	30.05
Burton's Grove	7.00
Centerville	6.00
Cypress Chapel	50.00
Dendron	1.85
Holland	300.00
Hopewell	12.00
Johnson's Grove	20.00
Liberty Spring	7.50
Mt. Carmel S. S.	20.65
Mt. Zion	15.00
Newport News S. S.	37.92
Bay View	38.73
Christian Temple (Carrol Co.)	10.00
First, Norfolk	30.00
Little Creek	10.00
Rosemont	105.00
Rosemont (Cent-a-Meal)	25.00
Second, Norfolk	6.00
Oak Grove	25.00
Oakland	15.00
Elm Avenue	50.00
First, Portsmouth	9.03
First, Portsmouth S. S.	8.37
South Norfolk (Cent-a-Meal)	2.50
Spring Hill	4.26
Spring Hill S. S. (Cent-a-Meal)	1.50
Suffolk S. S.	37.50
Union, Southampton	26.00
Wakefield S. S.	29.41
Waverly	88.50
Waverly (Carroll Co.)	10.00
N. C. & Va. Conference:	
Apple's Chapel	16.75
Apple's Chapel S. S.	50.00
Apple's Chapel (Cent-a-Meal)	5.00
Berea (Cent-a-Meal)	15.00
Berea S. S.	12.00
Bethlehem	30.05
Burlington S. S.	101.55
Burlington (Cent-a-Meal)	19.31
Western N. C. Conference:	
Albemarle	75.00
Asheboro	100.00
Big Oak	25.00
Brown's Chapel	7.52
Flint Hill (M)	.45
Flint Hill (R)	15.00
Grace's Chapel	60.00
Hank's Chapel	50.00
High Point	40.00
Liberty	50.00
Mt. Pleasant	12.00
Needham's Grove	12.25
Pleasant Cross	25.00
Pleasant Grove	22.50
Pleasant Hill	120.00
Pleasant Hill (Cent-a-Meal)	2.50
Pleasant Ridge	110.00
Pleasant Union	16.00
Shady Grove (Easter)	2.50
Smithwood	20.00
Spoon's Chapel	25.00
Union Grove	25.00
Valley Va. Conference:	
Antioch	27.34
Antioch S. S.	84.32
Bethel	35.42
Bethlehem	57.61
Beulah	3.00
Concord S. S.	22.83
Dry Run	11.42
Joppa	10.00
Leaksville	99.13
Linville	58.79
Mayland	8.40
Mt. Lebanon S. S.	32.00
Mt. Olivet (G)	21.18
Mt. Olivet (R)	10.00
New Hope	36.06
Newport S. S.	36.67
Newport	18.44
Timber Ridge S. S.	61.00
Winchester	55.68
Wissler's Chapel	23.22
Wood's Chapel	29.88
Woman's Missionary Convention:	
General	1,340.39
Young people	164.78

(Continued on page 15.)



New Adventure in Protestant Cooperation

When the National Council of the Churches of Christ in the U. S. A. is created this November, something really new will be added to church life in this country, religious leaders predict.

For one thing, they point to the fact that about 90 percent of the nation's Protestant and Orthodox church members will be related to the National Council through their respective communions.

Twenty-six church bodies (22 Protestant and four Eastern Orthodox) with a combined membership of 26,000,000, are now slated to set up the National Council. Three other communions, with close to 4,000,000 additional members, may decide this fall to join them. And 13 other denominations, with about 13,000,000 members, will be related to the National Council through one or more phases of its work.



"This Nation Under God" is the theme of the constituting convention of the National Council of Churches which will be held in Cleveland Nov 28 - Dec. 1, 1950. This theme is simply and dramatically presented in the symbol above.

For another thing, the Council itself will coordinate and synthesize the program and operations of ten or more existing inter-denominational agencies.

Official members elected by the General Council of Congregational Christian Churches include Dr. Ronald Bridges, Mr. Walter Graham, Mr. George D. Colclough, Mrs. Walter Judd, Mrs. W. H. Meddicolt, Dr. Fred. S. Buschmeyer and Dr. Russell Clinchy.

Agencies Work in Many Fields

Eight of these agencies are national in scope and have a long history of promoting cooperation among more than 50 communions. They have brought both churches and their agencies into cooperative service in such fields as home and foreign missions, Christian education, evangelism, race relations and international affairs.

In the order in which cooperation began in their various fields, these eight include: the International Council of Religious Education (1872); the Foreign

Missions Conference of North America (1893); the Missionary Education Movement of the United States and Canada (1902); the Federal Council of the Churches of Christ in America (1908); the Home Missions Council of North America (1908); the Protestant Council on Higher Education (1911); the United Stewardship Council (1920); and the United Council of Church Women (1941).

Other agencies, dealing in specialized fields, are slated to become departments in the National Council. Two of the best known are, Church World Service and the Protestant Radio Commission.

While not actually members of the Council, 875 state, county and city councils of churches and 1,668 state and local councils of church women will have their programs coordinated with the work of the National Council and will be represented in its general assembly. Church leaders expect that some relationship will also be established with the 1,700 ministerial associations across the country.

In the inter-faith level, communions related to the Council will continue to take part in such campaigns as "Religion in American Life" and "The United Church Canvass."

In terms of money, the National Council will bring together enterprises of Christian cooperation with present annual budgets of two and a half million dollars. But what is far more important is the fact that through the National Council, Christian forces will have a new and powerful channel through which to register their convictions on the moral and spiritual issues of the day.

Convention at Cleveland

The National Council will actually come into being at a constituting convention to be held in Cleveland, Ohio, November 28 to December 1. The communions responsible for the establishment of the Council will send about 1,200 official representatives and alternates to this gathering.

In addition, 5,000 visiting delegates, the majority of them laymen and women, are expected. Appointed by their denominations and councils of churches and church women, they are expected from every state in the union.

Altogether this will mean a total attendance of more than 6,000, probably the most widely representative church gathering ever held on the North American continent.

On December 3, the Sunday following the Cleveland convention, nation-wide services of rededication, to express thanksgiving and support for the National Council, will be held in conjunction with regular ser-

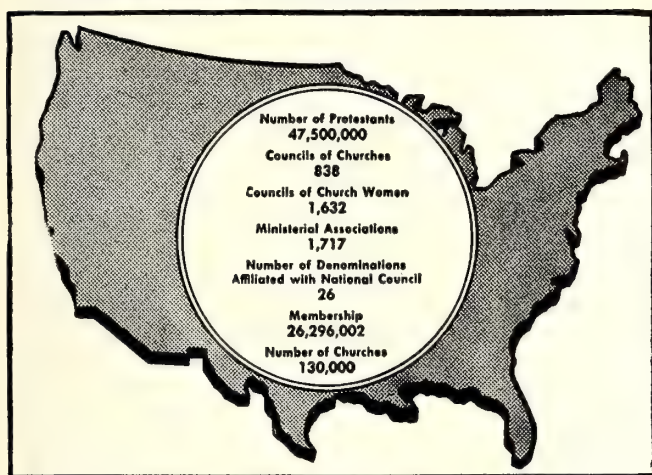
vices. Already 130,000 "calls" have been sent out to pastors across the country, seeking their cooperation in these observances.

In trying to assess the significance of the National Council, religious leaders firmly believe it will give positive influence to the following trends, some already apparent:

1. **An acceleration in the growth of cooperation among communions.** While the National Council is not a merger of denominations, it does represent a "deliberate policy" of cooperation, which will have the effect of bringing churches closer together. Added to this will be the fact that Protestantism will have an inclusive forum to consider the moral and ethical issues of the day.

2. **More official positions for women and wider recognition of their work in the church.** It is signifi-

COOPERATIVE CHRISTIANITY IN U. S.



Cooperative Christianity, pictured in the map, embraces most of the great Protestant and Eastern Orthodox communions, state and local councils of churches, religious education and churchwomen. They will achieve greater unity under the leadership of the National Council of the Churches of Christ in the U. S. A., which will be formed at Cleveland, November 28-December 1. It will consolidate the co-operative program of the churches in all areas of Christian life, at home and abroad.

cant that the United Council of Church Women, functioning only since 1941, will become a general department of the Council. A woman will always be a president or a vice-president-at-large of the Council, and a woman is to be appointed as one of its two associate secretaries. Although these women have not been named nor their duties clearly defined, the fact that such influential positions will be given to women indicates a new trend, since leadership in most denominations has been traditionally male.

3. **A stronger voice for laymen in church affairs.** Provision has been made for a general department for church men, where the laymen of the churches will be given a unique opportunity for understanding and initiative in the Council's strategic planning. The department is to include all laymen who are members of the Council's General Assembly and others appointed by the rapidly growing denominational laymen's organizations. Still others will be appointed "at large" on the basis of their counsel and assistance in the Council's work. This fall a series of regional conferences is

being sponsored to interest business and professional groups in the work of the Council.

4. **A clearing house for information and exchange of views to forward the development of a sound Protestant strategy on key issues.** In this respect, religious leaders point out, the National Council will be carrying on the roles of the eight agencies, which have served separately as "round tables" for leaders with similar interests and responsibilities in the various denominations.

As an example of how this process works, leaders sitting in conference have from time to time decided that one denomination is better equipped to handle a particular situation than several in competition. This has been true in this country in the case of new housing developments and communities associated with large government projects; in the foreign mission field sometimes one denomination is recognized in a certain area as the responsible representative for the Protestant churches.

In home missions, the result has been the actual sponsorship of such projects as those among the migrants, Negro sharecroppers and American Indians. In these fields, denominations belonging to the Home Missions Council decided a more effective job could be done cooperatively than by working singly.

Now, such working agreements will be worked out on the more comprehensive level of Council consideration and planning.

Local Churches to Benefit

More important than any of these influences on the national level, religious leaders feel, will be the effect of the National Council on the local church. To those denominations both directly and indirectly related to the Council, here are some of the benefits predicted for the local church:

1. An increased influence and outreach in the community through relationship to a national body united for Christian service and action.

2. Access to the best ideas, methods and materials for use in local church programs. Since the leaders and specialists of the cooperating communions will be in touch with one another in the National Council, the local church will be able to draw on the finest in both the Protestant and Orthodox traditions.

3. The total work of the denominations to which the local church is affiliated will be given added significance. By membership in the Council, the denomination registers the conviction that it seeks the growth of its churches as a part of a total Christian enterprise. This means that "victory for one is victory for all."

4. Christian influence will be exerted through co-operative action at points of common interest and concern. Without waiting for organic union, the churches will find themselves working together in thousands of places and exerting their combined influence in fields where no denomination could be effective alone.

Offers Broader Scope for Service

Religious leaders feel that an idea of the broad scope of the National Council's in- (Please turn to page 8.)

"The Necessity for Faith"

By REV. RUSSELL J. CLINCHY, D. D.*

There was once a woman who believed that something could be done for an infirmity under which she had suffered for years. She also believed that Jesus of Nazareth could help her, and he did. Then he turned to her and said, "Thy faith hath made thee whole."

That was a characteristic remark of Jesus for he was always emphasizing the necessity of faith. The great words of Jesus are *God*, and *life*, and *faith*, and it is probably true to say that he placed faith as the necessary prelude to God and life.

There is a tendency among us, especially in this modern age, to do the opposite—that is to place faith last or to minimize its importance. We have a saying which depicts this so clearly—"What you do speaks so loudly, I cannot hear what you say." We mean by that that our actions speak so loudly that it does not make any difference what we say we believe. At first glance that seems perfectly true. If a man robs a bank, it makes no difference whether he says he believes in honesty or not. And on the positive side—if a man does not rob a bank, that is more important than just a declaration that he believes, or has faith, in honesty. Sometimes we are led to this position by the sight of so many hypocrites who say one thing and do another, but mostly it arises from our feelings that belief and faith are theoretical, while action is positive. Or else it arises from the sense that one does not believe in something until he has proven its worth—that is, a man believes in honesty only after he has discovered that honesty is the best policy.

Somehow, Jesus had the concept that it was just the other way around. He said that it is our belief and our faith that makes us whole. Let us see how it works out.

In the life of Rudyard Kipling, we are told that a man who lived in Australia once wrote a letter to him in which he chided Mr. Kipling for not writing poetry about Australia as he did about India. Then the man gave a description of the resources

of Australia—its size, position, climate, the growing cities, the sheep and cattle. At the close of this very impressive recital he asked this—"Mr. Kipling, what do you think of the future of Australia?"

Mr. Kipling's answer was this—"I am very much interested in your list of the resources of Australia; but I cannot answer your question until you answer a question of mine. It is this—What do you believe in?"

If the man were an average person he must have been astounded by Mr. Kipling's reply. What difference would it make as to what Australians believed if they had a shipping center,



DR. RUSSELL J. CLINCHY.

great cities, and cattle ranches? On the surface, it would seem to make no difference at all, and the popular mind would say that the people of Australia could believe what they wanted to as long as they produced their products and sold them.

Strangely enough, Mr. Kipling was right, for just the opposite is true—the future of a people depends first upon what they believe, and then upon their resources. We can sense it so clearly if we see it in the picture of another people.

Suppose a couple of years ago a man should have come to one of us and said, "Tell me what you think of the future of my country. It is set in the center of Europe and has almost every natural advantage. It has good climate, fine ports, natural resources of coal and iron, and rich farming areas. Our history has been rich in literature, and art and music. Our commerce is great and we have

sailed the seven seas. For a generation the scholars of the world came to our universities to study philosophy and engineering. Tell me, now, what do you think of the future of Germany?"

You and I know that we would have to answer that question by asking another, "What do the people of Germany believe, and in what have they put their faith?" The answer rests, as it rested, upon whether the German people had the faith of Goethe or Hitler. The resources were the same, they are even still the same. The end and doom of Germany came, not because the resources vanished, but because the people changed their beliefs and their faith. In this case we can paraphrase the old saying, and declare of the stricken German people, "What you believed spoke so loudly it did not matter what you possessed." A certain faith destroyed them: another kind of faith could have made them whole. And the whole story of man, from the earliest beginnings, has been that the future of a people depends upon the answer to the question, "What do you believe?"

It is this message of the necessity for faith as Christ proclaimed, that must come home to us with new meaning and urgency today. It is true that we must live a great part of our lives by sight—that is, we must be aware of the facts that create health if we are to be healthy—but we shall always tread the great avenues of life by faith. We must be educated to do certain types of work, but we enter a chosen field of work by faith; we must choose a life partner by a study of personality and heredity and interests, but we enter marriage by faith.

And so it is with the supreme meanings we give life, and that is what differentiates religion from science. They are not competing spheres of life, but rather they are complementary, one with the other. Religion is not a maidservant of science, it is a comrade and a partner. We need, therefore, to come into a new vision of the greatness and majesty of the realm of religion in our lives and to enter into its glorious vistas.

That was the creative power of the Christian gospel as it was let loose upon the world of Christ and the apostles. They understood that the philosophers and the scientists would open the doors of knowledge; they opened the gates of faith by which men could use this knowledge.

(Continued on page 13.)

*Dr. Clinchy is the minister of Center Church, Congregational, in Hartford, where he succeeded Dr. Rockwell Harmon Potter. This sermon was given over the BBC from the Morningside Congregational Church in Edinburgh when Dr. Clinchy was there. Many of our readers know Dr. Clinchy as a trustee of Elon College.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

WHO SHOULD GO TO COLLEGE?

Some days ago, an official of the United States Government made the statement through the public press that there were many young men enrolled in college who should never have entered college. An editorial in a great daily newspaper took the position that it was unfair to the other young men of the country for the government to allow concessions in the event of a draft for war services to young men who were enrolled in college. This newspaper took the position editorially that a young man should be drafted out of college just as quickly as one should be drafted out of business, from the farm, or otherwise. These statements are interesting in an age such as ours is.

The last war, World War II, was a war of brains as well as a war of brawn. The threatened war now pending will demand a higher degree of intelligence and training than any conflict in which man has ever engaged. Should there be a World War III, the war will be won, not by numbers, but by skill and efficiency. With the present instruments of destruction, numbers engaged in battle will not be the determining factor, but the individual with the most destructive and the most accurate mechanism in hand will be able to win.

Aside from the war or the possibility of war, we are living in an intelligence age—an age in which the emphasis is placed on education, mental efficiency, and intelligent accuracy. These qualifications are acquired in the classroom under competent instructors with modern equipment.

Educators, colleges and great universities have, in these latter years, put the emphasis on intellectual ability in determining the eligibility of a young man or a young woman for college and for a college education. I was present when the president of a great college made the statement publicly that his institution had not for the past years, and would not in the coming years, admit a student who was not in the highest ten of his high school graduating class. I know many other schools which will not admit high school graduates who have low grades. Is a college education to be denied high-school graduates who, for any reason whatsoever, have failed

to make high grades? If we will turn the pages of the history of this country of ours, we will find that the work of the nation has been done not by bookworms or students with brilliant minds, but by men and women of average mental abilities, of good characters, and of Christian beliefs. In my judgment, a young man or a young woman who is fortunate enough, who has had the ability and determination to graduate from high school, should, if he desires, have an opportunity to make a try at college.

The college campus has contributions to make other than those made in the classroom, in tests and in examinations. Association with ambitious young people, imbibing college atmosphere, and being inspired by a college spirit, have a great deal to do with the making of a man or a woman for life and living in present-day civilization.

I recall that in 1935 two young men entered Elon College from Gates County, North Carolina. They were Carl Umphlette and William Raleigh King. I recruited these young men for college myself, personally. I imagine that they had not had the best advantages in grade or high school, yet they were ambitious. At the end of the first semester they failed by one subject to pass enough work to stay in college. I learned that they had been notified by the dean of the college that they had failed and that they should leave the campus. I sent for these two young men—they had already packed their trunks and were ready to go. As they entered my office, I asked, "How are you?" Carl replied, "Doctor, we are on a sinking ship." I said, "What is the matter?" Their reply was, "We have to go home." I said, "Do you want to stay in college?" "Yes, more than anything else." I asked, "Do you think that you can pass your work in the spring?" They said, "Yes, we can." I said, "Unpack your trunks, get your books, and go to work."

The dean contended that this would injure the standards of the college. I contended that the interest of the boys was above every other interest, and that to send them home would do them more harm than it would do the college to permit them to stay. They remained. They passed their work. They returned the second year and

passed all of their work. At the end of the second year, Carl left college to assist his father who was depot agent at Roduka. Raleigh remained in school till he graduated, and since graduation to this date, he has been an efficient and effective instructor in the public schools of North Carolina and Virginia.

A good instructor is not the man who can pilot a brilliant student through college requirements to graduation, but the good instructor is the instructor who can take a poor student and make a good one out of him. The successful college is not the college which can take the upper ten and see that they go through college to graduation, but the college which can take the lower ten and make good students out of them. I contend that any ambitious young man or young woman should be given the privilege to see what he can do with college requirements.

APPORTIONMENT GIVING.

After two weeks' absence from the college, I return to find two reports from the Southern Convention office that have not been published in THE CHRISTIAN SUN. I am very grateful that during these two weeks, some of our Sunday schools and churches have not forgotten the college, but have been sending in their contributions. When I receive reports such as I now hold in my hands, I find myself wondering what an inspiration it would be to record these contributions and give the records to the public.

We are doing very well with conference apportionments, but we still have a long way to go before the end of the year for our churches. I am sure, however, that they will come along in good time and will meet their apportionments in full.

Previously reported	\$5,243.33
Eastern N. C. Conference:	
Wake Chapel	21.76
Eastern Va. Conference:	
Antioch	\$ 30.00
Rosemont	95.00
Porthsmouth, First	8.72
Oakland	21.26
N. C. & Va. Conference:	
Durham	\$ 23.28
Ingram	27.32
Berea	46.00
Winston-Salem	27.00
Western N. C. Conference:	
Pleasant Grove	\$ 5.00
Union Grove	10.00
Valley Va. Conference:	
Bethel	\$ 23.84
Bethlehem	16.77
Leaksville	50.00
Mayland	3.20
Mt. Lebanon	3.00

(Continued on page 14.)

Christian Missions

At Home and Abroad

AMERICAN BOARD MAKES SHORT TERM APPOINTMENTS.

I.

Norman Lee Stewart, World War II Navy veteran and son of Mr. and Mrs. John Wesley Stewart of Evansville, Indiana, has just been appointed by the American Board for a three-year term as an English teacher at its American College for Boys in Tarsus, Turkey.

Mr. Stewart, who was born in Princeton, Indiana, and was educated at the Boss High School of Evansville, is a graduate of Evansville College, class of 1950. Following high school graduation in 1944, Mr. Stewart enlisted in the U. S. Naval Reserve and spent two years in service.

Mr. Stewart is a great-grandson of the first Methodist woman-preacher in Indiana, and his father was named for John Wesley. His mother is a decendent of the Revolutionary War patriot, Major Joseph Neely, and of John Adams, second President of the United States.

Mr. Stewart is the brother of Rev. Jack O. Stewart of Livermore, Kentucky.

Mr. Stewart sailed on the *Khedive Ismail*, on Friday, August 4, from New York, bound for Istanbul, Turkey.

II.

Miss Jessie E. Martin of 367 Carroll Park, E., Long Beach, California, flew on Tuesday, August 1, by Pan American Air Ways from New York to Istanbul, Turkey, where she will resume her post as a Congregational Christian educator in the American Academy for Girls, Scutari, Istanbul, Turkey, founded and conducted by the American Board.

The American Academy for Girls has more applicants than it can accommodate and is appreciated by the Turkish people because of its emphasis on character training and the fact that it prepares its students to become useful, intelligent, Turkish citizens.

Miss Martin was born in Turkey, the daughter of American Board missionaries, and began her own educational work there in 1920.

Miss Martin is the sister of Mrs. George R. Tracy of Long Beach, California. She has three brothers, Mr. J. Fred Martin of Middletown, Con-

necticut; Dr. Alex. C. Martin of Laurel, Maryland, and Mr. Norman C. Martin of Oregon City, Oregon.

III.

Miss Susan E. Armstrong of Colchester, Connecticut, who has been serving as a Congregational Christian educator under the American Board in China since 1921, sailed on Friday, August 4, on the *Khedive Ismail* from New York to Beirut, Syria, en route to a teaching position in Aleppo College, Aleppo, Syria.

Miss Armstrong taught in Foochow Christian College, Foochow, China, and lived in that land under bombings, evacuations and invasion. When she returned to China from furlough in 1943 she flew via the dangerous route "over the hump" from India and traveled across China in military trucks, dilapidated buses and trains.

War troubles began for Miss Armstrong in 1938 when bombs first fell on Foochow and her college evacuated up the River Min to interior Shaowu three times. Miss Armstrong went with it.

Aleppo College, where Miss Armstrong will teach English, is a city of contrasts on the edge of the desert and reflects the mixed history of the city and the country it serves. Dozens of different nationalities as well as three of the major religions (Moslem, Christian and Jewish) work harmoniously in the student body.

Miss Armstrong has three brothers in America: Charles Armstrong of Colchester, Connecticut; John Armstrong of West Warwick, Rhode Island, and Benjamin Armstrong of San Francisco, California.

Miss Armstrong is the special representative overseas of the Edgewood Congregational Church School of New Haven, Connecticut.

IV.

Robert Arthur Schinske, son of Emily B. Schinske of Long Prairie, Minnesota, has recently been appointed by the American Board for a three year term as a teacher of biology in its American College (a school for boys) in Tarsus, Turkey.

Born in Long Prairie twenty-four years ago, Mr. Schinske attended the high schools there and at San Francisco, California. He is a graduate of Hamline University, St. Paul, Minnesota, and for most of the last two

years has studied music at the University of Minnesota.

During World War II, a perforated ear drum kept Mr. Schinske from armed duty, but he worked as a welder in a San Francisco war plant. He has supported himself during the past seven years, both studying and working.

Mr. Schinske sailed on the *Khedive Ismail* from New York City, bound for Istanbul, Turkey.

GRADUATION AT TRUK.

It was a bright, perfect tropical Sunday morning in 1950. The first class to complete three years of training in our Christian Training School was being graduated. The night before, the student body had taken part in and impressive communion service. Many visitors came from distant islands. A truckload and three jeeps full of Americans came. Both the boys and girls were in white, and they presented a cheering picture. The speeches, the singing and the handiwork all amazed the American visitors. The lad winning the highest award in English expressed "thanks to God" that Hawaii and the U. S. A. had made the school possible.

A NEW ADVENTURE IN PROTESTANT COOPERATION.

(Continued from page 5.)

terests can be shown in many areas. For example, they report that 10,000 Americans work with 40,000 national staff members in overseas areas in conducting services in over 38,000 places of worship and operating 20,000 mission projects, such as schools, colleges, hospitals, publishing houses, agricultural experiment stations and other worthwhile Christian programs.

In the field of home missions, the growth of cooperation has also been great. Through the Home Missions Council, a staff of 15 augmented by 200 summer service workers carries on a ministry among the nation's 2,000,000 migrants in 26 states. In addition, the agency has a rural life improvement program in the South devoted largely to raising educational standards among the ministry.

The work of Christian education, which will be centralized in one division of the National Council, will enlist the teamwork of forty denominations, according to church leaders. This program, embracing 729 affiliated agencies, reaches 220,000 Sunday schools, 105 vacation Bible schools and week day schools in 2,700 communities in 46 states.

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

OFF THE ROCK-BOUND COAST OF MAINE.

This week's news is being written on an island off the rock-bound coast of Maine, where the *Woman's Page* editor is spending a few days of vacation with the Andes clan. The beauty of this part of the country is not overdrawn by those who talk about it, and the hospitality and friendliness of the people have never been talked about enough. Instead of beaches, Maine has rocky coasts, and because of the extremely cold water, we do not go swimming, but it is a wonderful place to be and rest a while.

The following article appears by virtue of the fact that one member of the family sent the newspaper article in on my request.

* * * * *

VALLEY WOMEN MEET AT WINCHESTER CHURCH.

The Woman's Missionary Conference of the Virginia Valley met on July 27 with the church at Winchester.

The sessions were presided over by Miss Verdie Showalter, outgoing president. The morning and afternoon worship services were conducted by Mrs. A. G. Mason of Winchester and Mrs. Dewey Dofflemyer of Harrisonburg. Mrs. Edgar Nelson welcomed the delegates to Winchester, and Mrs. J. E. Bryant of Harrisonburg gave the response.

Among the new officials installed were: Mrs. J. E. Bryant of Harrisonburg, president; Mrs. R. A. Whitten of Winchester, vice-president; Mrs. Howard Hensley of Elkton, secretary, and Mrs. H. F. Nelson of Winchester, treasurer.

Those on Program.

The program was greatly enriched by the following visiting speakers: Miss Helen Frances Smith, Friendly Service Secretary of Missions, New York City; Miss Pattie Lee Coghill, Educational Secretary of the Southern Convention, Elon College; Dr. L. E. Smith, president of Elon College, and Dr. William Moseley Brown and Dr. Wm. T. Scott of Elon College; Revs. R. A. Whitten of Winchester, S. E. Madren of Elkton, Rev. E. J. Rohart of Harrisonburg and

Rev. R. E. Newton of Luray; and Mrs. Clyde Koon of New Market.

The five District Superintendents reported on the work of their areas. Miss Smith gave an inspiring address on "Miracles of Multiplication." She spoke of the few who followed Jesus at the first and then they were multiplied by the thousands as his ministry advanced.

She also told of the few early settlers of America who came here to seek the freedom of worship, and the resultant thousands of church people in the land today; the thousands who have accepted Christ as a result of the work of a few missionaries in foreign lands.

Miss Smith asserted that "any church group which sees not beyond its own walls will die." She stressed individual gifts to missions from each woman; and said this should not be just an order on the treasury, adding: "Our giving was greater on the home fields as well as in foreign countries."

The women of the Winchester church served dinner in the basement of the new parsonage.

Miss Coghill presented the mission study books for the coming year, also the literature packets which have been prepared to help build programs throughout the coming year. For the Bible Study, which will be in Hebrews, the groups will use the book, "Great Prayers of the Bible."

The treasurer, Mrs. Noah Painter, gave her report. The departmental superintendents gave their reports, which showed advancement along many lines.

Special musical selections included a violin and piano duet by Martha and Paul Rohart.

* * * * *

IDEAS FROM NEW ENGLAND.

One Woman's group in Vermont has asked their minister to come to one of their meetings and tell them what he expects of them as a woman's group in his church.

Church suppers are also a way of raising money in New England, although the menu is somewhat different, usually including baked beans, hash and other hot dishes.

Friendly Service is apportioned to each church group, and in this way

a certain quota is met each year.

The Woman's Gift is a voluntary, over and above fund, to which the women contribute each year. In some places it is placed in special boxes kept at home and then brought to the church later for a service of dedication.

* * * * *

SOUND FILM STRIPS TO BE AVAILABLE.

Beginning with the first of September, there will be several sets each of "Success Story" and "The Church is There," sound film strips, to help in putting on every-member canvasses and increasing our missionary giving. They are both fine and are new. They may be had rental-free by writing to Pattie Lee Coghill, Educational Secretary, Convention Office, Elon College, N. C.

* * * * *

The Southern Convention Woman's Board will meet in semi-annual session in September. The time and place will be announced later.

A NEW ADVENTURE IN PROTESTANT COOPERATION.

(Continued from page 8.)

In addition, the program sponsors 702 leadership training schools in 43 states every year.

Other cooperative tasks the National Council will undertake include a training and enlistment program for the ministry, inter-racial conferences, materials and plans to strengthen the Christian family and facilitate cooperation between church and home and the promotion of racial understanding, economic justice and social welfare.

Twenty-six Communion Will Join Council.

Formation of the National Council at the turn of the century not only marks a historic landmark, but symbolizes the determination to bring the force of the Gospel into meaningful contact with every area of life.

The Council first was conceived as an idea nearly ten years ago at a meeting of interdenominational agency leaders at Atlantic City, New Jersey. Since then, this plan has slowly and inevitably grown and has been studied carefully by the agencies and the denominations. Under the direction of the planning committee, headed by Dr. Luther A. Weigle, Congregational minister and dean emeritus of Yale University's divinity school, the Council will be launched at the constituting convention this November in Cleveland.

Youth at Work in the Church

MAX VESTAL, Elon College, N. C.
MISS ANN TRUITT, Associate

A MUCH DELAYED LETTER FROM MAX VESTAL.

Agape, Italy,
July 25, 1950.

Dear Friends:

I received the unexpected honor of conducting our last Sunday evening service in camp. I used for my subject, "Agape Forever." I am asking THE SUN to print my sermon for you in a later issue. It was not translated into Italian, but most of the Italians stayed, anyway. It was a grand experience to have these friends come and congratulate me after the service. I know it was not because of what I said. They couldn't understand a word. It is hard to explain, but this illustrates the spirit of the international work camp. Minority, one of the older workers, came by and patted me on the back. About the only English words he could say were "God bless you." Minority lost seven brothers and sisters during the war. Yet his faith in God is strong. Many of us need this kind of faith.

After two more days of work, I will become a tourist. I expect to travel with Carl Bade, a schoolteacher from St. Louis. Our first destination will be Nice. We expect to spend a couple of days there at the beach. From there we will visit the work camp at Le Chambon. There is a Congregational Christian minister and family there. Our stay there will be short, as will our stays everywhere. We will see as much of Switzerland as possible on our way to Oberammergau. I hope to attend the passion play there. Tickets have been ordered, but they have not come as yet. All of us are very anxious about this.

We hope to visit a work camp or two in Germany also. If possible, I hope to pay Paris a visit of three or four days. I hope to cross the channel at Dunkirk and spend the last week in Britain. There is a large music festival at Edinborough that I don't want to miss.

From there, it is back to Quebec, home, and Elon. I just remember—I forgot to pay my room deposit. I wonder if they'll save the same room I had last year for me?

Maybe you wonder what I have been doing for the last couple of

weeks. It seems I haven't gotten around to writing. There are several good reasons. One is that we work eight hours a day for six days each week. This is the excuse I like to use. Another is that if I write everything I know, I won't have anything to talk about when I get home.

The last two Sundays have been spent mountain climbing. We have been up to about 10,000 feet both days. The flowers are very beautiful. The view is breath-taking. Last Sunday morning, three of us started at five o'clock and we were gone for nine hours. We read verses of scripture when we reached the top. It was hot in the valley, but my hands were numb with cold as we ate on the peak.

At first glance it is difficult to imagine war in this peaceful valley. As you walk, however, you see its reminders. Over there are two crosses and some rusted helmets, and here is an empty pillbox. All the bridges were blown out also. Many of the houses were burned. The people in the valley, it seems, hid many partisans from the Germans, and their homes were burned in revenge. Many of the campers were guerilla fighters.

We were very pleased on Sunday when two new campers arrived from Spain—a boy and a girl. It had been hoped they could come, but the prospects were doubtful. They were unable to bring any money at all out of Spain. We all feel, however, that their presence here is a real step forward. Two boys came from Switzerland this week, also.

We have newspapers coming to camp now. We know about the war in Korea. It seems very far away. We are living and working with many of our "enemies" of the last war. After knowing them it seems impossible that we might shoot at each other. If only all of us could come together in a spirit of friendship.

I am very grateful to you for sending me to camp. It has meant a great deal to me. I hope I may share this spirit with you. This will be my last letter from camp. I'll have pictures to show you and more stories

for you when I get home. May God bless you always.

Yours,
MAX VESTAL.

NO DIFFERENCE OF OPINION.

There is no difference of opinion between "temperance" people and scientific students of the alcohol problem in regard to the origin and nature of alcoholism. A determined effort has been made by those having an economic motive to make it appear that scientists, in contrast to the "impractical Drys," hold that alcoholism is confined to those having certain personality defects and that others stand in no danger of this terrible affliction. On the contrary, both groups, and they are to a certain extent overlapping groups, are aware of the obvious fact that some personality types are more liable to alcoholism than others, but they are equally aware that a very large number of alcoholics have no abnormal predisposition, and come to their alcoholism only in the course of drinking, to which they are impelled by environmental customs and traditions.

Doctor E. M. Jellinek of Yale University, estimates this group at 60 per cent of all alcoholics, and in a supplement published by the *Journal of Studies on Alcohol*, published by the Laboratory of Applied Psychology at Yale, it is said that possibly 40 per cent of inebriates are neurotics, an additional 10 per cent psychotic, still another 10 per cent feeble-minded, and this leaves 40 per cent whose excess cannot be attributed to disease.

The 40 inebriates in 100 are quite normal in their relation to alcohol, but have established a dependency upon it. They have gotten into the habit of having recourse to alcohol for "relaxation" or in the effort to fit themselves into a convivial situation, and unfortunately find themselves thoroughly habituated to its use, with all of the symptoms of alcoholism.

There are persons who are peculiarly susceptible to tuberculosis, but they are not tubercular until they have contracted the disease. Similarly, there are people who are peculiarly responsive to alcohol, but there is no justification whatever in calling them alcoholics until they have fallen victims to this "sickness" through drinking alcohol. Many of them would have gotten through life and never known of their so-called "weakness," had they never tasted alcoholic beverages.

—Deets Pickett.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

It is not the policy of this page to review or recommend movies, but here comes one that is straight from Hollywood.

The writer of this page thinks that more grown-ups read this page than growing-ups, but either way she hopes that one and all, big and little, will see this movie.

"Stars in My Crown," which stars Joel McCrea, is the story of a hard-fighting but soft spoken minister—*Protestant* if you please—in a small town during the days that our country was becoming the great nation that it is.

This picture has a little of everything: romance, adventure, fighting, sickness and death. There is a loveable little boy and a wonderful old Negro man who is like many that we of the South know.

Too long, Hollywood has represented the Church by a Roman Catholic priest. That is understandable in that the clerical collar marks the character at once. But some of the best movies of a religious nature have been about the Roman Church. This one comes as a pleasant surprise.

There are faults in it. You will recognize them. The congregational singing is too loud and too well accented. It would never *really* happen. The minister is almost too good to be true, and yet undoubtedly there have lived and are now living men of God with his strength and grace.

If you do see this motion picture, wont you do one more thing—please tell your local theatre that you are glad they showed such a fine film, and then write to the producer, a card will do, and say: It was wonderful, let's have more.

The Roman Catholic Church maintains a strict censorship of films and expects their parishoners to adhere to their decisions. We have nothing of the sort, and allow our children and young people to see the sorriest trash without any worry or interest on our part. The powers that be in the motion picture capital blame the Protestants for the poor deal they get.

Now's our chance. Let's use it. If we make it a big box office, perhaps there will be more. It is a clean, wholesome, full-of-fun and down-to-earth family movie.

TEACH THEM TO THINK OF OTHERS.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

"Tomorrow is Grandma's birthday, Rosemary," Mrs. Waterman said to her little daughter. "You'll want to think of something to give her, won't you?"

"Oh, yes, Mommy; I love Grandma! Will you give me some money so I can go to teh store and buy her a present?"

"First, let's think what she would like to have. Maybe you won't need to go to the store."

"Well—" began the small girl doubtfully, "she likes lemon pie."

Mrs. Waterman's lips twitched, but she answered seriously, "Yes, she does like lemon pie, but you don't know how to make pies yet. Do you think Grandma likes flowers?"

The little face lighted up. "Grandma just *loves* flowers, Mommy! Only she has lots of flowers in her garden."

"She hasn't every kind, though. See if you can't think of some flowers that aren't in her garden."

Rosemary twisted a curl around her finger, obviously trying hard to think. "I'll go out an see what she has, Mommy," she finally said. "And then I'll get her some different ones."

"Wouldn't it be better to wait till tomorrow morning, dear? Then they will be fresh," suggested her mother.

The next morning, Mrs. Waterman reminded Rosemary of the plan, for she knew that a child's memory is very short. Rosemary had brought home some wild violets a few days before, and that was what her mother expected her to pick now. She was somewhat disconcerted when the child returned with a bunch of dandelions. However, she smiled pleasantly; she knew in her heart that to Rosemary's grandmother these dandelions from Rosemary would seem as lovely as violets—or orchids.

"You know that box of pretty writing paper you received at Christmas time, dear," began Mrs. Waterman, "don't you think it would be nice if you printed *From Rosemary* on one sheet of it? You know how to print your name, and I will show you how to print *From*. You can put it

with the flowers for a birthday greeting."

That was making use of her stationery, and Rosemary grew quite excited as she printed *From Rosemary* in straggling letters. On her own initiative, underneath, she drew the outlines of a wild-eyed man.

Grandma was delighted with the gift and its slightly soiled missive and praised them both, making Rosemary feel very happy. It was a good lesson for the child in the pleasure to be derived from doing something for another person.

In many small ways like this Mrs. Waterman is teaching her little daughter to be thoughtful and considerate. Consideration is not born with a child; it needs to be patiently cultivated. It takes time, but the reward is well worth the trouble.

Of necessity everything is done for a tiny baby, and as the child develops much is continued. All that the baby has is given him. If he is not to grow up selfish, he, in turn, must be taught to give. He must learn the happiness of doing for others; and if he learns this in his early childhood, it will become an integral part of his character.

He needs, constantly, to have opportunities suggested to him, because he is too young to recognize many of them himself.

He needs to be taught, too, to feel and show appreciation for other people's considerate acts and gifts. That is part of the lesson. Children really enjoy practicing these little amenities if we show them the way pleasantly and wisely.

HANK'S CHAPEL, PLEASANT GROVE AND NEEDHAM'S.

(Continued from page 2.)

cess. We had twenty-six conversions and received thirty-one into church this year.

On Sunday, August 13, we held our Baptismal service at Cheek's Mill Bridge, at which time we baptized thirty candidates.

* * * * *

We began our Daily Vacation Bible School and revival at Needham's Grove on Sunday, August 20, in the afternoon. We are having an afternoon service and a picnic supper on the church grounds, with the night service following. The pastor of the church will bring the messages each evening during the week. We are trusting God through Christ to give us a good meeting.

C. FRED ALLRED,
Pastor.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PETER, WHO BECAME A MAN OF POWER.

LESSON X—SEPTEMBER 3, 1950.

MEMORY SELECTION: *Peter and the apostles answered, We must obey God rather than man.*—Acts 5:29.

LESSON: 4:8-20.

DEVOTIONAL READING: Acts 1:6-14.

The Man That Was.

When Andrew introduced his brother to Jesus, the Master said, "Thou art Simon." He saw Peter as he was. Jesus needed not that any man should tell him what was in a man—Jesus knew that. He knew all about that fellow Simon. He was rugged, rough, out-of-door man, self-confident, energetic, bold, forceful. He was impulsive, unpredictable, undependable. Indeed, it would have been difficult to have found a more impulsive, unstable, unpredictable man than Simon. He was always saying the wrong thing, or doing the wrong thing. As the old saying goes, he was "always putting his foot into it." Instances are legion. One moment he is sure he can walk on the water to Jesus, the next moment he is crying out for help like a small child. One moment he confesses with spiritual insight that Jesus is the Christ, the Son of the Living God, and the next moment he is scolding Jesus as if he were a little child. Entranced by what had taken place on the Mount of Transfiguration, he blurts out that it would be a good thing to build three tabernacles on the Mount, one each for Moses, Elijah and Jesus, and the record says he said this because "he knew not what to say." In other words he did not know what to say, but he said it. At the Last Supper when Jesus kneels before him to wash his feet, he emphatically states that his Lord is never going to wash his feet, and then in the light of Jesus' words, he implores him to wash not only his feet, but his hands and his head.

He boasts that although all the other disciples may deny and forsake his Lord, he would never do a thing like that, and a few hours later he denies him three times. He boldly strikes out with a sword against a whole gang in the garden, men who were armed, and then cowers before

a servant girl who accuses him of being one of the group with Jesus.

He and John run to the Tomb, and John, being the younger man, beats Peter there. But John stops at the door of the Tomb to look things over and to think about things. Not so, this fellow Simon—he dashes at once into the Tomb. And when, one morning after Jesus rose from the dead, he appeared on the shore of the lake and one of the disciples recognized him, Peter impulsively throws himself into the water and swims to the shore—he wasn't the kind of fellow who would wait until the boat had come to the shore. Warm-hearted, impulsive, unstable, quick-spoken—that was the kind of man Simon was. And Jesus saw that. He saw Simon just as he was.

The Man That Was To Be.

But Jesus also saw Simon as he might become. "Thou art Simon," said he. "Thou shalt be called Peter, which being interpreted means *A Rock*." This unstable, impulsive fellow had within him the possibilities of a character that was as rugged as granite itself. He was to become a leader of the Apostolic Band. This man who was so cowardly in the face of a taunt from a little servant girl, was to be courageous in the face of the religious and political powers of the nation. He was to be a source of strength in the Early Church.

But more. This fellow was to become a man who wrote two books of the New Testament, books that are immortal, and books that breathe hope and strength and courage into the hearts of people that are passing through hard times. For scholars are pretty well agreed that this Big Fisherman who was the leader of the Early Church, was also the author of I and II Peter in the New Testament. One need not quibble about details. It does not have to be said that Jesus saw this detail. It needs only to be said that Jesus saw the finer possibilities in this man Simon. He saw him, not only as he was, but as he might become. It was his way with men—Jesus always saw them both in actuality and in potentiality.

The Secret of It All.

How did it all come about? There were, of course, many factors in the growth and development of Simon

into Simon Peter. But one suspects that perhaps the biggest factor was the Master's faith in him, which awakened and quickened and sustained Simon's faith in himself.

There must have been many times during the days of Simon's discipleship when he felt that there was not much use of trying any longer. He just kept making a mess of things, try as hard as he could. And again and again, he must have become discouraged and been tempted to give up. And then he would be haunted and helped by the Master's words when they first met, "Thou art . . . thou shalt be." Thou shalt be! Thou shalt be!!

This was especially true after Simon had denied his Lord. Everything seemed lost then. And as that defeated man sobbed his heart out in the darkness of the night, he must have felt that he was a ghastly failure. And then there probably flashed into his mind the words of Jesus, "Thou art . . . thou shalt be." And perhaps he remembered the words of Jesus when Jesus told him that he had prayed for him, that his faith might not fail, and that "after he had turned again," he was to help his fellow disciples. So the Master still had faith in him! Well he just would not let the Master down! If ever he got the chance he would make it right with the Master and start all over again. And he did just that at the Lake that early morning.

And when the Holy Spirit filled his heart he became a fearless, dynamic figure, a mighty power, a spearhead in the crusade of the Early Church against the evils of the day and in behalf of the Kingdom of God. He had been a fisher; he became a fisher of men.

It Still Works.

Mr. Hermon Eldredge once told me the story of a man who had achieved success not only in material things, but in character and service. As he sat one night with a friend by the fireplace in his lovely home, his friend asked him the secret of his success. "Well," said the man, "it all goes back to an incident so simple that I am loath to tell you about it. But when I was a youngster in Indiana, it was my task to take care of the fire in the little one-room school house which I attended. One morning as I was on my knees cleaning out the ashes from the stove, the schoolmaster, a kindly man came by and, pausing only for a moment, he put his hand on my head and said quietly, 'Bob, some day, I believe, you are going to be a good and a great man.' And as

I knelt there I made up my mind that in so far as I was able, so help me God, I would not disappoint my teacher. Through the years, when the going was rough and tough, and when I would become discouraged, I would think of what my teacher had said that winter morning, and I would thank God and take courage. There were, of course, other factors in my success, but my teacher's ability to awaken my faith in myself was perhaps the most dynamic one."

You and I are not what we ought to be. But we are not what we can become. As we keep our minds and hearts open and responsive to his Spirit and as we keep our wills obedient to his will, we can increasingly become what we want to become and what he would have us to become.

(Based on lesson copyrighted by International Council of Religious Education.)

"THE NECESSITY FOR FAITH."

(Continued from page 6.)

Three Declarations.

The Gospel made three great declarations of faith. They are declarations which will ever remain beyond the bounds of proof, and yet they are what men live by. What we do, and what we are, will be determined by our faith in these declarations, and in them we come to understand the meaning of Paul's great words, "The just shall live by faith."

1. The first is that *man is immortal*. It is probably true to say that if we had to gather the Gospel of Christ up in one sentence we should say it was, "Man, you are immortal; trailing clouds of glory, you come from God, and march on to God, who is your home." Of course that is faith. Religion does not claim it to be a fact, for it never can be proved a fact. It is greater than a fact; it is the faith that makes the facts of life meaningful.

For what are the real facts of life? Most of us do not want to face that question, for the answer is not very cheerful. The facts are, we are born of a biological process; we exist as physical bodies which are maintained, just as are all animals, by food and shelter; we are no more sure of the reason for our existence than an animal is; we exist at the mercy of the physical world, and, as far as we can see, we go through a process of birth, activity and death, and others come on to take our place. According to our knowledge, we are mortal. There are some mortals who become Platos and Shakespeares, it is true, but, to the eye, their end is like the galley slaves.

Into a world of such fact, Christianity comes with its glowing faith, not to deny such facts, but to bring a faith that would change their whole meaning and change the dust to grandeur. Of course, we are mortals, of course, we are of the earth, it is declared; and Christianity, unlike many other religions, never tried to deny the world God made. Instead, it glorified this earthly life of ours to say that the earthen vessels contain a treasure, the treasure of man's eternal soul, and that you and I are not doomed to extinction, but blessed to live in all the meaning we give to God.

The beautiful war memorial in Edinburgh to the Scottish boys who died in the last war, has these words written over the names of the Highland young men, "These are they that shall never grow old." Yes, it is true of all such boys—but that is what Jesus came to tell us—about you and me and all other children of God, "These are they that shall never grow old"; for we march on, not to death, but to life, to a land where we shall need no lamp there, for the Lord God shall give us light, and man shall live for ever and ever.

2. But there is another declaration, and Paul phrased it most clearly for the world. "In Christ there is no bond or free, barbarian or Scythian." It was the declaration of *the spiritual equality of man*. Again, that announcement came to the ears of a despairing humanity. At that time, far more than half of the people of the known world were slaves, and a small, select group ruled the world by virtue of their caste and their claim to superior birth and station. There was not a place on the earth where there was an equality of opportunity. There were so many who were bound, and there were so many who were pointed to with scorn as barbarians.

But in the midst of the world there appeared a new kind of church, a new kind of society which offered equal rights and privileges, and exacted equal responsibilities from all of its members, refusing to acknowledge any rank or station within its life outside of the rank of character and service. Here, indeed, was the fellowship of the spirit.

Yet that is faith, and again, it is one of those things which can never be proved. There are so many differences in life that seem to be so permanent, color, race, ability, and station in life. The walls of these divisions are so great and so strong, yet no one of us ever begins to live

the Christian life until he possesses the faith that in the realm of the spirit there is no distinction among us from the viewpoint of God. The Roman Catholic Church has maintained hold of so many spiritual virtues and has the ability to place them in a setting in which they can be seen very clearly. It places all spiritual authority in the person of the Pope and grants him all the outward grandeur of his position. Then it demands that the man it has raised to the position of supreme power in the church should go to confession in the same manner as a simple Catholic peasant. In that sense it has remained true to the declaration of the Gospel which declared that in the midst of the world—with all of its differences and inequalities—there is a divine society of the church in which the value of each and every person is equal.

3. With these, is the faith of the Gospel in *the worth of the individual person*. How Jesus emphasized and underscored his announcement of this basic declaration of God. To him, it was so definite and unequivocal—the hairs of your head are numbered: you are sought by God as a shepherd seeks the sheep he has lost. It is caught up in the sublime meaning of the explanations of Jesus as to why he came. Think of why he could have come. He could have come to take the greatest throne on earth; to have unfolded all the secrets of the universe and prove the existence of God without a doubt; to have shattered the laws of the universe in a miracle so great that the whole world would have knelt in awe. Instead of that, why did he come? "I am come," he said, "to seek and to serve them that are lost." Men and women such as we are of such worth that Jesus of Nazareth came to find us, perverse and foolish as we are, and bring us back to God.

But that is only faith, we say, it cannot be proved. Assuredly it is—only a faith—but what a faith! There is no faith like it in all the world. You and I are of such infinite worth that we make an impress upon the mind and heart of the God of atomic energy.

We need to be made whole, but we need a faith to make us whole, a faith that is greater than our power, and a faith that is beyond our knowledge. Here is our faith—we are immortal, we are equals in the spirit of life, we are of infinite meaning to God. That is our faith. That is the Christian faith. That is the faith that shall make us whole.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Tuesday Roy needed a friend to take him to the hospital to see about a suspected hernia. Wednesday David needed a thigh examined to ascertain whether or not there was a fracture. On Wednesday afternoon twenty children were carried to the dentists of Burlington and Graham. Friday Hugh was suffering with his left eye, and Jackie had kept his matron up all night with something festering in his right foot. So off he goes to the hospital on Friday morning to have his foot lanced in two places. Just a little peep into a busy schedule where eighty children romp and run and work and play.

And the dietician says, "Doctor Truitt, what do you suggest for a change in diet? It is so samelike so much of the time, and with eighty children of all ages and nine adults of several ages?" Your guess is as good as mine as to what answer I gave. Nobody pays board. Everybody eats three times a day, and how they do eat! Then there are bills, invoices, and more bills.

Have you ever held a little six-year-old boy in your arms after he has lain on the operating table and had the tough bottom of his foot twice lanced? Have you ever had him hug you tight and felt the big, deep sobs, as you carried him to the automobile? Have you had him lean over against you as you drove home—helpless little fellow as charming as ever the sun shone upon? Well, then you know why no day is too long. Before

you began the day you had already asked the good Lord to help you; and during the day you sensed his help. That is *your* Orphanage!

When you come to your mail waiting on the desk and find an Anniversary check for \$100.00, another for \$25.00, and two others for \$10.00 each, you sort of smile and thank God for friends of little helpless children. Those four friends didn't look around and ask some committee if it was in the budget. The budget is a "needs must." Thanks for the budget; but I get the same sort of thrill out of the "outside of and beyond the budget givers"!

That is the "second mile," and it is a mighty happy mile for an increasing number of people! The prodigal son in Jesus' story had had his full share from the budget, but the angels in heaven rejoiced when his father exceeded the budget. There was something beyond the budget—the goodness and grace of God.

The Forty-third Anniversary and Home-Coming day may put us back in the "black" again. It will be a happy day if it does. Several of our former boys are in the service of their country in far places. They cannot come back, but they will be thinking of home and you; and they will be hoping for the very best for their "old home." Some of them will know they were eating their "sweet bread" while they were here, and they will not be envious if it is even sweeter for the little fellows that are here now.

Thank you everyone for whatever you do and whenever you do it. But now would be a mighty good time!

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. A. Y. Mellberg, S. Norfolk, Va.: clothing, books.

Mrs. W. A. Johnson, Burlington, N. C.: clothing.

* * * *

REPORT FOR AUGUST 24, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$ 7,740.98

Eastern N. C. Conference:

Bethel	\$ 21.85
New Hope S. S.	6.42
Piney Plain	18.00
	46.27

Eastern Va. Conference:

Oakland S. S.	15.00
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N. C. & Va. Conference:

Berea	\$ 10.00
Mebane	6.60
Durham	24.55
Mt. Zion S. S.	5.24
	46.39

Western N. C. Conference:

Pleasant Cross	\$ 4.87
Pleasant Grove	5.00
Pleasant Union S. S.	12.80
	22.67

Valley Va. Conference:

Bethlehem	\$ 15.05
Mayland	8.40
Mt. Lebanon	3.00
Wissler's Chapel	11.35
	37.80

Georgia Conference:

United Columbus	20.84
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Total this week from churches \$ 188.97

Total this year from churches \$ 7,929.95

Special Offerings.

Amount brought forward \$18,547.69

Special gifts \$185.00

Primary Dept. Park Man-

or Christian Church,

Chicago, Ill. 17.50

A Friend 3.00

205.50

Home-coming and 43rd. Anniversary Contributions.

Mr. & Mrs. R. O. Brown-

ing \$ 25.00

Mr. W. C. Mull 100.00

Mr. Marlowe R. Kersey .. 10.00

135.00

Total this week from special \$ 340.50

Total this year from special \$18,888.19

Grand total for the week .. 529.47

Grand total for the year .. \$26,818.14

Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example insuring that his own work shall be safe from violence when built.

—Abraham Lincoln.

APPORTIONMENT GIVING.

(Continued from page 7.)

Mt. Olivet (G)	10.78
New Hope	12.00
Wissler's Chapel	11.35

Total \$ 446.28

Grand Total \$5,689.61

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased)

.....
(City)

.....
(Date of Death)

.....
(Survivor to be Written)

.....
(Address)

Name.....

Address.....

MINISTRY TO AGRICULTURAL MIGRANTS.

An interdenominational ministry to agricultural migrants has been initiated this summer by the Home Missions Council of North America and the North Carolina Council of Churches.

The Congregational Christian Church is one of the twenty-three denominations making up the Home Mission Council. Austin H. Armitstead, the staff representative of the Council, is in North Carolina working with denominational leaders through the North Carolina Council of Churches to start a religious, recreational and educational work among some of the 10,000 agricultural migrants in North Carolina.

This is the twenty-fourth state where the church is working with agricultural migrants. In the southeast, work is being carried on in Virginia and Florida, as well as in North Carolina.

In its work with agricultural migrants, the Home Missions Council uses mobile units, called "Harvesters," which serve as a "community on wheels." In the mobile unit can be found a portable organ, portable altar, portable communion set, sports equipment, games, toys, clothing, Bibles, religious materials, public address system, movie and slide projectors.

The home missions work with agricultural migrants is financed through the home missions boards of the denominations, through local churches, and, through World Day of Prayer offerings.

FRANCES C. QUERY,
N. C. Council of Churches.

"The trouble with liquor revenue is that it cost too much."

SOUTHERN CONVENTION OFFICE.

(Continued from page 3.)

Cent-a-Meal	5.92
Friendly Service	19.30
W. M. S.—Berea, Nans. (Carroll Co.)	10.00
W. M. S.—Holland (Carroll Co.)	15.00
W. M. S.—Damascus (Sunbury) (Carroll Co.)	10.00
Rent—Carroll County parsonage —May	10.00
Rev. G. H. Veazey	9.38

Total for Home Missions .. \$6,067.97

Foreign Missions.

Eastern N. C. Conference:	
Amelia	\$ 13.55
Antioch	15.00
Auburn	15.15
Chapel Hill	18.00

Good Hope	25.00	Ingram	17.48
Hope Mills	25.80	Liberty S. S.	10.00
Morrisville	6.59	Long's Chapel S. S.	3.32
Mt. Gilead	7.50	Long's Chapel	37.00
Mt. Herman	8.00	Mebane (Cent-a-Meal)	10.00
New Elam	6.55	Mt. Zion (Cent-a-Meal)	2.00
New Hope	38.00	Mt. Zion	25.00
Oak Level	35.00	New Lebanon S. S.	17.00
Plymouth (Moulton)	15.61	Pfafftown	8.62
Pope's Chapel	2.25	Pleasant Grove	15.13
Raleigh	101.00	Reidsville S. S.	194.00
Shallow Well S. S.	56.00	Reidsville (Timothy Chang) ...	25.50
Southern Pines S. S.	13.15	Reidsville (Summerville)	320.00
Turner's Chapel	19.98	Rocky Ford (Cent-a-Meal)	12.94
Wake Chapel S. S.	59.65	Shallow Ford (Morning Star) ..	.90
Youngsville	20.00	Shallow Ford	15.00

Eastern Va. Conference:

Antioch	7.00	Union (N. C.) (Cent-a-Meal) ...	38.16
Barrett's	14.00	Union (Va.) S. S.	10.00
Berea, Nans.	70.60	Winston-Salem	23.00

Western N. C. Conference:

Bethlehem, Disp. (Cent-a-Meal) ..	5.50	Albemarle	75.00
Bethlehem, Nans. S. S.	10.94	Asheboro	125.00
Bethlehem, Nans. (Easter)	30.00	Big Oak	25.00
Burton's Grove	7.00	Ether (Morning Star)	6.02
Centerville	5.00	Flint Hill (M)	.46
Cypress Chapel	50.00	Flint Hill (R)	15.00
Damascus	1.85	Grace's Chapel	40.00
Dendron (Morning Star)	5.17	Hank's Chapel	50.00
Holy Neck	100.00	Hank's Chapel (Morning Star) ..	46.90
Hopewell	11.25	High Point	40.00
Isle of Wight	20.00	Liberty	50.00
Johnson's Grove	20.00	Mt. Pleasant	12.00
Liberty Spring	7.50	Needham's Grove	12.25
Mt. Carmel S. S.	16.91	Pleasant Grove	22.50
Mt. Carmel	3.72	Pleasant Hill (Cent-a-Meal) ...	2.50
Mt. Zion	32.05	Pleasant Hill	120.00
Newport News S. S.	36.93	Pleasant Ridge	110.00
Norfolk, Bay View	35.72	Pleasant Union	16.00
Norfolk, First	30.00	Randleman	50.00
Little Creek (Cent-a-Meal)	20.00	Seagrove (Morning Star)	5.53
Rosemont (Cent-a-Meal)	25.00	Seagrove	40.00
Rosemont	158.00	Shady Grove (Morning Star) ..	3.18
Norfolk, Second	6.00	Shady Grove (Easter)	2.50
Oak Grove	25.00	Smithwood	20.00
Oakland	15.00	Spoon's Chapel	25.00
Elm Avenue	50.00	Union Grove	25.00
Portsmouth, First S. S.	4.17		
Portsmouth, First	13.21		

Valley Va. Conference:

South Norfolk	241.00	Antioch S. S.	39.66
South Norfolk (Morning Star) ..	5.79	Bethel S. S.	10.42
South Norfolk (Cent-a-Meal) ..	2.50	Bethlehem	45.00
Spring Hill (Cent-a-Meal)	1.50	Beulah	3.00
Spring Hill	4.26	Concord S. S.	11.06
Suffolk S. S.	37.50	Concord	6.77
Union (South)	26.00	Dry Run S. S.	9.87
Wakefield	29.41	Joppa	10.00
Waverly	88.50	Leaksville	49.12
Sunbury, Damascus	57.00	Linville	28.71
		Mayland	3.20
		Mt. Lebanon	22.00
		Mt. Olivet (G) S. S.	10.94
		Mt. Olivet (G)	10.00
		Mt. Olivet (R)	10.00
		New Hope (Shaowu)	22.00
		New Hope	8.06
		Timber Ridge S. S.	41.00
		Winchester (Shaowu)	600.00
		Winchester	7.00
		Wissler's Chapel	10.30
		Wood's Chapel S. S.	7.87

Total For Foreign Missions \$ 7,382.72

Total Home and Foreign Missions Receipts

Previously reported

Total receipts Jan. 1-Aug. 17 \$33,264.89

WM. T. SCOTT,
Superintendent

Missions Council Adds Secretary

Rev. Quentin Leisher of Cohasset, Massachusetts, minister of the Cohasset Congregational Church, has been appointed a secretary of the Missions Council of Congregational Christian Churches, with his office at international headquarters, 14 Beacon Street, Boston. Mr Leisher, whose major duties will be along the lines of missionary promotion, will have special relationship to the American Board of Foreign Missions. He started his work the first of this month.



REV. QUENTIN LEISHER

While serving in the United States Navy prior to World War II, Mr. Leisher visited numerous Pacific Island bases, Australia, New Zealand, Tasmania, Panama, Haiti and the Dutch West Indies. While stationed at Pearl Harbor in 1939-40, he was active in the First Methodist Church of Honolulu.

Prior to taking over the pastorate of the Cohasset Congregational Church two years ago, Mr. Leisher was minister of the Pilgrim Congregational Church in Southboro, Massachusetts.

Mr. Leisher is the son of Mrs. (Rev.) Estle M. Leisher, director of the Christian Community Center in Boise, Idaho. His father, the late Rev. Ralph W. Leisher, was at one time pastor of Baptist Churches in Romeo and Three Rivers, Michigan. Mr. Leisher was born at Oelwien, Iowa, and educated at Whitworth College and Boston University School of Theology.

While in Cohasset, Mr. Leisher was active in civic movements, serving on the board of directors of the Cohasset Community Center and the Paul Pratt Library. He has been secretary-treasurer of the Pilgrim Association of the Congregational Christian Churches.

A musician, Mr. Leisher played in the Navy Band as a trombone soloist, and later in several church orchestras.

Mr. Leisher was ordained a Congregational Christian minister in Cohasset, Massachusetts, in January, 1948, by the Ecclesiastical Council of the Pilgrim Association of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, AUGUST 31, 1950

NUMBER 34

In Observance of Labor Day

WORK

Work!

Thank God for the might of it,
 The ardor, the urge, the delight of it—
 Work that springs from the hearts desire,
 Setting the brain and the soul on fire—
 Oh, what is so good as the heat of it,
 And what is so glad as the beat of it,
 And what is so kind as the stern command,
 Challenging brain and heart and hand?

Work!

Thank God for the pride of it,
 For the beautiful, conquering tide of it,
 Sweeping the life in its furious flood,
 Thrilling the arteries, cleansing the blood,
 Mastering the stupor of dull despair,
 Moving the dreamer to do and dare.
 Oh, what is so good as the urge of it,
 And what is so glad as the surge of it,
 And what is so strong as the summons deep,
 Rousing the torpid soul from sleep?

Work!

Thank God for the swing of it,
 For the clamoring, hammering ring of it,
 Passion of labor daily hurled
 On the mighty anvils of the world.
 Oh, what is so fierce as the flame of it?
 And what is so huge as the aim of it?
 Thundering on through dearth and doubt,
 Calling the plan of the Maker out.
 Work, the Titan; Work, the friend,
 Shaping the earth to a glorious end,
 Draining the swamps and blasting the hills,
 Doing whatever the Spirit wills—
 Rending a continent apart,
 To answer the dream of the Master heart.
 Thank God for a world where none may shirk—
 Thank God for the splendor of work!

News Flashes

The Editor preached last Sunday in his former pulpit in Newport News.

Dr. Jesse H. Dollar assisted Rev. Earl Farrell in revival services last week at Cypress Chapel.

Dr. Warren H. Denison has moved from Dayton, Ohio, to 632 Broad Street, Grinnell, Iowa. Before going to Dayton, Dr. Denison was pastor of Memorial Christian Temple, Norfolk.

Dr. and Mrs. I. W. Johnson are attending the Bible Conference at Massanetta Springs. If our memory is correct they have missed only one conference in the past fifteen or more years. The managing editor and his wife were there over the weekend. Our ministers, many of whom used to be regular attendants, were conspicuous by their absence. They are missing a good conference.

In another column will be found an interesting article on "The O'Kelley Movement," by Earl West. What makes it particularly interesting is that it is reproduced from *Gospel Advocate*, the able publication promoted by the group usually known to us as *Campbellites*. We knew that they shared with us a great reverence for Barton Stone, but we are glad that they also recognize O'Kelly as the pioneer of real religious democracy at least in the South. Note that this article spells his name O'Kelley. We dare say that there are those among us who can learn something of the Christian Church by reading it.

The church is never a place, but always a people; never a fold but always a flock; never a sacred building, but always a believing assembly. The church is you who pray, not where you pray. A structure of brick or marble can no more be a church, than your clothes of serge or satin can be you. There is in this world nothing sacred but man, no sanctuary of God but the soul. It is a greater wrong to defame the humblest of God's saints, than it would be to fire a cathedral; the former is sacrilege, the latter incendiarism; the former is sin, the latter a crime; the former God will punish, the latter man will. Never lower the divine ideal, that on earth man alone is the habitation of God.—*Selected.*

UNION GROVE.

The Key Worker Class of Union Grove Sunday School entertained the beginners' department with an ice-cream social at the home of Mr. and Mrs. Coye Coble recently.

Some 22 children and 34 parents and visitors enjoyed the fellowship and the delicious homemade icecream and cookies. The Coble lawn is a large, spacious expanse of green grass and it made an ideal spot for the occasion.

Mrs. Arlon Coble and Mrs. Theodore Smith are the teachers for the beginners, while Mrs. Coye Coble and Mr. Van Brown are the teachers of the Key Worker Class.

+++++

Ten Work Commandments

- 1: Handle the hardest job first each day.
Easy ones are pleasures.
- 2: Do not be afraid of criticism—
Criticize yourself often.
- 3: Be glad and rejoice in the other fellow's success—
- 4: Do not be misled by dislikes.
Acid ruins the finest fabrics.
However, both may be used to advantage.
- 5: Be enthusiastic—
It is contagious:
- 6: Do not have the notion that success means simply money-making.
- 7: Be fair, and do at least one decent act every day in the year.
- 8: Honor the chief.
There must be a head to everything.
- 9: Have confidence in yourself.
Believe you can do it.
- 10: Harmonize your work.
Let sunshine radiate and penetrate.
—Democracy in Action.

+++++

The entire Sunday school, with Mr. Paul Wilson as superintendent, has made good progress this year. Each class has shown an increase in interest and attendance.

CLYDE L. FIELDS,
Pastor.

SPOON'S CHAPEL.

Spoon's Chapel Christian Church of the Western North Carolina Conference, has recently purchased new hymnbook racks, and communion cup holders for the pews. Pews and floor have been refinished and the church building painted on the inside.

A new cabinet for storage has also been purchased and is proving very useful in providing needed storage space. The church is also proud of its new vestibule and bell steeple, built at a cost of \$750.00.

This is one of the smaller but active churches of the conference.

THE O'KELLEY MOVEMENT.

The prelude to the Restoration Movement opened chiefly in Virginia and North Carolina shortly after the Revolutionary War. The chief character in the movement was a temperamental Irishman by the name of James O'Kelley. Students of the Restoration Movement will always be interested in O'Kelley because of his role in turning men to thinking about a return to the Scriptures in religion.

The Methodist Movement.

John Wesley lived and died a member of the Established Church and was buried in his Angelican robes. Rebelling against the frigid devotion in Church of England worship services, Wesley led a group of people in advocating a "warmer" devotion in worshipping God. Wesleyan Societies grew up rapidly in the Angelican Church, but none the less were still a vital part of this church.

It is difficult to determine whether there would have been a Methodist Church had not the Revolutionary War occurred. The simple fact is that this war had much to do with bringing the Methodist Church into existence.

The New English colonies were very early settled by English immigrants who quite understandably brought with them their English policies as well as their English religion. The English Church believed that the crown was the head of the church. Support of the church was by compulsory taxation. The clergy were, therefore political appointees as well as religious. As English immigrants pushed into the colonies, they transplanted their politico-religious system to America. But along, too, there came the Wesleyan preachers, still clamoring for a warmer devotion to God.

For a century before the Revolutionary War the colonists experienced a widening breach in the Church of England. As the rising tide of rebellion against English oppression increased, the clergy was forced to take sides. Internal distrust and disagreement led to dissension in the old-line English clergy and the members of the Wesleyan Societies. When the political crisis burst into flame, the Wesleyan Societies found themselves lined up behind the colonists pleading for liberty, and the old-line clergy remaining loyal to the crown. When the war broke out, the clergy fled to England, but the preachers in the Wesleyan Societies remained true to

(Continued on page 15.)

Southern Convention Office

WM. T. SCOTT, Supt., Elon College, N. C.

ACCOUNT OF SUPERINTENDENT'S HOME CAPITAL INVESTMENT.

January 1, 1950, deficit..... \$ 750.14
July, 1950—correction of faulty plumbing installation 228.48

Total Deficit \$ 978.62

Receipts January 1-August 16, 1950.

Rex G. Powell, Fuquay Springs, North Carolina \$ 10.00
C. W. Gordon, 1100 W. Front St., Burlington, N. C. 10.00
J. A. Kimball, RFD, Manson, N. C. 10.00
H. L. Bondurant, Great Bridge Blvd., Portlock, Norfolk, Va. 10.00
Edith Walker, 320 W. Front St., Burlington, N. C. 10.00
Oscar F. Smith, Box 419, Norfolk, Va. 50.00
Mills E. Godwin, Jr., Chuckatuck, Va. 10.00
W. H. Scott, Franklin, Va. 10.00
Mrs. W. W. Sellers, Burlington, N. C. 20.00
Cyrus Shoffner, Box 213, Liberty, N. C. 5.00
W. B. Williams, 1253 24th St., Newport News, Va. 10.00
Shallow Ford, R. G. Brown 20.25
O. W. Hines, McLeansville, N. C. 10.00
Union, South (E. Va.) S. M. Joyner, Franklin, Va. 10.00
First Church, Richmond, Va., J. A. Rawls, Treasurer 25.00
Happy Home, Mrs. Paul Powell, Route 1, Ruffin, N. C. 25.00
Homer J. Cochrane, Either, N. C. Hank's Chapel, F. W. Farrell, Box 206, Pittsboro, N. C. 10.00
Willard Young, Tryon, N. C. .. 25.00
Haw River, H. Carl Bason, Route 1, Mebane, N. C. 10.00
Union, N. C., David O. Barker, Route 2, Burlington, N. C. ... 25.00
Durham, Laymen's Fellowship, J. O. Kimrey, 807 W. Club Blvd., Durham, N. C. 25.00
Pfafftown, Mrs. T. S. Scott, Pfafftown, N. C. 5.00
Asheboro, Hubert Beane, Route 1, Asheboro, N.C. 10.00
Southern Pines, Leta McAdam, Southern Pines, N. C. 10.00
Flint Hill (R), Mrs. Horace R. Farlow, Route 1, Sophia, N. C. 5.00
Norfolk, Christian Temple, E. M. Albright, 115 W. Freeman St., Norfolk, Va. 100.00
Winston-Salem, E. M. Whitman, 409 O'Hanlan Bldg., Winston-Salem, N. C. 5.00
Monticello, J. E. Cumbie, Brown Summit, N. C. 10.00
Antioch, E. A. Showalter, Route 4, Box 230, Harrisonburg, Va. 10.00
Berea, Gr. Bridge, Edgar A. Eason, Gr. Bridge, Va. 10.00
Danville, C. H. Blanks, 158 third Ave., Danville, Va. 25.00
I. H. Vickery, Henderson, N. C. 12.00

Monticello, Mrs. J. W. Dixon, Brown Summit, N. C. 5.00
Walter R. Sellers, c/o B. A. Sellers, Burlington, N. C. 10.00
Iris L. Holt McEwen, Burlington, N. C. 10.00
O. H. King, Burlington, N. C. .. 10.00
Winchester, Halford H. Baker .. 25.00
C. A. Ballantine, Fuquay Springs, N. C. 10.00
D. R. Fonville, Burlington, N. C. 20.00
L. P. Waldo, Holland, Va. 10.00

\$ 647.25

Deficit, August 16, 1950 ... \$ 331.37

We are grateful for the contributions which have been made on this account, and we are anxious to continue our efforts until the full amount is paid and this account is balanced. Your continued support will be appreciated.

GEO. D. COLCLOUGH,
Chairman,
Supt.'s Home Com.

EVERY DECADE A NEW OPPORTUNITY.

In the *Brewers Journal* of May, 1950, we note that 14,000,000 old beer customers have died, and over one-third of the present families in the United States have been formed since 1940. The potential beer market has been increased by 18,000,000 people, equivalent of a Canada and a Norway. The lesson the brewers draw from this fact, is that a new beer drinker must be made for everyone who dies, and that the formation of a new family is a new opportunity to sell beer.

Perhaps it is our business to try to recruit abstainers from the new population as it comes along. Perhaps we should regard the formation of a new family as the creation of a new opportunity for the church!—*The Voice*.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardecastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

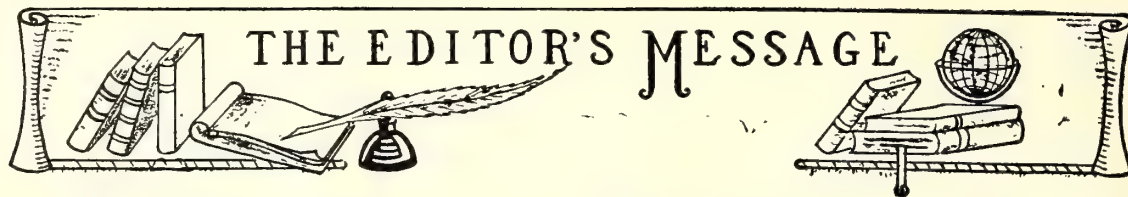
Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

Name

Address

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[] Renewal Name of Church.....



RELIGION AND LABOR

Americans have cause for "justifiable pride" in the "tremendous achievements" of the free economic system, even though no completely "adequate way" has been discovered to feed all people despite food surpluses.

This observation was contained in the Federal Council of Churches' annual "Labor Sunday Message," which is being distributed for use to churches and community groups on next Sunday.

Prepared by the department of the Church and Economic Life, the message urges church groups to make more vigorous application of Christian principles to economic life and to appreciate more fully labor's contribution to industrial welfare.

Terming the world crises as a "summons" to bring economic practices closer to Christian ideals, the message states that "To stress the value of Christian brotherhood and cooperation on Sunday, while we live under less exacting standards during the week, creates inner spiritual conflict . . . and moral decay."

"As Christians we must recognize Christ as Lord and Master of every department of life, whether we are employers or employees, housewives or farmers," the message says.

The message also points out that workers, as their incomes and security increase, "become more interested in personal expression and recognition. They want to feel that they as persons are expressed in what they do. They want to be more than a number on an assembly line or a unit in the cost of business."

In an appeal for sympathetic understanding of labor's problems and aspirations, the message maintains that "too few church people are familiar with the struggle of organized labor to raise standards of living for its members . . . and of labor's contribution to industrial progress and peace through collective bargaining."

Rejecting the notion that "unemployment and hunger are inevitable any more than war is inevitable," the message criticizes "those who would have us believe that insecurity and suffering are the price we must inevitably pay for freedom." "Men can live nobly in want and adversity," the message observes, "but no man can live nobly who is responsible for keeping another in that condition."

An attack on the problems of distribution is called for in the message, which states: "Millions of workers around the world have learned through suffering that we have found no adequate way to feed hungry people even when food surpluses are being destroyed. Despite all our resources, we have not been able to meet even the basic needs of many people at home and of millions throughout the world."

As a means of exerting greater Christian influence on economic life, the message urges the churches to "proclaim more convincingly the eternal truths of the

Christian faith in language familiar to laymen and relevant to the common life."

Preparation of the Labor Sunday Message is undertaken each year by the forty-five members of the Federal Council's department on Church and Economic Life. The group is made up of representatives of labor and industry, agriculture, the professions and the clergy.

COURT DECISION STRENGTHENS WEEKDAY RELIGIOUS EDUCATION

The validity of released-time religious education has again been upheld. So commented Dr. Roy G. Ross, general secretary of the International Council of Religious Education, as he reviewed a recent New York court decision dismissing a petition brought by two Brooklyn parents to halt released-time classes.

"The clear, positive and constructive decision by Justice DiGiovanna will greatly strengthen the movement of weekday religious education," Dr. Ross continued. "It is definitely in keeping with our American tradition regarding religious freedom."

Some 2,000,000 children in 3,000 communities in the United States are dismissed from their schools to attend weekday religious education classes one or more hours a week.

In his decision, the Justice went back to the origins of the nation, saying: "When the founding fathers set about their task of adopting an organic law for this new nation, they did not deny the value of religion, but wisely determined that all creeds could live together more harmoniously if no creed was given preference. Therefore, in this country there has been developed a formal separation of church and state, which does not deny the value of any formal religion, but is per se, a guarantee of freedom of worship."

Pointing out that the preamble to the Constitution of the State of New York expresses gratitude "to Almighty God for our Freedom," Justice DiGiovanna declares: "It is in recognition of this principle that separation of church and state has never meant freedom from religion but rather freedom of religion."

"To permit restraint upon state and local educational agencies which are lawfully authorized to grant released time to our young citizens who wish to take religious instruction would constitute a suppression of this right 'of' religious freedom."

"It is tantamount to a denial of a basic right guaranteed by the letter and the spirit of our American concept of government. It would be a step in the direction of and be consonant with totalitarianism and communistic philosophies existing in jurisdictions wherein atheism and the suppression of all religions are preferred to the freedom of the individual to seek religious instruction and worship."

How does your church justify its existence? Perhaps this sermon by Rev. Joe A. French of Lanett, Alabama, may help answer that question!

Why Lanett Needs the Congregational Christian Church

In an editorial in the *Valley Daily* of June 29, 1950, it was stated that there are 42 churches in the Valley, where there are some 35,000 people. The question was raised as to whether there are too many churches in the six valley towns.

In answer to this question, we may well examine our church, its program, and purpose for existence. Why does Lanett need a Congregational Christian Church? Why do we want a new church building? Of what value is our church to the Kingdom of God in this area? These are rather searching questions, and unless a church can produce legitimate, logical and valid reasons for its existence it might do well to close its doors and hand its responsibility over to the other churches.

Many are the reasons for the establishment and the maintenance of churches, and, sad to say, some of them are rather poor. Sometimes these motives are human and drop to the level of pride or selfishness. Sometimes it is for the perpetuation of a creed, doctrine, or denomination that churches are continued.

If any of these reasons or similar ones were the only justification for the existence of this church, I can assure you that I would not be interested in being its pastor. There were weightier reasons which weighed heavily in my decision to become pastor of this church. It is because this church has a distinctive purpose for being here and continuing its ministry in this city that I am here as its pastor. There are ample factors in the situation which appeal to me. There are, I believe, God given purposes for the continuation of this church. There is a wide field of activity and service in God's Kingdom's work for which this church, by the nature of its organization and practice, is well fitted to render. The right of this church to continue its service in this community is validated in the great plan and purpose of God. It is this kind of need and appeal, along with the assurance of being wanted, which gives one compensation far beyond any measurement of salary. There is a satisfaction in doing a job that needs to be done, which cannot be bought with money.

The feeling that one is doing God's will is a most rewarding experience.

To me there are very definite and specific reasons why Lanett should have the Congregational Christian Church, why its program should be enlarged, and why its ministry should be strengthened.

First of all, Lanett needs a *meeting place for free spirits*. There are many people who seek freedom in worship and in religious expression who do not find what they desire in a church where everything is already prepared for them and all they have to do is to accept it on the authority of the church or its representatives. Such people want to think for themselves as they seek knowledge and light from all sources available. There are many people in the Valley who are capable of thinking for themselves and who are also capable of performing their religious duties without outward control. Of course, it remains too that there are some people who need the direction of an authoritarian church, which can prescribe all religious activities. They need the restraint of creeds and discipline. Such people thrive best in the harness of theological and doctrinal control. But there are those who need the fellowship of those who discipline themselves.

In a fellowship like ours, everyone is on his honor to live his own life in accordance with the teachings of the scriptures and as interpreted by his own enlightened mind and trained conscience. One of the primary factors in the formation of both the original Congregational and Christian Fellowships was "the right of private judgement." Throughout their history, it has been maintained that the "right of private judgement and the liberty of conscience is a right and a privilege which should be accorded to all." This church believes in the right to worship and serve God according to the dictates of one's own conscience.

Lanett needs a meeting place for people who want and must have freedom in religious faith and practice. It was for the love of freedom that this fellowship came into being. Religious freedom has always been a dominant note in the Congregational Christian Churches. The early

church of the New Testament times has been an ideal toward which they have worked. The Bible is held in great reverence and the teachings of Jesus are accepted as the guiding principles for individual and church life. Congregational Christian Churches are democratic and independent churches. The government of each local church is in the hands of its members. While independent, Congregational Christian Churches of their own choice unite with local and national organizations in the great tasks of world wide missions, evangelism, education, and social service, the function of these bodies is one of fellowship and counsel to the local churches, and not of compulsion. Lanett needs a rallying place for such free spirits who seek together to determine the will and purpose of God and give themselves to the doing of His work.

Again, Lanett needs *A Fellowship Free From Creedal, Doctorinal, and Ecclesiastical control*. There are people who formulate their own theological conceptions, and such people need a place of fellowship where they will not be frowned upon for having their own opinions. People of this spirit do not like to have their religious conceptions and theology determined by someone else. They do not like to be bound by creeds, doctrines, and church polity which gives the church and the individual no liberties in religious practice.

Lanett needs a fellowship for people who are free to explore the claims of ancient creeds and tradition. They recognize the value in ancient creeds and doctrines, but with John Robinson, who was one of the leaders in the formation of the Congregational movement in England, they believe that God yet has revelations to be made to his people. Such men and women are "united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us."

There are many churches whose objective is to perpetuate and propagate standardized religious beliefs and practices. There is a greater task for this church than that of trying to perpetuate some man-made opinion or desire. The Church of Christ was not called into being for this purpose, but to proclaim the wisdom of the councils of heaven. Creedal and doctorinal statements have a legitimate place and serve a worthy purpose in sharpening a man's think-

(Continued on page 13.)

Rosemont's 48th Anniversary Held Sunday, August 13th

By HERBERT G. COUNCIL, JR. PASTOR.

Members and friends of the Rosemont Congregational Christian Church, Norfolk, observed the 48th Anniversary of their Church Sunday, August 13th, at the morning service with a large congregation in attendance.

As a part of the special program the minister and people rededicated this beautiful brick English Country Style Church to God "For the worship of His Holy Name; for the ministry of the Word; for the administration of the sacraments; for comfort of those who mourn; for help to those who are tempted; for strength to those who are weak; for the blessing of the family; for the guidance of childhood; for the summoning of youth to a life of service; for sympathy and fellowship with the needy; for brotherhood with all men; for the unity of all believers in Christ; for aggression against evil; for fostering civic righteousness; for promoting peace and justice in all the earth; for the sending forth of the Gospel unto the uttermost parts of the earth; for the giving of hope and courage to those that labor in the Lord; and for the consecration of life and service."

Mrs. Royal K. Gallup, Choir Director, sang as a solo, "*My Prayer for Rosemont*," the words of which were written by one of Rosemont's own members, Mrs. Mary H. Booth, now living in Raleigh, N. C. The music for the lovely poem was written by another one of Rosemont's members, Mrs. Elizabeth M. Goforth, organist.

Lord,

I would breathe a prayer for Rosemont,
I would pray for unity;
I would ask Thee Thy blessing
On each member personally.

I would thank Thee for Thy guidance
Through the years gone on before;
I would thank Thee for Thy servants
Now passed on to "Yonder Shore."

I would ask Thee to inspire us,
That we do more work for Thee,
May we ever seek Thy guidance
As we labor faithfully.

May our love for Rosemont deepen
As we come often to her shrine.
May the love and peace she teaches
Dwell within this heart of mine.

The pastor delivered the Anniversary Sermon, entitled, "Strength Out of Weakness." The members of the Senior Choir rendered a very beautiful selection, entitled, "Bless the Lord, O My Soul," by Gessler.

Rosemont Christian Church was organized August 14th, 1902, by the Rev. J. Pressley Barrett who was at that time pastor of the Memorial Christian Temple, Norfolk, Virginia. But even before that, according to a history of the Church written by Mrs. Mary H. Booth, "Around the year 1900 the leading citizens of the community became concerned about having a place of worship in our community. Most of the people in the community attended the Providence Christian Church which was about two miles away. Arrangements were made to hold prayer meetings in the Portlock School which at that time was a one room frame building. Later a store building owned by Mrs. Charlie Tatem was rented. This building stood across the road from our present Church. Sunday school was held there on Sunday afternoons. Mr. John L. Gibson, a public minded citizen, much interested in the welfare of the community, offered to give a plot of ground for the erection of a church building. Mr. Edmund Christian loaned \$560.00 in cash and the Rosemont Chapel was erected. Much of the labor was done by adult members of the Sunday school who gave their service without charge. When the Chapel was completed, the congregation assumed the debt due Mr. Christian. Mr. Gibson and his wife, Mary E. Gibson, gave a deed, dated August 12, 1902, to the trustees of the Rosemont Chapel for a plot of ground fronting 50 feet on Bainbridge Avenue and running back 100 feet."

It was during the pastorate of Rosemont's sixth pastor, Rev. D. A. Keys, that the second Church Building was erected. While he was serving as pastor of the South Norfolk Christian Church he preached on Sunday afternoon at Rosemont. In 1914 he became Rosemont's first full time pastor. About the year 1915 the second Church was built.

The third (and present) Church Building was erected in 1931 during the pastorate of the Rev. J. Frank Morgan. Members of the New Church Fund Committee whose untiring efforts made possible the realization of their dream of this beautiful House of God with tinted windows and open trussed roof, so worshipful both in outward appearance and inward design, were O. F. Smith, chairman (deceased), A. L. Gwynn (deceased), H.

L. Bondurant, Sr., and R. W. Bondurant. During the last six months of the campaign the following people were added to the committee: Mr. and Mrs. O. S. Mills, Mrs. H. R. Morrison, Sr., and Benjamin Ramsey. Mrs. O. S. Mills then served as chairman.

Mr. O. F. Smith, chairman of the committee, presented the following resolution to the members of the church on Sunday, July 10, 1927 at the morning service of worship; "That we give to the New Church Fund as the Lord prospers us, for three years, and at the end of that time, if we do not have the \$15,000.00, the money given is to be returned to the donors." There were about 75 persons who signed this resolution that Sunday morning in a great consecration service.

Their goal was reached and a Building Committee was set up—O. F. Smith, chairman, A. L. Gwynn, W. H. Farrow, Dr. L. C. Ferebee, J. R. Morrison, Jr. (deceased), H. L. Bondurant, Sr., Mrs. O. S. Mills, Mrs. E. H. Cuthrell, H. R. Morrison, Sr., Rev. J. F. Morgan, member ex officio. The first dirt was removed for the foundation of the present structure by the pastor, Rev. J. F. Morgan, September 24, 1930. The Corner Stone was laid October 31, by Dr. H. S. Hardcastle, president of the Eastern Virginia Conference. The New Building was completed February 15, 1931 and on the afternoon of that day it was formally dedicated to the service of the Lord by Dr. W. W. Staley, pastor emeritus of the Suffolk Christian Church, in the presence of a large and happy congregation. The members of Rosemont were very happy that their new church could be dedicated free of debt. Largely through the inspiring leadership of Mrs. B. F. (Aunt Betty) Gibson, the church has never used any means of raising money other than by free will offerings.

Under the splendid leadership Rosemont has had during its past 48 years both in pastors and in laymen and lay-women, the church has continued to grow until it now numbers about 550 people on its roll. Some departments of its thriving Sunday School facilities. A *Planning Committee for Sunday School Extension* has been set up by the church consisting of the following: C. L. Richardson, chairman, H. R. Morrison, Sr., D. D. Johnston, W. H. Bradshaw, T. F. Liverman, Sr., A. P. Cofield, H. L. Bondurant, Sr., Mrs. Ada Gladstone. Plans to add a new wing on to the

(Continued on page 14.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON OPENS SEPTEMBER 5, 1950.

On September 5, 1950, the 61st annual opening of Elon College will occur. College authorities have been working diligently to make sure that everything is ready for the return of the faculty and students. Particular attention has been given to buildings and grounds, to make sure of the comfort and satisfaction of all occupants. The engineer and plumbers have been working since early spring replacing underground steam and water pipes and repairing plumbing equipment and heating facilities.

During the summer months, we have placed 30 carloads of coal in the coal bins at a cost of approximately \$12,000. This is considerable money to advance during the summer, but we have not forgotten the experiences of last year when on two different occasions it looked like we would be compelled to close school for the lack of coal. We are preparing against an evil day of that nature.

A force of painters have kept their brushes going all summer, repairing and painting college buildings, dormitories, and other equipment. They have improved the appearance of the buildings greatly. We are anxious that everyone shall be comfortable and satisfied.

Expert painters and decorators are working on the auditorium. This has been needed for a long, long time. It is a big job and it really took courage to begin it. The good ladies of the church—the Woman's Missionary Society—encouraged us to go ahead with the work. They plan to donate their annual Thanksgiving Offering to help defray the expense of decorating the Whitley Auditorium (auditorium and music building). As I understand it, they are to undertake to underwrite the expense of the auditorium; the college is to pay for the expense of decorating quarters for the music department. This is the first time that this building has been decorated. It has been in use these twenty-five years, with the plastered walls as finished by the plasterers. We hope that the building will be most attractive.

The campus is in excellent condition, green and neatly trimmed.

Jimmy Darden and Jim Hailey have been working as field secretaries

during the summer. Paul Plybon, who had served as field secretary for a number of years, resigned in the spring to enter another line of business. Mr. Plybon has done an excellent job. This was a new undertaking for Messrs. Darden and Hailey. They worked hard at their task and have done a good job. It is still a question as to what the enrollment will be in September, but indications are that it will not be much less than a year ago. The war has taken some of our students already. We trust and pray that the present conflict may be settled before the whole world is involved in war for the third time. If such a tragedy should occur, the government will probably need and use our colleges again. It will take an all-out effort on the part of every living being to win a victory over the sinister forces of today and guarantee freedom and security. May God grant that we shall not have another war.

APPORTIONMENT GIVING.

The church and her institutions are supported by voluntary contributions. The church does not possess the power of assessment. If it did, it probably would be unwise to use it. Christian religion is a voluntary institution. It is left to the individual as to whether or not he shall enter the Christian fold. Man, being a free moral agent, can remain in the service of the Kingdom or withdraw at will. There is an impelling force in the Christian doctrine and in the Christian gospel, but no autocratic authority. The same is true with the support of the church and her institutions. Every individual is expected to contribute. He should contribute out of the gratitude of his heart and to the degree that he has been prospered materially. A Christian man contributes materially to the extent that he has allowed the Spirit to prosper him in religious matters. There is no such thing as a stingy Christian. If he is a Christian, really and truly and genuinely, he will give freely, since he has received bountifully. Elon College happens to be our church institution, and certainly one of the important institutions of the church. It is a productive institution, producing leadership for the pulpit and the pew.

At this moment, a bright young man twenty-four years of age is entering Elon College to prepare himself for the ministry. Another young man will present himself in the morning, Thursday, for the same purpose. The church needs ministers, pastors. Elon College was built to help supply this need. The college cannot comply with this holy commission or fulfill this high purpose without adequate funds. We constantly turn to our Sunday schools and churches for support. The college has given generously of what it has. It will be grateful for generous contributions from its church constituency.

Previously reported	\$5,689.61
Eastern N. C. Conference:	
Antioch	\$ 17.00
Mt. Auburn	13.15
Eastern Va. Conference:	
Union (So.)	20.00
N. C. & Va. Conference:	
Hopedale	7.76
Valley Va. Conference:	
Wood's Chapel	5.00
Total	\$ 62.91
Grand Total	\$5,752.52

WHAT A DIFFERENCE.

The two American Continents were discovered and colonized about the same time, but what a difference there is in literacy and legitimacy of birth between the two. If difference of opportunity and natural resources exists it is in favor of South America. However, the Northern Continent prospered markedly from the beginning in all those social, political, industrial and spiritual elements that make life what it should be. For four centuries the Latin American countries have suffered in almost general destitution, illiteracy and illegitimacy, and the question is, Why?

Look at the figures. In North America, exclusive of Mexico, illiteracy is 6 per cent and illegitimacy is 2.4 per cent. From the Rio Grande River to Cape Horn, illiteracy is 60 to 80 per cent and the illegitimacy is 25 to 50 per cent of the population.

The answer is that above the Rio Grande the whole area with the exception of Quebec had the Bible and the Protestant faith to guide the people. South of the Rio Grande the people were given the sword of the Spaniard and the idols of the priests of the Roman Catholic Church. But for Roman Catholic Quebec the figures on illiteracy and illegitimacy north of the Rio Grande would be less.—*S. R. News.*

Great men rejoice in adversity just as brave soldiers triumph in war.

Christian Missions

At Home and Abroad

RAMAZAN—A MOSLEM CUSTOM.

*Paul Nilson writes
From Talas, Turkey,
About a Moslem custom and
Some of his friends
Observing it.*

Dear Home Folks:

Here in Turkey it's *Ramazan*! For 28 days pious Moslems honour God and control their bodily desires by fasting from sunrise to sunset.

Fasting! That means nothing to eat or drink from 4:00 a. m. to 8:00 p. m. And it's hot! Even the smoker tied by his habit puts aside his cigarettes. Look at these Turkish friends of mine who were here yesterday—

Mehmet is a husky, powerful workman of 19 who has been digging a ditch and hauling sand for us. He worked all morning in the sun, lay down under a tree at noon and worked till 6:00 p. m. Then he waited around till sunset when the boom of the cannon in the city announced to the faithful that the day's fast was ended. A sip of water or buttermilk, a slice of bread—then in silence the family sits around the heaping dish of food and eats. How does he control himself all day?

Sukru is a man of 50 who owns a big grocery. After the early breakfast he sleeps again till 7:00 a. m. and then goes to his store. All day he is selling food supplies, the frigidaire with its cool water is right at hand. Customers come and go but not a sip or a morsel of food passes his mouth. He is supporting two 16 year old village boys who are learning to be Moslem Hojas. Next year he hopes to pay their way to Egypt to study in the great Moslem Theological Seminary there. After the day's sales are over he goes home, washes up, waits patiently till he hears the *Boom!* All day long with his workmen and his customers he is *patient*. No anger or irritability must show.

Ibrahim is a boy of 15 who lost both parents and has lived with adopted parents. Last year though he was the poorest boy he was the first in his class! Scholarship gifts have paid his way here. But also he works in the summer right here in school fixing, patching and painting. Just now he starts in every morning at 8:00 with a paint brush, painting old doors and windows in the Gate House and old

Fowle House. Nine hours of painting with no water or food, and no complaints and no angry word. And he slips off quietly three times during the day to say his *Namaz* (prayers). In the evening after the meal he unites with his adopted parents in the evening prayer.

Suleyman Bey met me in the bank yesterday morning. He had come from Ankara to visit the school and make plans for enrolling his 12 year old boy as a boarder here. At noon he rode up to Talas with me, the table was set and I invited him to have dinner with us. And I got a surprise! This banker from the big city said, "Thank you, but I'm keeping the fast. I'll sit in the parlour and look at the magazines!" Later as we talked about school and boys' character training he told me that on the train at 3:00 a. m. he had risen to eat a cold lunch his wife had prepared, said his prayers, rested till the train came to Kayseri. Then he did his business in the Kayseri bank and would eat nothing till sunset. His father and mother were pious Moslems and from childhood he had learned to keep the month's Fast of *Ramazan*. An educated man he is, and he profits from his self-imposed fast.

In the old days when the Moslem religion was a part of the Ottoman government, keeping the fast was a national as well as a religious duty. Many kept the fast because they had to. But today Turkey is secular, religion is separated from government. A Turk may smoke on the street, drink in the coffee house, eat in the restaurant and no one will stop him or even remonstrate with him. But the faithful here in central Turkey are quietly zealous in performing their religious duties. It's a hard day—16 hours of sunshine with no food or drink. That takes control! Of course many break it by secretly eating or drinking. There are hypocrites who lie when they say they are keeping the fast. But there are a great many sincere men and women and boys and girls who actually for 28 days eat or drink nothing during the long day.

It's a strange, powerful, custom that grips the faithful Moslem. Why does he inflict hardship on himself like this? I don't know. "This is

the way to please God," he has been taught from childhood. It is a religious duty, a tradition 1,300 years old. It's a social custom too. With 95% of one's neighbours Moslem it is easier to do what the community does. But underneath in a man's soul he knows that after controlling his appetite for one month of daily fasting he is a stronger man.

After sunset comes the long awaited big dinner which mother has prepared. How good it tastes! No lack of appetite. Then after a rest the long evening prayer when all men in one room say their prayers, rising and falling to their knees in unison. Then sleep for five hours till about 3:00 a. m. Before sunrise the drummer and crier go from house to house beating the drum and calling the faithful to rise. Mother has been up earlier. Another big meal is ready. Again the family has its meal and prayer before the first steak of dawn. Then back to bed for a few more hours of rest before the day's work begins.

I can't explain the power of *Ramazan* on our Moslem friends. But I do know that their faithful observance of the fast is a condemnation of our self-indulgence! How little we give up for God!

In His fellowship,—
PAUL NILSON.

LIFE BEGINS AT SIXTY-FIVE.

Dr. Frank D. Watson and his wife, Dr. Amey Watson of *Haverford, Pennsylvania*, retired educators, are starting a new adventure at the ages of 67 and 65 respectively when they sail Friday, August 11, from New York on the *S. S. Neptunia* for a three year term of service in Greece under the Congregational Christian Service Committee and the American Board of Foreign Missions.

Dr. Frank D. Watson is Professor Emeritus of Sociology and Social Work at Haverford College and Mrs. Watson is a teacher of economics and social service. Both are experienced social workers, students of labor and economics and writers on kindred subjects.

Both Dr. and Mrs. Watson will teach in Pierce College for Girls, Athens, Greece, a Christian liberal high school and junior college for girls founded in 1923 by the American Board.

"Now that we have reached the compulsory retirement age at Haverford College we desire new opportunities for service since we enjoy good health and are keenly interested in
(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NEWS FROM WOMEN'S GROUPS.

BETHEL (NEAR BURLINGTON).

The Woman's Missionary Society of Bethel Church has done several things this year that we might call "home mission" work. Two outstanding events of the year were the days that our ladies met and sewed for motherless children.

One day last fall the women in our group met and made dresses and slips for some twin girls whose mother had been a member of our society. We were all more than happy to furnish material and sew for these little girls.

Last spring, before Easter, the ladies met again to sew for a little girl whom our society has adopted from the Elon Orphanage. Each one carried a covered dish for lunch and material, needle and thread. At the end of the day, we had completed a coat and several dresses. We only had to look at the expression on the little girl's face to know how much she appreciated them. We felt that we had done some good and enjoyed the fellowship of working together.

MRS. LEROY H. NEESE,

Reporter.

* * * *

FRANKLIN.

The Woman's Auxiliary of the Franklin Church enjoyed their annual picnic in June, on the lawn of Mrs. Emerson Jones.

The Vesper Service was conducted by Mrs. W. A. Grissom, who used the theme for our May Fellowship program, "Our Daily Bread." The offering received amounted to \$7.00, and it was disbursed to the proper channels. Maybe some other church would like to try this plan sometime, in case there is no local Council of Church Women. It worked for us!

The women have not failed in their part of the local church responsibility. Five hundred (\$500.00) dollars was contributed to the building fund for the new addition to the church, which is nearing completion. We invite all our readers to come to see, enjoy and worship with us when our building is completed.

The three meetings of the Berta Rowland Circle, at which Mrs. B. V. Hargrave gave the Bible study for the year, were excellent. I would like to

leave with you the original poem, "Have I a Share?" which she used to close the meeting.

* * *

HAVE I A SHARE?

By Mrs. B. V. Hargrave.

Shall I take a share in the task begun
By Jesus, when as the lowly Son
Of a poor carpenter, long, long ago
He labored to save men's souls, altho'
He knew that death on the cross would be
His agonizing penalty?
Shall I take a share?

If I say no, that would leave me free
For earthly pleasures. I could be
Unburdened by my fellowman's plight,
I could hide my talents from the light
Of the world. I could live well
And carefree—So joyously I could dwell,
If I answer no!

But if I answer, yes, dear Lord,
My way, like thine, will oft be hard.
I must constantly head the piteous cry
Of needy souls, afar and nigh.
I must sacrifice myself each day,
My life at thy feet, I must lay
If I answer yes!

So, shall I take a share in the task begun
By Jesus, the lowly carpenter's son?
Yes or no—which shall it be?
What would you say, if you were me?
And what if you too, friends, were asked
Concerning Christ's unfinished task,
Will you take a share?

MRS. T. HAYES HOLLAND,

Reporter.

* * * *

FRIENDS IN TURKEY.

Betty and Bob Avery, who are well known to many in the Southern Convention, are now American Board missionaries in Tallas, Turkey. They have two children now. This is interesting news, especially since the women are studying the Near East this year, and Turkey is one of the places where the Congregational Christian Church is alone in its missionary work. Bob and Betty will be especially remembered for their work in Carroll County, helping the Gleasons, and in camp work during the summer. We wish for them success in their work.

* * * *

REMEMBER TO KNIT.

Remember to knit a garment to send to someone on World Community Day, Friday, November 5. Since it takes time to knit, anyone who can should be making a sweater, socks,

cap, or some garment, during the summer, so it will be ready the first Friday in November. These are to be sent through Church World Service to needy people in Europe, who will want warm garments this winter.

LIFE BEGINS AT SIXTY-FIVE.

(Continued from page 8.)

world affairs," says Dr. Watson, adding with a smile, "For us life begins at 65. We would like to be of service in foreign fields where there is so much need of educated personnel. To help those who suffered severely in World War II and we can think of no place where we would be happier than in Greece."

Born in Philadelphia, Pa., Dr. Watson is a graduate of the University of Pennsylvania and has taught on the faculty of his alma mater as well as in the New York School of Social Work, the Pennsylvania School of Social Work and Haverford College.

HUNGER IN THE SOUTH PACIFIC.

The theory that with the simple fish and fruit economy of the South Pacific you never can go hungry is exploded by the stories of devastating typhoons that ruined the breadfruit trees and all other growing things. Salt water blown with terrific force over the islands has much the same effect as a forest fire. It takes a year at least for the breadfruit trees to produce again. Meanwhile the people have to live on fish and a few coconuts. They won't actually starve, probably, but they can become *mighty hungry*. After a recent typhoon a missionary, concerned about the welfare of the people on a group of these islands, hopped a trade boat and visited the devastated area. As the boat anchored near one scene of the disaster there came drifting through the night, the strains of a hymn. Their church was having choir practice—hunger or no hunger.

* * * *

The life of a missionary in the South Seas is filled with variety. Rev. C. L. Houser, young pastor from Maine, heads our Christian Training School, and he also teaches English Bible and arithmetic; he holds daily chapel and works with the boys on projects in the afternoon. Then he helps repair a pier or run a pipeline. He recently visited a nearby island and showed pictures of the Life of Christ. The next morning he went fishing on a reef and caught 200 lbs. of fish, which were salted down for the school.

Youth at Work in the Church

MAX VESTAL, *Elon College, N. C.*
MISS ANN TRUITT, *Associate*

MAX VESTAL VISITS GERMANY.

Oberammergau, Germany,
August 8, 1950.

Dear Friends:

Yesterday afternoon I was sitting on the lawn of the only Protestant church here. Around the tables were six of us who were Americans from Agape and two German youth workers. One had just finished high school, the other, seminary. Miss Mueller is now one of the leaders of Bavarian youth. Bill Graffman is here from Yale. He works with the youth throughout Bavaria. It was unfortunate that he was away on a retreat during our short stay here. The other girl at the table was Margret from near the Russian zone. Miss Mueller in her very good, but amusing, English said that Bill was with us in spirit, but his body was away on a retreat.

At first our conversation lagged. This space was filled with tea and wonderful pastries. We then told about Agape and our work there. They were very interested. Last week they had sent a girl there. She was not allowed to take any money at all out of Germany. They believed, and, after being there, so do I, that this girl was received gratefully at Agape and was well taken care of.

Our two German friends then started on a subject very dear to them—the German youth work. I wish each of the youth in the Southern Convention could have heard what they had to say. We asked the question, "What is happening in the Russian Zone?" Miss Mueller's answer should make all of us realize just how weak our Christianity is. It is so weak that we skip our meeting Sunday evening at the slightest temptation. It is so weak that many of the seats are unfilled at our rallies. Our Christianity is so weak that it is hardly noticeable. Perhaps it took this meeting with these Germans to make me realize this. This is what is happening in the Eastern Zone of Germany: Churches and Sunday schools are still open. They are not persecuted directly. The Communists are, however, working through the youth. Perhaps the father has a job. If his children go to Sunday school, he may

lose this job. They are free to go if they wish to take this chance.

In Europe it is more difficult to go to college than in America. The high school graduate must pass very stiff exams. In the Russian Zone the student must be a member of the Communist youth if he is to pass. Is a Christian youth going to give up his chance to higher education, or will he give up his religion? It is a difficult question. What good can he do as a Christian in opposition to the well-educated Communist? If he gives up his religion, then he merely accepts the Communist religion. What would be your decision in the face of such obstacles?

Let me give you some of the answers of the German youth. In one school the youngsters were asked to write a theme for the next day called, "Jesus Christ Never Lived." But the Christians youth knew this wasn't true. So they went to their minister. He went to the superintendent. The themes were never written. The German Protestant youth wear a symbol which is a cross over the world. In a school in the Eastern Zone 150 boys were ordered to stop wearing these pins. Their parents advised them to stop wearing their emblems. The boys met. They decided, "If we take off our pins, we will be denying Christ just as Peter and Judas did. We will wear them." And they did.

Miss Mueller continued, "There the church is persecuted, but is growing by leaps and bounds. Here, we are free to do as we please. Because we are free, many of us are becoming careless. Perhaps it would be better if we too were persecuted."

Cholly Idler, one of our boys from Pennsylvania, pointed out that there are many places where it is too easy to be called a Christian. "Yes," said Miss Mueller, "but not in America. It seems that everyone there is either firmly Christian or not Christian at all." All of us around the table looked at each other. Then we looked at Miss Mueller. Yes, she really believed this. She had met with fine young ministers from America. She had seen only the best. How we wished what she said could be true. Now we had the job of telling her the truth about American "Christians."

There are, of course, some faithful ones, just as she believed, but we were forced to tell her of the others also. We told of the ones who come to church on Christmas and Easter, about those who belong because of their social standard, and about those who come if they get up in time on Sunday morning. We told also about those who merely come and never do anything. Miss Mueller smiled at us rather sympathetically. "Our problems are the same," she said.

If I have learned nothing else in Europe, I have come to the realization that the problems of all people are the same. We have the same desires, and the same sorrows.

Four of us stayed in the home of Peter Nairz, who was a pharisee in the play. If he had not made a special effort to get me a ticket, I would have missed the Passion Play. Mr. and Mrs. Nairz were both very nice. They had had two sons in the German army. One was killed in Leningrad. The other I don't know about. He was never mentioned.

The Passion Play was excellent. It is given by the people of Oberammergau, and no one else. There is a fifty-piece orchestra and a fifty-voice chorus. Nearly every one in town, it seems, is in the play. All the men have long hair and beards. They grow these continually. It is difficult to determine at a glance the sex of the children. I'll tell you more about the play later.

* * * *

Paris, France,
August 12, 1950.

About two weeks ago Carl and I left Agape. We went by bus from Pinerolo to Nice, France. This was a beautiful trip through the French and Italian Alps. Our first glimpse of the Mediterranean Sea was from high in the Alps. It was magnificent. We passed through the famous gambling city, Monte Carlo. One day was spent in Nice. From there we went by train to Valence. This was a beautiful trip along the coast to Marseilles and then north. A full moon lighted our way. Our stay in Valence was merely a breakfast long. We then took a bus to the work camp at Chambon. Howard Schomer, the Congregational minister there, was away. Carl and I worked one day with our friends at Chambon. That night we talked on Agape. George Booth, who is in charge of all World Council work camps, was there. We had some interesting discussions with him.

To make a long story short—we
(Continued on page 12.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Summer is nearly over and much of the vacationing and traveling will stop, but there are a few days before summer's end and Labor Day. At Crabtree Creek this summer during the Family Life Camp the little Les-ters said a prayer poem that they say when they are traveling in their car and seeing God's beauties.

Some families say a prayer for safety as they begin their journeys. Once I heard a man describe such a prayer as being of "journey mercy."

Traveling can be tiresome for little folk and here are some suggestions to keep them and the others happy: Singing. If all the windows are not down it is not liable to cause hoarseness. It is a good time to learn serious and nonsense songs, "She'll Be Coming Around the Mountain" is a natural for the mountain-farer and "Blow The Man Down" for the seafarer. Great pine woods may inspire one to sing "This is My Father's World." Don't forget the rounds!

Contests to see which side can: see the most cows, horses or a certain kind of tree, or have the occupants look for passenger trains and fast freights. There is the old favorite of picking out the alphabet from the signboards and X and Z are hard to find! Winners are those with the most objects or completing their alphabet first.

Small children enjoy small toys in the car. String bags, such as oranges come in, are nice to hold these. If the driver is the non-nervous type a small harmonica might be included in the kit.

Older children will enjoy finding the route on a road map and watching for the signs. Mother should tell them the history of the surrounding country and point out the historical markers. It is a good opportunity to teach geography and to point out types of crops.

Happy traveling!

THE HIGH WAY.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"I've enjoyed reading every one of these papers, Alice," I said to my niece, who had left samples of her year's work in English for me to see.

I was spending my summer vacation in the home of my brother's family. Alice knows that my work as a children's librarian gives me a great interest in everything written for or by young people.

"I thought you'd like to look them over, Aunt Lucia," Alice replied. "That's why I saved them for you."

"Your essay on *candlelight* is one that especially appealed to me," I continued, "and I think you have made the early days of our state come to life in the story about the fur traders. Did your teacher assign those subjects to you?"

"Not for those essays you mentioned," my niece answered. "We had written work each week. Sometimes we wrote an essay, sometimes we worked on a short story, sometimes we did a character sketch or a bit of biography, and sometimes we tried verse or plays. For certain weeks the type of writing was assigned, and for others we might choose whatever form we wished."

"Miss Lorance read to us, or gave us to read for ourselves, fine examples of each literary form, and we often talked about titles and subject matter. At the beginning of the course Miss Lorance told us we might write on any topic. She said she knew we thought too well of ourselves to write about anything that was not in good taste."

"I wish you could have heard all of our papers, Aunt Lucia," Alice said in finishing. "Some of the boys wrote such amusing stories, but their humor wasn't sharp or unkind—it was just fun. We *did* have good times in that class!"

"I can readily see that you did, Alice," I said. "Thank you for showing me your papers and telling me about the class!"

Later, when Alice had gone to the grocery store on an errand, I had an opportunity to talk to my sister-in-law about her daughter's school work.

"Don't you think Alice's stories and essays show great promise, Beatrice?" I asked.

"Yes, her daddy and I are very happy about her writing," Beatrice replied. "We appreciate her having had a teacher who encourages the students to do their best work."

"The teacher must have given them

the right kind of pride in achievement," I suggested.

"Not only pride in achievement," Beatrice answered, "but also pride in themselves. When Miss Lorance told the students she could rely upon their not writing anything unworthy of themselves, she set them a high standard of both writing and conduct."

"Miss Lorance knows that 'the high soul takes the high way,'" I quoted.

"Yes," Beatrice concluded, "there is a kind of pride that should be encouraged in every child—the pride that keeps him from being satisfied with anything less than the highest attainment possible for him and, too, that turns him away from unprincipled companions. We want our children to be guided toward the highest way of life."

From that vacation visit I went home firmly resolved to set before the boys and girls who come to the library the kind of pride that keeps a person from doing anything unworthy of his finest self.

TELEVISION.

The promotion of the use of intoxicants by television is hardly less than scandalous. Nothing reasonable can be said in support of it. The whole tendency is to create an attitude on the part of children as well as on the part of others—and a very undesirable attitude. The linking of beer propaganda with the televising of sports is particularly obnoxious. Few people realize how far-reaching television is at the present time and still fewer realize its probable growth. Television is in operation in 40 of the 48 states; in 40 of the 42 states with cities of more than 250,000 population. Already, 3 out of every 5 U. S. families are within reach of television broadcasting and a statement by Mr. Sylvester L. Weaver, Jr., vice-president in charge of television of the National Broadcasting Company, states that 70% of those three-out-of-five families are being influenced by television in their buying habits.—*Clip Sheet*.

I have read that a frown of Queen Elizabeth killed Sir Christopher Hatton, the Lord Chancellor of England. What, then, shall the frown of the King of nations do? If the rocks rend, the mountains melt and the foundations of the earth tremble under his wrath, how will the ungodly sinner appear when he comes in all his royal glory to take vengeance on all that knew him not, and that obeyed not his glorious gospel?—*Bradbury*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JOHN MARK, WHO MADE GOOD.

LESSON XI—SEPTEMBER 10, 1950.

MEMORY SELECTION: *I can do all things in him who strengthens me.*
Philippians 4:13.

LESSON: Acts 12:12, 25; 13:4-5; 15:36-40.

DEVOTIONAL READING: Luke 12:35-44.
The Influence of a Good Mother.

We know very little about Mark, who is also called John Mark. It seems that the first reference to him is embodied in the account of the arrest of Jesus. Mark, evidently out of curiosity about what was going on, followed the crowd that was going into the Garden after Jesus, and followed Jesus even after the disciples had fled. One of the soldiers, thinking Mark was one of Jesus' disciples, made a grab for him and got hold of his outer garment or of the sheet that he had hurriedly wrapped around him when he went out to see what it was all about. Forthwith, Mark got out of the loose outer garment or wrapping and "hot-footed" it away from the scene of action.

But we do know something about John Mark's mother. She was evidently a widow and a woman of fair means, for she had a very large house. She was related to Barnabas—the record is so worded that one is not sure whether she was a sister of Barnabas or a cousin. Her home was open to the disciples. It was probably in her "large upper room, furnished and made ready," that the disciples and the Master ate the Last Supper. It was in this same room that the one hundred and twenty were waiting when the Spirit came. It was in her house that the apostles were gathered for a special prayer for Simon Peter, when he was in prison. Mary's home was a meeting place for the followers of Jesus. It is a fine thing for children in the home to have the privilege of meeting and associating with Christians. The conversion of many a boy or girl had its origin in the visit in the home of the minister. It is a distinct help to a young person to have parents who are interested deeply in religion and in the Church.

Companionship with Great Spirits.

When Paul and Barnabas started off on the First Missionary Journey,

they took John Mark with them. What a privilege that young fellow had—to be associated with two characters like Paul and Barnabas! Here were men of great minds and great hearts, sharing intimately with this young fellow who had given himself to discipleship and service in Jesus' name. It was better than a year in a seminary, a privilege any Christian worker might have coveted.

Mark Calls It "Quits."

When the missionary party got as far as Perga in Pamphylia, John Mark called it "quits." The record simply states that "John departed from them and returned to Jerusalem." Was he ill? Did he become homesick? Did he become afraid of what lay ahead? Did he realize he had bit off more than he could chew? Did he find it hard to get along with Paul? Why did he turn back? Nobody knows. We do know that Paul did not think that Mark had a very good reason. For when he and Barnabas started out on the Second Missionary Journey, "Paul thought it not good to take with them him who withdrew from them at Pamphylia and went not with them to the work." Paul evidently thought that Mark was a quitter, or at least a misfit. And he was so convinced of it, that he refused to take Mark along, and even broke with Barnabas over the latter's insistence that Mark go along. Mark evidently "fumbled the ball" that time.

A Friend in Need.

Barnabas, the Great Hearted, still believed in Mark. And he showed his faith in Mark by taking him with him on a missionary journey of his own. It meant a great deal to this young man to know that somebody believed in him, that somebody was willing to give him another chance. There are many folks, not all of them young folks, who need to find somebody who believes in them, who is willing to give them a second chance. A friend here is a friend indeed.

Mark "Comes Back."

Inspired and sustained by Barnabas' faith in him, Mark made a "come back." He became a faithful and fruitful worker for Christ. And Paul himself recognized this fact and gladly gave his approval of Mark's work.

Writing later in life, he says that Mark is profitable unto him in the ministry. Given a second chance, Mark kept faith with Barnabas and convinced Paul that he did have the stuff of manhood. Mark is representative of thousands of men and women, old and young, who out of failure have made good.

Mark Writes a Gospel.

Tradition has it that Mark was Peter's secretary and traveling companion. He heard again and again from Peter's lips the story of Jesus. And later, with Peter's approval he wrote these things down, not necessarily in order, in what we now call the Gospel of Mark or according to Mark. It is the shortest of the gospels and forms the outline of the other Synoptic Gospels: Matthew and Luke, who used Mark's outline as the basis for their gospels. Mark was impressed by the works of Jesus—he records but a few of the words of Jesus in comparison with the other gospel writers. Jesus, for Mark, is a man of action, a man of mighty works. His word is with power. Again and again Mark uses the word "straightway" or "immediately." Writing as he did with the Romans in mind, Mark's Gospel is a gospel of power. Jesus is the Son of God, showing his power by and in his mighty works. The Gospel of Mark makes good reading for those who are discouraged and weak-hearted. It is a tonic for the soul.

(Based on lesson copyrighted by International Council of Religious Education.)

A LETTER FROM MAX VESTAL.

(Continued from page 10.)

visited Geneva, Berne, Interlake, Lucerne, and Zurich in Switzerland. It rained during most of our stay in Switzerland. We did get in on the Swiss national holiday, on August 1. Then to Oberammergau, of which I have already told.

Our visit in Germany has included Munich, Mainz, and the work camp there, Wiesbaden, a trip down the Rhine, and Cologne. The ruins in these places are terrible to see. Even after five years there are whole blocks flattened. Shrubs are growing on many of them. It is hard to forget the war in Germany.

Now I'm in Paris. Today we plan to visit the Louvre. I'm enjoying my stay here very much. I wish all the young people could be here. I must stop now for breakfast.

Yours,

MAX VESTAL.

WHY LANETT NEEDS THE CONGREGATIONAL CHRISTIAN CHURCH.

(Continued from page 5.)

ing on religion. It is in our fellowship that men and women are invited to investigate to their own satisfaction all religious beliefs and accept that which is consistence with the teachings of the New Testament. The Holy Bible is a sufficient rule of faith and practice for those who seek liberty of thought in the Christian religion.

This church is a meeting place for those who do not merely accept religious claims because they have approved by some church body. It is a fellowship whose standards of Christian living are not determined by any set of rules or regulations, for after all, a man's acceptability to God is not determined by any measurement of man but by God's demands and provisions through Christ. One is not a Christian because he has passed certain religious tests, observed specified ceremonies, conformed to a specific religious belief and doctrinal practice, or has been certified by a specific religious order. The process of becoming a Christian is that very personal and intimate experience which takes place between one's Lord and himself and his membership in the church is determined by Christian character. Christian character, rather than creedal tests, is the test of Christian fellowship.

Lanett needs such a rallying place as this church for those souls who do not want to be hampered by creeds or doctrines or rules which would limit their freedom of thought and activity.

Then Lanett needs *A Church of Tradition and Practice*. Edwin Markham, the poet, wrote:

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout,
But love and I had a wit to win;
We drew a circle that took him in!"

It is a comforting fact that God in his love, mercy and wisdom drew a circle to include all mankind. The circle of his love is as wide as the world, as broad as the races and nations, as deep as human depravity, and men under its sway may bound to the highest heights of his grace. And yet, there are men and denominations who draw circles which shut people out of their fellowship. They build fences of theology, creeds, and rules which shut people out, who do not accept the special kind of a fence which they build to inclose their particular kind of religious interpretation. Such men would require the accep-

tance of man-made conditions for entrance into their church or denomination rather than the ways God has provided through his Son. I heard a prominent preacher say recently that he all but missed his ordination because he answered the question verbatim from the manual. When asked why he thus answered, he said, "I am giving you what you want, not what I believe."

Now Lanett needs a church for people who are excluded for one cause or another by the various kinds of fences which people build. Lanett needs a church with a broad outlook on social, economic, political, and religious questions where men, by study and research, may discover the underlying principles of Christian democratic procedure.

The desire for democratic procedure was one of the strong motives in the beginning of our fellowship and has been one of the strong factors in all the history of the church. A free church in a free state has been the one of the objectives of Congregationalism. This desire has had its helpful and healthy effect on theology in that the church has maintained a liberal and generous position. There may be differences of feeling on some questions, but there is the Christian spirit which respects the honest opinions of others; thereby giving to all the right of private judgement and liberty of conscience.

Thus, free from the weight of ecclesiastical machinery and the restraints of theological dogma, Congregational Christian people are free to think and act according to the dictates of conscience in facing a changing world. When the Pilgrims left Holland for America, their pastor, John Robinson, said to them, "If God should reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry." This spiritual adventure has characterized the Congregational Christian Churches throughout their existence. They have been pioneers in progressive thought, in popular education, in social action, and reform movements of many kinds.

Once more, Lanett needs *A Body of Christians to Help Carry out the Great Commission*. Many people lack a motive or driving force for living. Walter Pitkin wrote a book in which he said life begins at forty, but life may begin at any age at which a man finds a real reason for living. One finds the real reason for living when he has made his commitment to Christ

and learns the purpose of the gospel. A church may be ever so big in many things, but it is really not a big church in God's cause until it has learned that its chief purpose is to propagate the gospel of Jesus. Churches sometimes are so busy with many things that they lose sight of the distinctive and authentic purpose of God to have the gospel carried to the ends of the earth. Preachers are sometimes so busy with the fringes of the gospel message that they neglect the heart of it. Church members are often so busy with the many claims of life that they give little attention to spiritual claims of God. The result of these conditions, as well as other factors, often keep people in the kindergarten of religious knowledge and experience. They do not grow up spiritually.

Our Lord's commission is that we should go into all the world and teach all that he had commanded. It was for this purpose that God called his church into being. Personal salvation, therefore, serves as the means to greater ends, that of the salvation of others. This church will justify its existence and continuance by working, not for its own preservation, but by spending itself in the cause of God in making effective the gospel here in Lanett and to the ends of the earth. It is to the carrying out of his command that the Lanett church has set its hands.

It is the purpose of this church to challenge men and women to the highest achievement in religious growth and development; to call them to the noblest expression of the spirit of Christ here and abroad; and to inspire them to unselfish service to humanity out of love to God.

Certainly, Lanett needs this church. This church is needed because it is a meeting place for free spirits who seek the will and purpose of God and give themselves to its achievement. It is a fellowship free from creedal or theological controls who seek to walk in the ways of the Lord as they are made known. It is a church of liberal tradition where the love of God is a ruling motive. And, it is the body of Christ carrying out his commission.

The pearl-diver lives at the bottom of the ocean by means of the pure air conveyed to him from above. His life is entirely dependent on the life-giving air. We are down here, like the diver, to gather pearls for our Master's crown. The source of our life is the Spirit from above.—*Henry Drummond*.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

I am writing this letter on Sunday afternoon, August 27. I know that the printer in Richmond should have had it last Friday, but I also know that he will bear with me this time.

I returned to Elon with my family last night about 9 o'clock from Virginia Beach. Our good friends, the Floyd A. Turners of Suffolk, had let us have their lovely furnished beach house for a week "free for nothing." How we enjoyed it! Each one of us voted that that was one of the nicest gifts we have ever had. It was not the first time they ever did this either. But then I was his pastor, and while it was as greatly appreciated, this time it seems a bit more unusual.

Taking a hasty survey of some of the last day or two's mail, I find several 43d Anniversary checks. As badly as we need them, I do hope they keep coming. THE CHRISTIAN SUN really did us a good turn with last week's front page. All of us here at the Orphanage thank the editor and the managing editor for that.

This morning I taught a young adult class in our Burlington First Church Sunday school; I preached at 11:00 for their vacationing pastor, and at 12:45 I did my eleventh WFNS, Burlington, radio program. In the meantime, I have been over amongst the children and their helpers to see how everybody is coming along. Everyone is O. K.

This coming week we shall be busy getting ready for Home-Coming Day, Sunday, September 3. I am praying

that scores of our former "children" and their families will be here. And I am hoping that many Sunday schools and churches will remember us on this occasion.

I noticed by that "peek" into my mail that one good layman and his wife mailed us a check for \$43.00 for our 43d Anniversary. I shall give a full accounting when the day is over.

Thank you for all your help, and God bless you everyone.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. T. J. Earp, Milton, N. C.: clothing.
A. E. Lovejoy, Chapel Hill, N. C.: clothing.

Mrs. E. R. Byrant, Jr., Franklin, Va.: clothing.

* * * *

REPORT FOR AUGUST 31, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$ 7,929.95

Eastern N. C. Conference:

Antioch \$ 17.00

Mt. Auburn 50.00

67.00

Eastern Va. Conference:

Union (So.) 29.00

N. C. & Va. Conference:

Durham \$ 22.02

Hines Chapel 6.00

Reidsville 21.00

49.02

Valley Va. Conference:

Leaksville (Rev. & Mrs. R.

L. Williamson, Char-

lottesville, Va.—Home-

coming Donation) \$ 10.00

Newport 26.06

Wood's Chapel 5.00

41.06

Alabama Conference:

Corinth \$ 4.33

Elder 4.45

8.78

Total this week from churches \$ 194.86

Total this year from churches \$ 8,124.81

Special Offerings.

Amount brought forward \$18,888.19

A Friend \$ 5.00

Cash 2.10

Special gifts 15.00

Miss Carrie M. Taylor,

memorials for Mrs. D.

R. Fonville and Mr. J.

P. Montgomery 10.00

Mrs. Edith B. Allen,

Home-Coming Donation 100.00

132.10

Total this year from specials \$19,020.29

Grand total for the Week . \$ 326.96

Grand total for the year .. \$27,145.10

ROSEMONT'S 48TH ANNIVERSARY.

(Continued from page 6.)

present building have been almost completed, and the actual building of the new wing will begin in the near future.

As the people of Rosemont pause in this Mid-Century Year 1950 and look back over the past 48 years of their existence as a church they are deeply grateful for the love, sacrifice and devotion of their wise and godly parents. They are deeply conscious of the rich heritage which is theirs today, and they are accepting it with all the responsibilities it entails as a sacred trust. As they look forward into the future they are challenged by the splendid record of their church during the past years, they are eager to prove themselves worthy of directing the church to even higher ground in the service of the Kingdom, and they are determined to have Rosemont fulfill its great destiny as one of God's Churches—"A Friendly Church by the Side of the Road."

One of Rosemont's best loved members, Mrs. Maude A. Hedley, has written:

Whence came the name of Rosemont?

'Tis said that no one knows,
Yet in the name itself we find,
The firmness of a mountain,
the sweetness of a rose.

In Rose we see a beauty
Like the beauty of God's love,
The sweetness of His mercy,
The joys of heaven above.

In Mont the strength and permanence
Of our faith in Christ our Lord,
Which like a mount may stand forever
On the promises of God.

And so we pray that Rosemont
May stand forever and aye
The symbol of God's greatness
And a guide to Heaven on high.

Do not lay things too much to heart.
No one is really beaten unless he is discouraged.—Lord Avebury.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

CHANDLER.

Mrs. Rosa Sanford Chandler, 83, daughter of the late Dr. and Mrs. James Sanford, died March 18, 1950 in Richmond, Va. She was married to the late Ruffin Thomas Chandler.

Surviving are three daughters: Mrs. W. D. Smith, South Boston, Va., Mrs. A. B. Burton, Lynchburg, Va., and Mrs. H. R. Glover, Columbia, S. C.; one stepson, Mr. T. W. Chandler, Virgilina, Va.; and 22 grandchildren.

Mrs. Chandler was a member of Union Christian Church, Virgilina, Va. Funeral services were conducted at her church by Rev. Mark W. Andes and Dr. C. E. Newman.

May the Father God bless and sustain the family and friends in this and every time of need.

M. W. ANDES.

THE O'KELLEY MOVEMENT.

(Continued from page 2.)

the colonies. When the war ended, the Church of England had lost considerable ground. The Wesleyan Societies were riding a high tide of popularity. Given a few circumstances in their favor, they could well ride this tide into being the most prominent and influential church in America. This, of course, they did.

The question of ordination was the one major problem that concerned these societies. Believing as the Church of England did in apostolic succession, no preacher was allowed to administer baptism, the Lord's Supper, perform marriages, or preach funerals unless he was "duly ordained" by a "duly ordained" bishop who was in turn "duly ordained" by another "duly ordained" bishop, and so on, back to New Testament times. The Wesleyan Societies had no preachers thus ordained. The animosity toward the old-line clergy only threatened their existence as societies. It was inevitable that they were due for a break with the Church of England, and these societies would in turn become a church.

John Wesley, himself a "duly ordained" bishop in the Church of England, ordained Thomas Coke and sent him to America to "set in order" these societies. At the famous Christmas Conference held in Baltimore in 1784 Coke ordained Francis Asbury, at the same time giving him the power of superintendent over the churches in America. At the same conference the discipline for the new-born church was agreed upon and the name established as the Methodist Episcopal Church. In basic sub-

stance the church was a compromise between the cry for liberty on the part of the colonists and the system of the Church of England. The Methodist Church retained all it found tolerated in the Church of England, but modified its government enough to offset the undesirable. Thus the Methodist Church was born. Although English in its background, it is American in its origin.

Asbury Versus O'Kelly.

Francis Asbury and James O'Kelly first met in North Carolina in 1780. Asbury wrote in his journal: "James O'Kelly and myself enjoyed and comforted each other. This dear man rose at midnight and prayed very devoutly for me and himself. He cried: 'Give me children, or I die.'" Asbury had hardly assumed the role as superintendent in America until O'Kelley rebelled. The whole procedure at the Christmas Conference was wrong in O'Kelley's view. While O'Kelley had never met John Wesley, he had read many of his sermons, and liked the way Wesley had magnified the Scriptures, insisting that they were the absolute and final authority in religion. The name "Methodist Episcopal Church" was obnoxious to O'Kelley. Added to this was his objection to the tyranny of Asbury, who was, as O'Kelley regarded him, not always fair in placing the preachers on their special circuits. But the intrepid O'Kelley was hardly a match for the more sagacious Asbury.

Republican Methodists.

O'Kelley struck a forceful blow at Asbury's rule when at the General Conference in Baltimore in 1792 he introduced a motion that each preacher be given the right of appeal to the conference if he did not like his appointment. Had this appeal been granted O'Kelley would have virtually made Asbury's work unnecessary. Asbury sensed it and retired from the chamber to allow the discussion to continue. For three days a heated debate raged, which ended in defeat for O'Kelley. Thereupon, O'Kelley, Rice Haggard, John Allen, John Robertson, and William McKendree withdrew from the conference.

Shortly after O'Kelley and his followers met at Reese Chapel, in Charlotte County, Va., and sent petitions of reunion back to the Methodists. They met again at Piney Grove, in Chesterfield County, the following August. Their overtures were ignored. Finally, on Christmas Day, 1793, they met at Manakintown, in Powhatan County, and officially severed all relations with the Metho-

dists. The name they took was "Republican Methodist." "Theirs was to be a Republican—no slavery—glorious church, free from all the evils of misgovernment."

A committee of seven was appointed to report to the next meeting the following August in Surry County, Va., on the kind of church government to be adopted. They decided to lay by every creed and manuscript and go only by the Bible. Rice Haggard stood up and said:

"Brethren this is a sufficient rule of faith and practice. By it we are told that the disciples were called 'Christians,' and I move that henceforth and forever the followers of Christ be known as 'Christians' simply."

In the course of time "Five Cardinal Principles of the Christian Church" emerged. These were:

1. The Lord Jesus Christ is the only head of the church.
2. The name "Christian" to the exclusion of all party and sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testament, our only creed and a sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of church fellowship and membership.
5. The right of private judgement and the liberty of conscience the privilege and duty of all.

Thus twenty to thirty years before Alexander Campbell became a forceful advocate for a return to the primitive order, James O'Kelley launched upon the same course. But O'Kelley was fiery, temperamental, and sentimental. Nor did he have the natural endowments of either Stone or Campbell. O'Kelley could never have been an Alexander Campbell. But as long as there are students who are interested in the Restoration Movement, the name of James O'Kelley will be remembered as one of the very earliest who advocated a return to the primitive order in religion.—*Earl West in Gospel Advocate.*

David Hume, who in his youth was a believer in Christianity, was appointed in a debating society to advocate the cause of infidelity, and familiarizing himself with the subtle sophisms of scepticism, became a life-long deist. Voltaire, it is said, at the age of five, committed to memory a sceptical poem, and the impressions made on his mind were never obliterated.—*Exchange.*

Will Bombs Stop a Flood?

By Charles A. Wells



We will deceive ourselves if we think that bombs and guns can stop communism in Korea—or any place else. We have been compelled to use force to drive back the armed Reds from areas our leaders consider vital to the security of America, but we cannot stop the inflow of communism by military action any more than a flood can be driven back by gunfire. The people of Asia, embittered and desperate after generations of exploitation by their own masters as well as foreigners, do not make staunch allies, even when we shove a gun in their hands and tell them to fight for freedom. Southern Korea began to crumble before the Red tide, because the people weren't interested in protecting American capitalism of which they know nothing, or democracy of which they know less. Killing Koreans because they've gone Communist, therefore, may in the end drive more Koreans into communism. While we can use our guns to hold back Red armies, we must remember that justice, truth and Christian good will comprise the only forces that really hold back Marxist infiltration.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
1844 - Over a Century of Service to the Denomination - 1950
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, SEPTEMBER 7, 1950

NUMBER 35

"Let Us Go into the House of the Lord"



CHOIR ENTERING CHANCEL AT PILGRIM CHURCH, ST. LOUIS

"Send out thy light and thy truth, let them lead me. Oh, let them lead me to thy holy hill." "Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come."

The Processional, with its stirring and dramatic expression of Christian worship, is being restored in many of our Protestant Churches. Pilgrim Church in St. Louis, one of the historic Congregational Churches of the Midwest, made the transition recently from center pulpit to chancel; thus facilitating the majestic processional portrayed above. This is one of the most effective ways of making Christian worship a moving experience, for those who witness as well as for those who participate in the processional.

Dr. Albert Palmer calls attention to the values and advantages of a chancel when combined with a center aisle. It makes possible an orderly and dignified processional. Dr. Palmer says: "Anyone who has seen the struggles of a processional in a church without a center aisle or chancel sometimes trembles for the outcome as the choir, in two single files, threads its way down two diagonal side aisles, disappears through doors beside the pulpit and finally reemerges triumphantly, and still singing, through two doors in the gallery and so down to rest at last in the choir loft behind the minister! It is an adventurous pilgrimage and, I fear, more diverting than inspiring to the congregation; quite different from the stately and progressive movement through the center of the church directly into the chancel."

News Flashes

Concord Church in the Virginia Valley observed homecoming day last Sunday.

The Woman's Auxiliary of First Church, Burlington, sponsored a going away party for college students on Monday evening.

We are indebted to Mr. William K. Newman and the Board of Home Missions for the cuts used on the front and back pages this week.

Funeral services for Mrs. Lula Howell Jones were conducted Tuesday, August 22, at Franklin, Virginia, by Rev. W. A. Grissom.

Miss Dorothy Ann Lilley and Paul S. McCormick were married at Cypress Chapel Church on Saturday, August 26, by Rev. Earl T. Farrell.

Rev. Kenneth Register officiated at the wedding of Miss Nettie Kathryn Morton and Mr. Aaron Devoy Hopkins at Union Ridge on August 26.

Dr. David Freeman, a medical student at Boman Gray School of Medicine at Winston-Salem, was the guest speaker at our Pfafftown Church on August 13.

Miss Sara Marie Foster and Samuel Gordon Dodson, Jr., were married on Saturday afternoon, August 26, at First Church, Greensboro, N. C., by Dr. W. E. Wisseman.

Dr. Van T. Crawford, the pastor of the Shelton Church, Portsmouth, conducted the funeral services of Mrs. Ruth Browne of Norfolk, Widow of the late S. Cleburne Browne, on Thursday, August 24.

Rev. and Mrs. John R. Lackey are moving their residence to Elon College where Mrs. Lackey will attend the college, and Mr. Lackey will attend Duke Divinity School. Mr. Lackey is pastor of Apple's Chapel.

The parsonage at Hank's Chapel is nearing completion and will be available for use by their pastor in the fall. It is hoped that a pastorate may be arranged in connection with Turner's Chapel and Hank's Chapel.

Rev. Henry E. Robinson will deliver an address in Hartford Connecticut on September 11. He will speak on "The Churches of the Southern Convention." Dr. William Moseley Brown will supply the Burlington pulpit in the absence of Mr. Robinson.

Mrs. Byrd D. Cox will begin the sessions of a week-day kindergarten in cooperation with the Burlington Church with an enrollment of 30 children. A charge of \$8.00 per child per month covers fees, supplies and morning snack. The prospects for the success of this project are indeed bright.

Rev. Julius Rice, a native of the Bethel Church of the North Carolina and Virginia Conference and a Junior at Elon College, began his work as pastor of Hines Chapel and Monticello Churches on the first Sunday in September. Mr. Rice is a transfer to Elon College from Southern Union, where he has spent the last two years.

John A. Ingram, a former member of the Graham Providence Memorial Church, and who recently united with the Winston-Salem Church, was the speaker at the church service on Sunday August 13. On August 20, the guest speaker was Dr. Ray Silverthorne, a medical student at the Bowman Gray School of Medicine. He was formerly a minister in the Disciples Church.

Dr. N. G. Newman, a former pastor, preached last Sunday at Holy Neck Church, and will continue as host pastor in the absence of Dr. Luther B. Grice, who is quite ill in Kecoughtan Veterans Hospital. Beginning this Sunday night and continuing through the week at 7:45, revival services will be held. Dr. Jesse H. Dollar is the speaker at these services.

Congratulations to Cypress Chapel Church which has completed two centuries of history. The anniversary will be observed Sunday. Rev. Earl T. Farrell will preach. After the fellowship dinner, messages will be given by former pastors, J. M. Roberts and R. E. Brittle. Other ministers who have served the church include the Reverends W. B. Wellons, E. W. Beale, J. T. Kitchen, M. L. Williams, H. B. Butler and B. F. Black. The first regular meeting of the Southern Convention gathered at the church in 1858.

HOUSE WARMING FOR THE REGISTERS.

On August 21, Amelia, Plymouth, and Wake Chapel Churches joined together in a house warming for Rev. and Mrs. Fred P. Register, when they moved from an apartment into a new house in Fuquay Springs.

Many practical gifts, including sheets, pillow cases, towels, lamps, rugs, etc., were received by the Registers. Plymouth Church brought a beautiful mahogany table and lamp; Amelia, an easy chair and table; ladies of the Wake Chapel Church provided curtains for the house.

An evening of real Christian fellowship was enjoyed by members of the three churches.

Mrs. A. G. JOHNSON,
Reporter.

SEMINARS ON ARCHITECTURE.

Seminars on Church Architecture will be conducted in the Christian Temple, Norfolk, on Tuesday, October 10, and in the First Church, Burlington, on Thursday, October 12, under the direction of John R. Scotford, president of the North American Conference on Church Architecture, and with the assistance of Elbert M. Conover, director of the International Bureau of Church Architecture. The programs will run from ten till four. Ministers, architects and building committees are invited. Mr. Scotford will be available for appointments with local churches in the Norfolk area for several days before October 10, and in the Burlington area October 13 to 15.

RALLY DAY PLANED.

Extensive plans have been made for the October Rally Day at Berea, Norfolk. Rev. H. E. Crutchfield has announced a program of visitation among non-church and Sunday school members. Departmental superintendents and Sunday school teachers will cooperate in the plans as presented by the pastor.

Mrs. Jane Smith, superintendent of the intermediate department was appointed chairman of this committee.

Mrs. Smith will be assisted by Mrs. Margaret La Monte, teacher of the senior class; Mrs. Mildred Nichols, superintendent of the beginners department; Mrs. Edna Sullivan, primary superintendent; and Mrs. Ruth Storey, superintendent of the junior department.

R. A. Mussilwhite and Edgar Ea-
(Continued on page 15.)

Southern Convention Office

WM. T. SCOTT, Supt., Elon College, N. C.

VIRGINIA VALLEY CENTRAL CONFERENCE.

The 102nd Annual Session of the Virginia Valley Central Conference of Congregational Christian Churches was held at Newport Church, near Shenandoah, Virginia, on Wednesday and Thursday, August 9 to 10.

The theme, "Commissioned for Christ," provided the central thought at the conference. The pastor of the host church, Rev. R. E. Newton, and his people provided bountifully for the delegates and visitors. Practically every church was represented.

Rev. R. A. Whitten, the conference president, and the officers of the conference provided a practical program for the conference, and throughout the sessions was emphasized the central thought that we are commissioned for Christ to follow him and to develop his church as a working agency for the redemption of mankind.

An unusual privilege was to hear Miss Manorama Powar, a third generation Christian from India. Miss Powar is a social worker from Satarra, India. Her presence and her messages were noble testimonies to the Christian Mission endeavor of the Congregational Christian Church in India for the past 100 years.

Others participating in the program were Superintendent Scott, who spoke on "Our Church at Work"; Dr. F. C. Lester, who spoke on "Missions Today—Losses and Gains," also speaking at the Young People's sessions on the night of the 9th on "God in Our World"; Dr. William Moseley Brown, who explained the Elon College Sustaining Fund; Dr. John G. Truitt, Superintendent of the Christian Orphanage, who reported on Stewardship of the Orphanage as an agency of our church.

The Worship Services were conducted by Rev. R. E. Newton, Rev. E. J. Rohart, and Rev. R. D. Coulter. R. O. Rothgeb, a layman from the Leaksville Church, presented the report of the Committee on Home Missions, and Rev. R. E. Newton presented the report on Foreign Missions. Rev. R. E. Newton, president of the Christian Missionary Association, presided over their session.

Other reports included: Laymen's Work, Roy A. Larrick, chairman; Temperance, Mrs. B. F. Sine; Religious Literature, Mrs. E. F. Frank;

Stewardship, Rev. E. J. Rohart; Evangelism, Rev. R. D. Coulter, Woman's Missionary Conference, Mrs. J. E. Bryant.

The reports of the Committees on Home Missions, Evangelism, Stewardship and the Christian Missionary Association, adopted as a project for the coming year the beginning of a new church in Harrisonburg, Virginia, and a goodly sum of money was subscribed toward the purchase of a lot and a committee constituted to promote this work.

Most of the churches of the Valley have made an earnest effort during the year to pay in full their apportionments. It is always a source of joy to attend a session of the Valley Conference, where real devotion, harmony and wise planning are evident.

NEW WORK IN BURLINGTON.

The new church being launched in Beverly Hills has had a very successful Vacation Bible school. Starting with an enrollment of seven, the final enrollment was between 40 and 50, with an average attendance of over 30. William T. Scott, Jr., a student at Yale Divinity School, has been in charge of this work. Assisting him in the Vacation Bible School were: William Tolley, Misses Frankie Strader and Carolyn Simpson of the Burlington Church; Miss Shirley Cox and Nash Parker, grandchildren of the late Rev. L. I. Cox, a pioneer church builder in North Carolina; and Miss Lois Scott.

The recreational building which has been constructed, provided excellent facilities for the school's work. Plans are now under way for enclosing the building so that it may be used during the winter. It is expected that

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardecastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. C. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

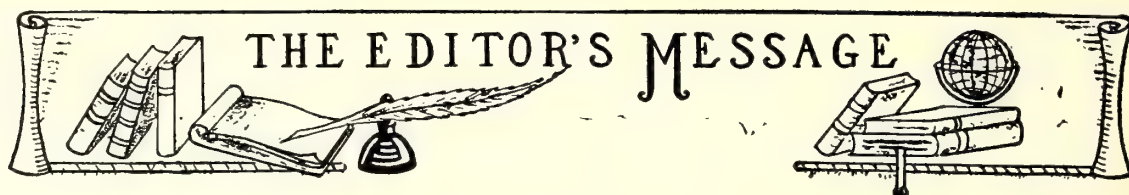
Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

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Address

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“CHANCELITUS”

Some liturgically minded seminary graduates have the feeling that God can be worshipped properly only in a chancel. Hence, the transformation of every pulpit-centered church to the chancel arrangement becomes the major effort of their ministry. Other important considerations are lost sight of in this major endeavor, or “magnificent obsession.” A few years in the pastoral ministry may temper one’s zeal for a chancel, may cure the rash of “Chancelitus”! The worship of God is not limited to a chancel. Many people find and worship God in all his adequacy apart from a chancel. Countless pulpit-centered churches have exalted the most high God and have enabled people to worship him in the beauty of holiness.

It would be unfortunate to convert all churches to the chancel pattern. How monotonous! There are historic pulpits with well-nigh unalterable traditions. These spiritual landmarks should stand as an imperishable part of our religious heritage. They should be protected from the hands of the iconoclast. Some churches are ill-suited for a chancel, and no mechanical

contrivance can automatically induce worship. “The word of God is not bound.” No, neither by pulpit nor chancel.

And yet the trend in church architecture is unmistakably and almost unanimously toward the chancel. While there is no perfect altar arrangement, since all arrangements have their advantages and their disadvantages, the preponderance of ecclesiastical logic points to the chancel. The centrality of the Cross as the focal point in worship, the minimizing of the human element, the direct access of eye and feet to the altar of God—these are unanswerable argument for the chancel.

Churches with a center aisle, with space for a divided choir, with sentiment permitting the use of cross and candles, and especially those churches desiring a processional, should be provided with a chancel. It is the spiritual opportunity of first magnitude. The setting for worship is transformed. Architecturally, the church assumes a universally accepted pattern. People are given an added opportunity and inducement to worship.

Musical Ignorance Is Not Bliss

When Professor Albert Edward Bailey published his great volume on “The Gospel in Hymns,” he wrote in the preface a devastating paragraph on our neglect of hymns. He said: “I have attended church, Bible school, young people’s meetings and week-day prayer meetings (off and on) for upwards of sixty years. On these occasions I have sung an average of at least ten hymns a week, or 520 a year; total, at least 31,000 hymns. Yet I can count on the fingers of one hand the persons who in all that time ever said a word about either the hymn or the author. Nobody in charge of those services ever called attention to the glorious heritage that was mine—the saints and heroes, the experiences of joy, of sin, defeat, triumph, aspiration, vision, that are embodied in those hymns.”

The gravity of this condition is realized when we reflect on the fact that Prof. Bailey’s experience is typ-

ical. Protestantism is woefully ignorant of its hymnodic treasury. So woefully ignorant is our general understanding of the hymns, the writer has known instances in which even the most elemental presentation was accepted as a sensational and unprecedented revelation. This condition presents a need and creates an opportunity. Here is a field in which the Church has no competitor, a field peculiarly its own. The study of hymns and tunes, authors and composers, is a study of endless fascination and revelation. Ministers, vacation Bible school and Sunday school teachers, and especially leaders of Pilgrim Fellowship, as well as leaders of departmental worship in Sunday school, have a grand opportunity to fill this vacuum in our knowledge of music. The facts are available and can be grasped and presented by anyone who is interested and willing to study.

The Christian Steward and the Tithe

By WILLIAM E. LAMPE

EDITORIAL NOTE: A letter from Dr. Warren H. Denison contained this article by Dr. Lampe and the following comment: "I have in today's news (August 18) the death of Dr. William E. Lampe, who just retired from the General Secretaryship of the Evangelical and Reformed Synod. He was a grand man. There were only three remaining charter members of the United Stewardship Council. Now there are two, Dr. Harry Myers and I. Dr. Lampe's *The Christian Steward and the Tithe* is one of the best articles ever written on the subject."

Christian Stewardship springs from the recognition that we are not our own, but, with body and soul, in life and in death, with all that we are and have, we belong to God and to our Savior Jesus Christ. This means that we are trustees, or Stewards, of our time, our talents and our material possessions.

The average Christian recognizes that time and the length of his life are given to him by God; he acknowledges that his talents were given him at his birth and that he has simply developed them; but he usually considers his possessions—his worldly goods, his own. As a Christian and a faithful church member he may be willing to use his time and his talents and his personal witness for Christ and the Church, but if he does not also use his money for that end he is not a true Christian Steward. After all, the late David McConaughy was right—"Money is the acid test of our stewardship." If we do not recognize that our money is a trust, as are our time and talents and our lives, and if we are not willing to give of our money and all that we have for the glory of God and to help our fellow men, we are hypocrites in calling ourselves Christian Stewards.

Everyone is willing at some time or other, especially when there is unusual need, to share his possessions with others. Most people recognize that there ought to be constant giving to help others. The Christian gives not only to help those who are in distress; he also gives to maintain and propagate Christianity and the Church. He knows that when money is lacking, or not provided in sufficient amounts, the work of the Church suffers. He thus naturally asks himself, "How much should I give to support the work of the Church and to help those who are in need and in distress?" The answer might be, "Everything that I do not actually need for myself," or it might be the other extreme, "Whatever I can afford—possibly as little as will satisfy my conscience."

Is there, then, any standard of giving? Paying a tithe—one-tenth of a man's net income—is almost as old as the human race. It antedates

Christianity, and not only Christianity, but Judaism as well. Melchizedek, king of Salem, priest of God Most High, received tithes from Abraham, the father of the faithful, and blessed him.

Paying tithes became for the Jews a fundamental law or principle of their religion. It took its place alongside of honoring God the Father and worshipping him. Time and again throughout the Old Testament, the tithe is emphasized. A faithful Jew pays his tithes, not only one tithe but, at certain times, additional tithes. He paid these in addition to his taxes and his various offerings. When things went wrong for the Jewish people, God told them, through the prophets, that it was because they were not paying tithes. Through Malachi, the last of the prophets, God declared that from the days of their fathers they had turned aside from his ordinances and had not kept them. "Will a man rob God? yet ye rob me . . . in tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightful land, saith Jehovah of hosts."

The generosity of many pagans equals old Jewish standards. Many non-Christian peoples have given much more than tithes. Certainly the teachings of Jesus should lead men to give more generously than the Jews and the pagans.

New Testament teaching is not so explicit as that of the Old Testament regarding the tithe. Jesus pronounced woe upon the hypocritical Pharisees because they were giving tithes of everything, even of the herbs of the garden—mint, anise and cummin—but were leaving undone the weightier

matters of the law—justice and mercy and faith. He commended them for tithing but condemned them for leaving undone the more important matters. Stewardship in the New Testament is not limited to giving a tithe or any other proportion of the income; it is on a much higher plane. A Christian is to give first his own self and to regard nothing whatever as his own. His time, talents and possessions are a trust from God, to be used for his glory and to help mankind.

Stewardship has been called "a lost segment of the Gospel." There is much more teaching of Stewardship in the New Testament than of the sacraments of baptism and the Lord's Supper; more than about our duty to spread the Christian religion through missions; more than on almost any other subject. Yet the Church disregarded and lost sight of all these teachings. It saw other truths in the parables of Jesus, half of which are on Christian Stewardship, than the simpler and more fundamental truths. The Christian Church did not stress the giving of money—a tithe or any other proportion. During the Middle Ages the message of Stewardship was almost completely obscured.

Almost no Stewardship sermons, even those that might be remotely classed as Stewardship, have come down to us through the centuries. Many people now living never heard a sermon on Stewardship or even on tithing in their younger years. In those days a tither—one who set apart a tenth of his income for the work of the Lord—was almost a curiosity. The modern Stewardship movement began less than fifty years ago. It started with a few individuals here and there recognizing and emphasizing the principles of the tithe. To them Stewardship was solely the giving of money, with the tithe as the basis. Some declared the tithe was the minimum—one should pay the tithe and then give offerings. As they pressed their campaign, the advocates of tithing saw that this was not a broad enough basis, not an adequate conception of Christian Stewardship. It became clear to them that a tithe or any other proportion of income should be given for the reason that all of one's possessions are a trust from God. It also became clear that the acquiring of money, the saving of money and the use of money for any purpose should be on a Christian basis. Soon it became evident that Stewardship is for all of life and embraces all that one is and has.

(Continued on page 13.)

CHRISTIAN EDUCATION

CONVENTION PERSONNEL: JESSE H. DOLLAR, *Chairman*; JOHN L. GWIN, ROBERT LEE HOUSE, BERNARD V. MUNGER, KENNETH D. REGISTER, H. SHELTON SMITH, LEON EDGAR SMITH; MESDAMES W. J. ANDES, J. D. STRADER, W. E. WISSEMAN.

VISUAL AIDS AVAILABLE FROM THE CONVENTION OFFICE.

FOR YOUR EVERY MEMBER CANVASS.

The following evaluation of Visual Aids was made by Rev. Henry E. Robinson, the chairman of the Convention Visual Aids Committee:

THE TIME IS NOW: Records and film strip presenting Planned Education for workers of the every-member canvass. This is an effort to present the story of the church to every family with the help of the turn-over chart. (Contents of chart available on film strip.)

Audience: Canvass workers.

Running time: 30 minutes.

Equipment: Film strip projector and record player.

MIRACLE OF WARREN WALKER: A sound-color film strip. Art drawings. Warren Walker finds his money at work abroad as he works at his job at home and in his church. He discovers that his money is really himself. Excellent for discussion, for general meetings.

Audience: High school and adults.

Running time: 18 minutes.

Equipment: Film strip projector and record player.

SECOND CHANCE: A sound movie (3 copies). This is a feature length Hollywood quality portrayal of an average middle class family which grew careless of its church responsibilities. Should be shown in every church of the Convention. Excellent for reviving interest of all ages.

Audience: High school and adults.

Equipment: Sound movie projector (16 mm.).

Running time: 80 minutes.

MISSIONS, RELIEF, AND RECONSTRUCTION.

WE, TOO, RECEIVE: Sound Movie. The story of a young American flyer shot down on a jungle island of the South Pacific, and how he was rescued by Christian natives. Promotes interest in missions.

Audience: High school and adults.

Equipment: Sound projector (16 mm.).

Running time: 30 minutes.

OUR CHRISTIAN WORLD MISSION: Film strip and script. Shows in color cartoons and charts the aims of "Our Christian World Mission."

Audience: High school and adults.

Equipment: Film strip projector. Reader for script.

Running time: 20 minutes.

OUR CHURCH WORLD MODEL: Film strip and records. Shows the relation of the local church to the world, and how we can be world citizens through the church.

Audience: High school and adults.

Equipment: Film strip projector and record player.

Running time: 30 minutes.

PUERTO RICAN STORY: Film strip and records (also script). Depicts in collors work at Yuquiyu Community Center, which is a realistic effort to meet the severe economic problems of Puerto Rico.

Audience: High school and adults.

Equipment: Film strip projector and record player (script may be read).

Running time: 40 minutes.

IN HIS NAME & FOR THEIR SAKES: Color slides and records or script. Depicts human needs in war torn countries and sets forth our relief and rehabilitation program.

Audience: Adult.

Equipment: Slide projector and record player.

Running time: 45 minutes.

FAMILY LIFE EMPHASIS.

A FAMILY AFFAIR: Film strip cartoon with records or script. Lively presentation of the circles of family life, with helpful suggestions for facing typical family problems, especially those of growing children and of youth.

Audience: Any age above Juniors, very good for young parents.

Equipment: Film strip projector and record player or script.

Running time: 25 minutes.

IS YOUR HOME FUN? Film strip cartoon and records or script. Contrasts the Browns and the Gays, who

take opposite approaches to the solution of family problems. Humorous and helpful.

Audience: Junior High and up.

Equipment: Film strip projector and record player.

Running time: 20 minutes.

TEACHER TRAINING.

IMPROVING YOUR TEACHING: Color slides with script. Shows typical Sunday school class problems and suggests corrective and helpful measures. (Junior level.)

Audience: Teachers and prospective teachers.

Equipment: Slide projector.

Running time: 45 minutes.

USE OF VISUAL METHOD IN THE CHURCH: Record and film strip. It tells how to make best use of visual materials. Cartoon pictures in color.

Audience: Sunday school teachers and Youth leaders.

Equipment: Film strip projector and record player.

Running time: 30 minutes.

MISCELLANEOUS.

GOD WHO TOUCHES EARTH WITH BEAUTY: Color slides (48) showing the beauties of nature. No script. Many of these scenes are useful for worship services.

Audience: All ages.

Equipment: Slide projector.

Running time: 30 minutes.

TWENTY-THIRD PSALM: Set of 12 slides in color on the Shepherd Psalm. Useful for teaching or worship.

ALL ABOARD FOR ADVENTURE: Series I and II. Recordings of missionary stories similar to broadcasts. No pictures. Useful in worship services where a missionary emphasis is desired.

Equipment: Record player.

In every building the first stone must be laid and the first blow must be struck. The ark was 120 years in building; yet there was a day when Noah laid his axe at the first tree he cut down to form it. The temple of Solomon was a glorious building; but there was a day when the first huge stone was laid at the foot of Mount Moriah. When does the building of the Spirit really begin to appear in a man's heart? It begins, so far as we can judge, when he first pours out his heart to God in prayer.—*Bishop J. C. Ryle.*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE ELON COLLEGE SUSTAINING FUND.

The Southern Convention is, and always has been, the mother and the guardian of Elon College. The college was founded for a purpose—that purpose to insure and offer to the homes of the church, an institution of higher learning to which their children might go and receive the advantages of Christian Higher Education under moral and religious influence. This purpose has never changed. As people have changed, it has been more difficult to adhere to the original purpose of the college; but oppositions from within and without have not succeeded in driving the college from its original purpose. Christian character is still the ultimate goal of the college. It has not lowered its educational standards or has it weakened its courses in the least, but these standards have been lifted higher and the college's curriculum has been benefitted and broadened. The work done on the campus is of a high grade, and the influence of the college has gone far and is felt not only in our own and other churches, but in the whole realm of society wherever you go in this country.

When you think of Elon College, its financial holdings and economic resources, past and present, and clearly appraise its present facilities and position in the field of Christian Higher Education, you are made to wonder and to marvel, how in the face of conditions that it has always had to contend with, it has come to its present status and rendered the services that it has.

Elon College comes today, as the Board of Trustees and the Southern Convention realize, to the crossroads. It has built its curriculum, its faculty, and acquired obligations in keeping with other institutions of equal educational standing, regardless of its far smaller financial resources. If Elon College is to maintain its present status and move forward as it should and must, additional financial support must be secured. This fact is accentuated by the unusual increase in cost of everything essential to the ongoing of the college. Instead of lower cost of operation, present indications are that prices will advance and cost of operation increase.

For the past 15 years the church and friends of the college have not contributed one dollar to the current needs of the college other than the contributions received through conference apportionments. All money given to Elon College during the past 19 years has been applied either to debts, improvements or endowment. Present indications are that now the story changes. The college is compelled to look to the church, the alumni, and friends for money with which to meet current needs. Coal and light bills, janitor service, supplies, faculty salaries and administrative expenses—these are terrific.

The Convention has authorized the Elon College Sustaining Fund to give the members of the church an opportunity to express their gratitude and appreciation of the fine record that their college has made through the years and their interest to insure the continuation of this service that is indispensable to the advance of our church and her institutions.

APPORTIONMENT GIVING.

When you give a penny, five cents, a dollar or more to your Sunday school or church, it may seem insignificant. Certainly you do not miss it seriously, but if 35,000 people would contribute the same as you, when you total the figure you would probably be amazed. There are about 35,000 members of the church in the Southern Convention who have the privilege and are asked to make regular contributions through their Sunday schools or churches to Elon College. Many of our Sunday schools and churches take advantage of this privilege and are glad to comply with the Convention's plan for current support of the college. Representing the college, I assure you and all that these contributions are greatly appreciated and that they are accomplishing wonderful things in the field of Christian Higher Education. The fruits of their efforts are being felt in many of our local churches today. Just look over the ministerial roster of the Southern Convention and see how many of our pastors have been instructed and guided on the campus of our college. Not one of these ministers during his entire stay at Elon College paid one dollar of tuition.

The college is glad to make this contribution to the church through our ministerial students.

Previously reported	\$ 5,752.52
N. C. & Va. Conference:	
Greensboro, First	\$ 35.41
Union (Va.)	15.00
Valley Va. Conference:	
Bethlehem	20.00
Wood's Chapel	14.00
	84.41

Grand total \$ 5,836.93

ELON FOOTBALL WORKOUTS GET UNDERWAY.

Forty-five men, including 23 letter men, reported to Coach Jim Mallory and his assistants at Elon on last Friday morning, when the "Fighting Christians" staged their opening work out for the 1950 football season.

The athletic director, J. L. Pierce, stated that though most of the gridmen checked in on Thursday evening, several of the men may be delayed some days in reporting, and that the status of two or three of the letter veterans is doubtful due to impending Selective Service calls.

Coach Jim Mallory, starting his third year as head mentor for the Christian grid squad, is being assisted by G. L. "Doc" Mathis as well as Athletic Director Pierce. The two workouts daily of the first week will drop to one daily when classes get under way this Friday.

The Elon Christians have barely two weeks in which to get ready for one of the toughest opening battles in Elon history, for the Maroon and Gold gridmen will invade Virginia on Saturday, September 16, to meet the Emory and Henry Wasps in their own nest, no light task in view of the bowl game record of the Wasps in recent seasons.

POWER HOUSE BEING TORN DOWN.

The old power house, long a landmark on the Elon campus, will soon be a thing of the past, for workmen are now busy tearing down the old brick structure which for so many years furnished light, power and heat to the students of the college.

The completion of this work will make possible the re-landscaping of the south campus.

The old power plant was built in 1904 or 1905, and at that time was the very latest in power and heating facilities. The plant continued to function for more than forty years, being replaced by the larger and more modern present structure in 1949.

Christian Missions

At Home and Abroad

THE AROUSAL AND THE ROPE-HOLDERS.

It was only after a blank of fourteen months, in which William Carey and his companions seemed to "have disappeared forever," that letters were received in England from the intrepid pioneer missionary. It should never be forgotten that the triumvirate at home—Fuller, Sutcliff and Ryland—as they waited and watched for tidings, stood in a position hardly less responsible, perhaps no less difficult than his own.

The work of organization and maintenance, though less captivating to the imagination than work on the field, is not a whit less essential. The task of these men at home was no light one. In connection with the difficulty of relegating any part of his responsibility to others, Andrew Fuller said:

"Friends talk to me about coadjutors and assistants, but, I know not how it is, I find a difficulty. Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few deliberating about the importance of penetrating into a deep mine, which had never before been explored. We had no one to guide us, and, while we were thus deliberating, Carey, as it were, said, 'Well, I will go down if you will hold the rope.' But before he went down, he, as it seemed to me, took an oath from each of us at the mouth of the pit to the effect that, while we lived, we should never let go the rope."

An anecdote of interest and significance has come down to us in the quaint phraseology of the eighteenth century.

"On a certain occasion," so the story runs, "Mr. Fuller called on a pious and benevolent nobleman who, though a churchman, was friendly to dissenters and was generous in his charitable contributions. Having laid before him the operations of the mission, his lordship handed him a guinea. Mr. Fuller, observing that it was given with an air of indifference, asked:

"My lord, does this come from the heart?"

"What matter is that?" inquired the nobleman. "Suppose it does not come from the heart; it may answer

your purpose as well. If you get the money, why should you care whether it comes from the heart or not?"

"Take it back," said the man of God. "I cannot take it. My Lord and Master requires the heart."

"Well, give it me back," said the nobleman; it did not come from the heart."

"He took the guinea, then stepped to his desk and drew a check for twenty pounds. Handing this to Mr. Fuller, he said: 'This comes from the heart. I know the principles by which you are governed. I love the Lord Jesus and His cause. I know that no offering is acceptable to Him unless it comes from the heart.'"

These three men—Fuller, Ryland and Sutcliff—who formed the first missionary board in the history of modern missions, were giants in their day, "mighty men of old, men of renown." Of Fuller, untiring in his gratuitous service of continual journeying in Scotland, Ireland, Wales and England, north and south, to arouse interest and collect contributions for "our East Indian mission," it has been said, he "was not only the first of foreign missionary secretaries; he was a model for all." Ryland was the Christian scholar, the profound theologian, spiritual guide rather than executive. Sutcliff's talents have been defined as "more useful than splendid," but his sound judgement and common sense cut many a gordian knot in those early experimental years.

It was on the 29th of July, 1794, that Andrew Fuller, Dr. Ryland, and others were at length rewarded by letters describing Carey's voyage, his first impressions of India and the outlook for his work.

These letters acted upon Christian England like an electric spark. They kindled a fire which, by the grace of God (to use Latimer's words), shall never be put out. Well might Fuller write to Carey as he did not long after.

"The eyes of the religious world are upon you. Your undertaking has provoked many. The spirit of missions has gone forth. I wish it may never stop till the gospel is sent into all the world."—From "Wonders of Missions," Mason.

JAPANESE STUDENTS ARRIVE FOR GRADUATE WORK.

Twenty-eight Japanese students coming here for graduate study on scholarships, provided by U. S. and Canadian Protestant church groups, arrived in San Francisco during August on the *S. S. President Wilson*.

Their arrival was announced by the Interboard Committee for Christian Work in Japan, whose member boards have already furnished scholarships abroad for some 70 Japanese students since the end of the war.

One of the students in this week's group, a committee spokesman said, is Professor Kaoru Oguro, of Hiroshima Women's College, a survivor of the bombing of Hiroshima. He will be taking graduate studies at Southern Methodist University, Dallas, Texas.

Another is Miss Yoshiko Yamamuro, daughter of Dr. Gumppei Yamamuro who established the Salvation Army in Japan. Miss Yamamuro herself is an editor of "Fujin No Tomo," Japan's largest and most influential woman's magazine, and a teacher at Ji-yu Gu Gakuin, a progressive school in Tokyo modeled after experimental schools for children here. Miss Yamamuro will take courses in journalism at Princeton University and religious subjects at Princeton Theological Seminary in New Jersey.

All the 12 women and 16 men arriving last week will be studying at American colleges and universities except one: Mr. Akira Nishio, who will attend the University of Toronto in Canada.

Most of the group are ministers and teachers specially selected to become leaders in the Church of Christ in Japan and its affiliated educational institutions. Church groups paying their tuition, transportation and living expenses include the Congregational Christian, Evangelical and Reformed, Methodists, Presbyterian U. S. A., Reformed Church in America, United Church of Canada and the Y. W. C. A.

A friend asked a life-saver at Newport, R. I., how he could tell when any one of the thousands of persons on the beach and in the water were in need of help, to which he replied: "There has never been a time when I could not distinguish the cry of distress above all other noises." And that is exactly like God. In the midst of the babel and confusion, he never fails to hear the soul that cries out to him for help amidst the breakers and storms of life.—*The Expositor*.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

N. C. WOMAN'S CONFERENCE, OCTOBER 4.

Our North Carolina Woman's Conference will be at Liberty Vance Church, Rt. 1, Henderson, North Carolina, October 4, from 10:30 a. m. to 3:30 p. m.

This will be a good meeting, and it is important that the president of your society for the past year, the president elected to serve next year, circle leaders, and your minister's wife, attend. Of course, it is hoped that many others will also attend.

Miss Ruth Isabel Seabury is the guest speaker—one of the world's best! Miss Seabury is the educational secretary for our Foreign Mission Board. She has spent a year in Japan recently and has at her fingertips information from our mission fields all over the world. She was given a doctor's degree by Elon College.

It will be possible to spend the night in case anyone lives such a distance that the trip is too long for one day. If overnight accommodation is desired, write to Mrs. H. F. Mitchell, R. 1, Kittrell, N. C., the president of the Liberty Society.

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THINGS TO REMEMBER—N. C. WOMEN.

September 15—The last Treasurer's Report for the year should be in the hands of Miss Susie Allen, 612 W. Lane Street, Raleigh, N. C. Also your yearly Society Report should be in the hands of your District Superintendent. If you need a report blank, write Mrs. Lester.

Give a Life Membership or Memorial. Only ten have been sent in this year, as compared with 59 last year, so we are getting behind. This money is used to help in the education of Timothy Chang at Duke.

Send in More Money if You Can.—Our Foreign Mission Board is having to call home missionaries because we are not giving enough. Home Missions needs are very, very great, too.

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NEWS FROM HERE AND THERE. ELON COLLEGE.

The Woman's Society of the Elon College Community Church met on

August 24, at 6 p. m., on the lawn beside the parish house. An informal picnic supper was enjoyed by about 52 persons. There were several guests invited to the annual picnic, but the group was especially pleased to meet for the first time the new pastor and his family—Rev. and Mrs. Howard P. Bozarth and their daughter, Grace, and daughter-in-law, Mrs. Donald Bozarth.

The group sat in a large circle, while the president, Mrs. William T. Scott, made introductions of the several guests and gave a brief outline of the procedure for the evening.

Mrs. Scott used several quotations from Dr. Frank C. Laubach's book, *Women at Prayer*, for the devotional. Dr. Laubach places special emphasis on the powers of prayer and the need for prayer for peace.

The picnic committee was recognized as follows: Mrs. J. B. Taylor, chairman; Mrs. Eugene Bustard, Mrs. Archie Braxton and Mrs. J. W. Matlock, Sr.

Mr. Bozarth asked the invocation, and everyone enjoyed a most bountiful supper.

After supper, the group divided into their circles for a brief business meeting. Mrs. J. L. Foster, Sr., is chairman of Circle No. 1, Mrs. John G. Truitt is chairman of Circle No. 2, and Mrs. Eugene Lankford is the chairman of Circle No. 3, the evening circle.

The society as a whole feels that a very successful year has been experienced. Regular circle meetings will be held September 4 and 5, and the last general meeting is planned for September 11, at 8 p. m.

MRS. JAMES W. WHITE,

Reporter.

* * *

MONTICELLO.

The Monticello Missionary Society met in July at the home of Mrs. Joe Hardie, Jr. Miss Russell McKinney led the service of worship, using the theme, "Brotherhood and Human Relationships." She read Leibermann's "I Am an American" as an introduction to our program. Miss Mary Lewis Walker presented the program in the form of a "Calendar of Progress," promoting religious and

civil freedom to individuals of all races and creeds not in our United States alone, but in the world.

The annual picnic was held in August at the Woman's Clubhouse. The families of each member were invited to share the supper, and an old fashioned game session followed. A severe hailstorm cut the attendance, but it failed to dampen the spirits of those who managed to arrive before the storm.

MRS. GLENN WALKER,
Reporter.

* * *

ELON CRADLE ROLL PARTY.

The Cradle Roll of the Elon College Community Church, an auxiliary of the Missionary Society, met on Friday afternoon, August 25, at 3:30, at the parish house, for the annual party.

Mrs. Ruth Rogers, leader, called the meeting to order and asked Mrs. W. T. Scott, president of the Missionary Society, to lead the opening prayer. Mrs. J. L. Foster, Sr., led the group in singing "Jesus Loves Me" and "Praise Him All Ye Little Children."

As the roll was called, each child brought his mite box to the front. The total enrollment is 76 children, with 39 having been added this year. Only four are being promoted because of having reached school age. Mrs. Foster assisted the children in playing a song game.

While the children played games on the lawn, Mrs. W. T. Scott gave a few words of greetings to the mothers and explained the importance of teaching the children the purpose of the mite box: how to use and take care of their own boxes.

About 95 persons were present, including children, mothers and special guests. The Cradle Roll was delighted to have as special guests the new pastor and his family—Rev. and Mrs. Howard P. Bozarth. Miss Dorothy Foltz, the pastor's assistant, was also a guest.

The Cradle Roll now possesses a library, consisting of 98 volumes. The librarian, Mrs. Rogers, and her assistant, Mrs. J. G. Waugh, with the help of Mrs. M. D. Joy, Mrs. J. W. Matlock, Sr., Mrs. J. W. Matlock, Jr., Mrs. G. O. Lankford, and Mrs. James Hailey, see that these books are circulated among the children and mothers each month.

Ice cream and cookies were served to the group as they sat in a circle on the lawn.

MRS. JAMES W. WHITE,
Reporter.

Youth at Work in the Church

MAX VESTAL, Elon College, N. C.

MISS ANN TRUITT, Associate

AGAPE FOREVER.

By MAX VESTAL.

A Sermon used for the last Sunday evening services at camp.

Genesis 11: 1-9.

St. Luke 21: 1-6.

St. John 14: 12

Most of you have heard the legend that St. Peter guards the pearly gates. One day he was doing his usual good job. He was checking passports, serial numbers, photoes, and fingerprints to make sure that there were no illegal entires into heaven. You can imagine his surprise when he looked down the fence and saw people slipping over the fence into heaven. And that wasn't all. There was someone on the inside helping them over. Peter closed his gate as quickly as possible and hurried off down the fence to see what this strange thing was. When he arrived, he saw Jesus Christ helping the poor, the weak, and the crippled over the fence into heaven. At first Peter was disappointed in his Master.

Petre thought for a moment, however, and smiled when he looked into the eyes of Christ. Now he remembered the times that the mercy of Christ had fallen on him. He remembered when the disciples had argued about which should be greater in the Kingdom of God. Jesus, as he so often did, answered James and John with a question: "Are ye able to be baptized with the baptism that I am baptized with?" Again Christ had said, "He who would be great among you let him be your servant." Peter remembered giving up his job to follow this man. He had taken Christ as his Master—then Jesus had washed his feet. Peter remembered that he had been unable to understand. Now he knew why. The expression on Peter's face changed. He had gone to sleep with the rest of the disciples in the garden of Gethsemane. Christ had rebuked him for becoming angry when the soldiers came. These were memories that Peter wanted to forget. Yet, they were the memories that made him strong. Signs of pain were evident on the face of Peter as he recalled the three times he had denied Jesus of Nazareth. He had prided himself on his bravery.

He had failed the real test. He did not, however, make the same mistake again.

After his resurrection, Jesus asked Peter three times this question: "Simon, son of Jonah, lovest thou me?" Three times Peter had denied. Now three times Peter answered, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said unto him, "Feed my sheep." Peter remembered that he was the rock on which Christ had built his church. Peter had taken over the leadership of the church with this charge—"Feed my sheep."

This is the charge of each of us who seeks to bring the Kingdom of God on earth as it is in heaven. For too many this part of the Lord's prayer is a fanciful dream. "Impossible" we say. So instead of trying to bring his Kingdom on earth, we seek to build our kingdom to heaven. This is the same mistake that was made by the builders of the Tower of Babel. They sought to build a tower, not to the strength and glory of God, but to the glory and honor of man at the expense of God. They sought to show God their power. God does not need our power, but our humbleness.

We who work at Agape should remember this. I was impressed Wednesday night when Pastor Vinay said that spiritual aid was more important than financial aid. Of course, it is. If Agape is merely a work project to build a few buildings, our time here is wasted. The Psalmist said: "Except the Lord build the house, they labor in vain that build it." If the building and nothing more are to be dedicated to Christ, our time is wasted. If he had desired buildings, Jesus could not have said, "Of a truth I say unto you, that this poor widow hath cast in more than they all." Her two mites would not have built a very strong structure. The next sentence of Christ is very significant. "For all these have of their abundance cast into the offerings of God: But she of her penury hath cast in all the living that she had." It is true that we are to lose our lives for his sake—he certainly said nothing, however, of our wasting our lives for his sake. I think it is very significant that Agape is being

built by those who are giving of their living. This is the only way a true Agape could be built. There will come a time when not one stone will be left upon another upon the hill. Even then Agape will stand live because of those who have given of their living that it might live. Have we been among this group? Do we expect to remain in this group after we leave the camp at Agape? For certainly our Christian love must not end when we leave the camp. As I've said, if the camp here is nothing more to us than buildings and a road, then we have missed the spirit of Agape. The buildings and road are symbols of Christian love. Without this love they are worth no more than the rocks and mortar of which they are constructed.

It is certainly no intention of mine to under-value the work here. As Allan pointed out last Sunday, faith without works is dead. But in like manner, work without faith is dead. Neither have I noticed a lack of faith that causes me to say this. I want you to try with me to strengthen our faith through our contacts here with the love of Christ and our fellowship with each other. May this be our goal in our work.

Sometimes we have disagreements about our work. We feel we should work eight hours, or ten. We feel that our job isn't important. We move something one day—then we move it back the next. We shift jobs until we are confused. Peter would probably smile at us when we complain about these things. I use Peter because he was very human. He made mistakes just as we do. The big fisherman rushed in where angels feared to tread. Yet, he profited by his errors. In fact, they are what made him strong. Without Peter's mistakes the Gospels would lack much of their force and appeal. It is to those of us who make mistakes that Christ comes. "It is not the well but the sick who need the doctor." We must confess our sins to him if we are to receive his divine guidance.

Agape is and can continue to be a great thing. I want you to remember however, the verse of scripture from St. John: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Let all of us who work at Agape keep in mind this reason why we are able to build the camp. Let all of us who work for Agape remember that

(Continued on page 12.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

FISHING!

Johnny and Anne were playing in the very shallow water of the lake. It was cool and the sand was oozing through their toes:

"Lookee, Anne, lookee a fish!"

"Wher's any old fish?"

"It's not an old fish—it's a very young fish."

"Gee, how do you know?"

By then both of them had dropped to their knees and looked intently in the clear water to the bottom and as they waited dozens of little silvery fish swam past them.

"I'm going to catch me a hand-ful," bragged Johnny

"Me too," echoed Anne.

And so they tried. They were very still and tried to snatch the little fish out of the water. They cupped their hands and made little traps but the fish swam over or under. Johnny found an empty jar and held it as a trap but it was always facing in the wrong direction.

Their mother had been watching them and waded in to see if she could help, but no matter how she tried the little fish swam past her too. Occasionally one little fish would swim into the children and dart away as quickly as it had struck a leg of foot. Finally they gave up and went back to playing.

They began to run up and down the beach and saw many interesting things: hundreds of softly colored pebbles, arrow root and water lilies. They left the beach for a long pier and watched a man loading his small boat with fishing poles, bait and finally pull the string to his motor and start his boat towing another.

The afternoon sun felt warm and pleasantly across their shoulders and they were ready for their supper when mother called, "Come."

As they started home Johnny asked, "Mom, why couldn't we catch those fish?"

"I suppose you were clumsy and made a dark shadow that frightened them away."

But Anne said, "No, Moms, God made the little fish and he knew we would only hurt them—any children would—so he made them to dart swiftly away from harm."

"True, Anne, so true," answered mother.

The little fish still swam in the shallows and the children went happily home.

DRAMATIZATION.

By LELIA MUNSELL.

Issued by the National Kindergarten Association.

How children love to act out any incident! This love may serve, educationally, in many ways. I have tried this with groups of children under all sorts of conditions and have never found it without value. It holds attention while a story is being told, helps to fix a story or fact in mind, stimulates inventiveness, and quiets restless groups.

Here are a few suggestions to parents and teachers. Tell a Bible story; for instance, the finding of Moses. Then choose children for the characters in the story. Let the group select the place to be the river, sections for the princess and Miriam to enter, and other spots for scenes of special interest. Appoint one child to retell the story, while the others pantomime it. State the general plan beforehand, and all will show happy attention. You will be delighted with the performance.

All of the nursery tales, from *Red Riding Hood* to *Little Miss Muffet*, lend themselves to this treatment. Stories of history or heroism are excellent, too. The Boston Tea Party, Washington crossing the Delaware, and the little Dutch boy holding back the sea by keeping his hand at the hole in the dike are illustrations: In the case of the Dutch boy the children will need to improvise a bit—naming his father, mother, and brothers and showing what they all did, also what the village people did. Even Hawthorne's "Great Stone Face" would not be too difficult, if you know how to tell a story so that little children can grasp it.

Tolerance and interracial understanding can be absorbed through dramatization of national games played by children in other parts of the world. One can find a book of such games in almost any library.

Take the Chinese game *Cat Catching Mice*, which is to be found in "Children at Play in Many Lands,"

by Katherine Stanley Hall. One child is chosen to be the Chinese boy to describe the game. He then has the group select one child to be the "cat" and one the "mouse." The others he instructs to stand in a circle, holding hands. The circle revolves, and the mouse—on the inside—tries to keep as far away as possible from the cat, who is on the outside. Suddenly the ring stands still, and the mouse darts from one "hole" as the cat pounces in through another. The cat must follow in and out through the same holes as the mouse. Finally he catches the mouse; the mouse then plays the part of the cat, and another mouse is chosen. There is much opportunity for variation by those who personify the two animals.

Sometimes the children like to act out a theme such as *Helping Mother*. The story can be improvised by one child or by the group. In either case you may be surprised at the ability shown.

I have often quieted large groups of restless children by giving them the joy of very simple dramatization or pantomime. I would announce that I was going to whisper the name of a child who was to come to the front. Each one of them would be silent, eager to hear his own name should I whisper it. I would then assign to each of the children I had selected a character in the familiar story I intended to tell. Next I would name the story to the entire group, and they, one by one, would recall much of the action that was to take place, so that each of the actors could plan just what to do. After that, to the delight of all, these children would act out the tale while I told it.

Of course, in dramatization by children the parent or teacher should never try to bring about a highly finished production. If the children are to be benefited, the aim must always be for free expression on the part of each child. This, with a little help, will develop physical as well as emotional control and co-ordination. The entire activity must be just "make-believe" to the child—fun—and it should never be allowed to become an overstimulated show, which would tend to develop self-consciousness and vanity. Dramatization can become one of the unfortunate, but is should be—and can easily be made to be—one of the most delightful influences in a young child's life.

"It is better to do even a little bit about it, than just to hope everything will come out all right."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JAMES, LEADER IN THE JERUSALEM CHURCH.

LESSON XII—SEPTEMBER 17, 1950.

MEMORY SELECTION: *Be doers of the word and not hearers only deceiving yourselves.*—James 1:22.

LESSONS Acts 15:13-20, Galatians 2:9-12.

DEVOTIONAL READINGS James 1:19-27.

The Brother of Jesus.

We are studying today about the brother of our Lord. That ought to make the lesson interesting. Like so many other characters of the Bible, there are only a few scattered references to the man, and some of these references are somewhat confusing. But such references as we do have tell us a great deal about the man: He was an apostle, a brother of Jesus, and a brother of the man who wrote the little letter of Jude in the New Testament. He was a witness of the Resurrection—at least the Risen Christ was seen of James (I Corinthians 15:7). By the time of the Council at Jerusalem James was recognized as the head of the church, and was one of the "pillars" of the church. He addresses the Council at Jerusalem in words of wisdom and of far-reaching consequences. He is sought out by Paul and hears Paul's story at first hand. And last but not least he wrote one of the books of the New Testament, the Epistle of James. This much at least the New Testament tells us about the brother of our Lord. Clement of Alexandria says that "Peter and James and John, who were the three apostles most honored by our Lord, chose James, the Lord's brother to be the bishop of Jerusalem after the Lord's ascension." This tradition agrees well with the references to James in the New Testament books. When Peter was released from prison he asked that James be notified. After Peter and Paul and Barnabas had spoken at the Jerusalem Conference, James sums up all the discussion, and his decision was accepted by the assembly and formulated in the historic letter sent to the Gentiles. Paul particularly mentions James as one of the leaders whom he saw when he came to Jerusalem after his conversion. These and other references indicate that James stood in

a position of supreme authority in the mother-church at Jerusalem, the oldest church in Christendom.

From Unbelief to Faith.

Now all of this is all the more remarkable because there was a time when James did not believe in his brother Jesus. On at least two occasions it is stated in the New Testament that James did not believe on Jesus. But he evidently had an open mind and a responsive heart, and a willingness to follow the truth where it led him. Perhaps the crowning factor was the fact that the Risen Christ appeared unto James. In any event, James became a devoted disciple of Jesus and one of the most useful apostles. There was in him "the faith of honest doubt."

James the Broad-Minded.

The decision which James made at the Jerusalem Council, and which the Council itself accepted, was an important factor in the establishment of Christianity as a universal and all-inclusive religion. To be sure it was that in the mind and heart of Jesus himself. But it was hard, almost impossible for the apostles, steeped as they were in Judaism and the Mosaic law, to break the fetters of legalism and to accept the larger and the more inclusive aspects of the new faith. There were among the early church members, many who insisted that a man must come into Christianity through the door of Judaism. This was the significance of the insistence upon circumstances as a condition of discipleship. The issue had become acute in Antioch, so acute that that church decided to send delegates to Jerusalem to confer with the leaders there. It was James who got at the heart of the problem and who insisted that the new faith was all-inclusive and universal. A man became a Christian through simple faith apart from any Jewish rite or ritual. Gentile as well as Jew was eligible for the immediate grace of God in Jesus Christ. In a sense the church had a new birth of freedom in the decision which James made at Jerusalem. In any event James proclaimed the principle in terms that all could understand. Here was a man who interpreted the Christian faith in the Spirit and not in the letter. Here was a

man who insisted that every man, regardless of color or creed or culture or class or condition could come into a saving knowledge of Christ through faith and without legalistic requirements. The Christian faith was much to James the brother of our Lord.

James the Humble.

Like all truly great men, James was humble. He was the brother of our Lord—how some folks would have strutted their stuff on that grounds. He was the leader of the Church at Jerusalem, the acknowledged authority in spiritual matters. But he was humble, self-effacing, unassuming. When he begins his letter he refers to himself as "the servant of God and of the Lord Jesus Christ." He conceived of his power as a sacred trust and used it as such. He possessed to a remarkable degree the Spirit of him who said the "He was meek and lowly in heart."—his own brother.

James Writes a Book of the New Testament.

James later wrote a book of the New Testament. It is simple and practical in form. Indeed there are some who regard it simply as a collection of ethical precepts with little religion in it. It seems to emphasize works alone. Luther refers to it as "an epistle of straw" for he felt that it emphasized works to the exclusion of faith. But James was emphasizing the practical aspects of religion. His thesis was that one showed his faith by his works. Like his brother he was urging men to be doers and not simply hearers of the word. In simple language, much of it suggestive of the languages of the Sermon on the Mount itself, James shows how the Christian faith expresses itself in action. Like the Master he insists that men shall be known by their fruits.

(Based on lesson copyrighted by International Council of Religious Education.)

AGAPE FOREVER.

(Continued from page 10.)

Christ's great works never included a building of any sort. Not even a house of his own did he have. His great work was building a Kingdom within the hearts of men. Let us try to make room in our own hearts for his Kingdom. Then we will become beacons drawing others to Christ. Then will His will be done on earth as it is in heaven. Then Agape will grow from its humble beginning here in the Alps into an Agape that will cover the whole earth.

THE CHRISTIAN STEWARD AND THE TITHE.

(Continued from page 5.)

Thus a Christian Steward does not believe that a tithe belongs to God and the other nine-tenths to himself. The tenth is not all a man owes. "All to him we owe." The Steward may use the other nine-tenths as he wishes, but that too is God's, it should be used in ways that he approves. The tithe should be the *first* tenth. In the Old Testament the first fruits were for the Lord. The best of everything was for him. A sacrifice of an animal with a blemish or defect was not acceptable unto the Lord. Paul wrote that on the first day of the week Christians should lay by in store as God had prospered them. From that tithe or other separated portion, they should make an offering in worship, and from it they should give to worthy causes as God might direct them.

Giving a tithe should not be regarded as legalism. It is the loving recognition by a Christian of his Father's ownership and of his own Stewardship. A man may have a mortgage of a thousand dollars on his house and forget it most of the time, but the payment of the interest, annually or semi-annually, is a recognition and acknowledgement of that obligation. The Christian Steward gives a tenth of his income as the acknowledgement of his Stewardship. He often gives more—a second, a third, or as much as the ninth tenth of his income, as some great Christian souls have done. The first tenth, however, is an obligation of honor and all the rest is a program of partnership with God. Giving the tithe creates right relations with God in regard to the whole of a man's wealth. Just as scrupulous recognition of one day in seven as holy unto the Lord pours a holiness over a man's conception of all his time, so the habit of tithing has the unspeakable value to the Christian that it keeps him from forgetting his immeasurable debt to God. The larger life of Stewardship is not to be found in a heart too small for the practice of the tithe.

A sincere Christian who is seriously and prayerfully considering becoming a tither frequently faces problems and difficulties. One of these is that he hardly knows just what his income is. In a general way this is answered at the time of making his income tax report. Even a farmer, these days, knows what his net income for the year is. Every tither, however, must answer this according to his own conscience. Moreover, in dis-

tributing the tithe he is responsible to no one except the Lord, whom he represents and whom he delights to honor. Giving to any good cause or objective that is not for himself and for which he would not otherwise be responsible is a proper use of tithing money.

Perhaps the greatest stumbling block is that *every* Steward is expected to give a tithe. "The poor man cannot afford it, and the rich man should give more." It is true that far greater sacrifice is necessary for the man who is not rich in this world's goods than for one who has wealth. But there were poor people in Old Testament times. Christ said that the poor we have always with us. He commended the giving of the poor widow whose whole living was only two mites.

The poor are not the ones who complain of the tithes, but the rich. The majority of tithers are among those who have small or only moderate incomes. As riches increase, men set their hearts upon them and their hearts become hardened. Many a rich man can hardly find it in his heart to give his tithe of thousands of dollars from his big income as readily as the poor man gives from his meagre income his tithe of a hundred dollars. Almost all large givers, especially those who are tithers, began to tithe when they were poor or had little wealth. As wealth increased, they continued to give their tithe, and then two tithes, five or nine tithes of their income. "When a man gets rich, God gets a partner or the man loses his soul."

Some people hesitate to begin tithing because they are in debt. They wonder if they should pay their creditors first and then begin to tithe. But are we not more deeply in debt to God than to anyone else? Is not our first obligation to him? Many have found that they got out of debt more easily and more quickly after they began tithing.

It is often claimed that those who tithe become wealthier as a result. This raises the question whether "it pays to tithe"? God never promised to pay a man back. There is no justification for expecting God to return anything material to a person who tithes. It is true, however, that a tither is more careful with the nine-tenths that he has left and for which he recognizes a Stewardship than is the person who does not tithe.

God does promise, and throughout the ages tithers have received, spiritual blessings beyond compare. There

is joy in giving. When Jacob at Bethel became a tither he experienced great joy and said, "Surely, the Lord is in this place and I knew it not." Tithers witness to such satisfaction in giving as they had never known before. The late Thomas Kane, who devoted almost forty years to distributing literature on tithing and probably did more to promote the tithe than any other man, often said, "I have never seen a long-faced tither." Throughout the years, in church papers and millions of leaflets, he asked if anyone knew or had ever heard of a tither who was not happy and spiritually blessed because of the practice, but his question did not bring forth a single affirmative reply.

The challenge of the tithe is as applicable to Christians in China, India, and Africa as to Christians in America and Europe. In those mission lands, the average income is very small—in India about five dollars a month for an entire family—yet the Christians in those countries tithe and find great joy in doing so.

When a Christian becomes a Steward and begins to tithe, he is very likely to find two things: First, he discovers that he is able to give more and through his giving accomplish more than he ever thought possible, and that he finds great joy in it. Second, he is surprised to learn that the gifts of tithers constitute such a large proportion of the money given to the Church or to any good cause. Then he thinks, "What could be accomplished for the Church, and through the Church for the Kingdom, if every Christian gave at least a tithe of his income for the work of the Lord!"

An eminent surgeon, who was also an eminent Christian, visited a lady who was a professed believer in Christ, but who was frequently troubled with imaginary diseases. The good doctor was frequently called in, until at last he said to her: "Madam, I will give you a prescription which I am certain will make a healthy woman of you, if you will follow it." "Sir," she said, "I shall be so glad to have good health that I will be sure to follow it." "Madam, I will send you the prescription this evening." When it arrived, it consisted of these words, "Do good to somebody." She roused herself, and in seeking out others who needed her help, she who had been so constantly desponding and nervous, became a healthy, cheerful woman, for she had an object to live for, and found joy in doing good to others.—*Spurgeon.*

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Counting the \$100.00 which we reported last week, and the \$179.00 which we are reporting this week, the special Home-Coming and 43d Anniversary contributions have amounted, so far, to \$279.00. I appreciate these gifts more than I can tell you. I hope there will be many more coming in by mail and still many others coming when representatives of Sunday schools and churches, and visitors come to see us Sunday. The matrons and children have worked hard, looking forward to Home-Coming. Mr. Wagoner and Mr. Hilliard have done their best to have everything in readiness. Many more than usual have written in telling us to reserve a portion of our big picnic for them. If the weather is good, it looks like there will be a big crowd.

Since I wrote you last week, we have had additional vaccinations getting our first-graders ready for school. We have had three tonsillectomies. And we have had some fifteen of our boys and girls to finish their two-weeks Red Cross swimming lessons. Our children have had twice all the bananas they could eat for a day or so, and they have twice been served watermelon by friends. Pate & Dawson, Burlington, fruits, etc., wholesalers, have given us two pickup loads of bananas. We had no cold-storage room, so some of them had to go to waste. We badly need cold-storage. We greatly need ice-cream freezing equipment since we have such a plen-

ty of milk. But we are not able, with the funds coming in, to pay for the first essentials, so such things remain off the list of equipment.

One of our smallest children hid away for about four hours one day this week, and I wish you could have seen how alert and anxious all the others became. We searched every nook and corner until the lost was found. But the whole air of the campus was different until that time. I saw anew how we are a family—a team, and everyone is deadily in earnest about the welfare of each in a crisis. Why little children will hide and scare the wits out of their loved ones I do not know, but they still do it.

All of our children, or most of them, as some are pre-school age, are looking forward eagerly to the change in tempo which starting to school again brings. Shoes by the dozen are in demand, and even a North Carolinian cannot persuade them differently!

We want you to begin thinking about the Thanksgiving offering. All the churches and Sunday schools should be looking over their records to see what they have done for the orphanage this year. How is your record? So many are not yet on the Big Chart. Many are there for only a very little. Several are there for every month, and a goodly sum each month. In this category are both large and small churches, and country and city. What is your record? I do not have to tell you that it takes much more than it did several years ago. It will take nearly four times as much as has been allotted from the churches. If you are willing to help make up that difference, I shall most

greatly appreciate it, and I speak for these needy ones who are depending upon us.

Pray for us that we may rear these children in the nurture and admonition of the Lord.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 7, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 8,124.81
Eastern N. C. Conference:	
Mt. Auburn	\$ 4.00
Mt. Auburn S. S.	4.11
Pleasant Union	45.00
Wake Chapel	46.40
	99.51

Eastern Va. Conference:	
Liberty Spring	20.00
N. C. & Va. Conference:	
Greensboro, First	123.78
Western N. C. Conference:	
Antioch (C)	\$ 31.38
Shiloh S. S.	21.16
	52.54

Valley Va. Conference:	
Bethlehem S. S.	15.95

Total this week from churches \$ 311.78

Total this year from churches \$ 8,436.59

Special Offerings.

Amount brought forward	\$19,020.29
A Friend	\$ 50.00
Big Oak Independent Church	50.00
Reliable Bible Class, Portsmouth, First, for Raymond A., clothing .	15.00
Special gifts	87.00
Chester H. Roth Co., Int.	15.00
	217.00

Home-Coming and 43rd Anniversary Contributions.

Mrs. J. L. Foster, Sr. in memory of the late Rev. J. L. Foster, first superintendent of the Christian Orphanage ..	\$ 10.00
Rev. W. B. Fuller	10.00
Mrs M. C. Faucette	6.00
Miss Lura Kennedy	60.00
Mrs. Mollie Graham	5.00
Mr. & Mrs. J. A. Russell	25.00
Mr. & Mrs. M. W. McPherson	43.00
A Friend	5.00
Mrs. J. S. Morgan	15.00
	179.00

Total this week from specials \$ 396.00

Total this year from specials \$19,416.29

Grand total for the week .. \$ 707.78

Grand total for the year ... \$27,852.88

Whatever crushes individuality is despotism, by whatever name it may be called.—*John Stuart Mill.*

It's a wonder money doesn't blush when made to talk the way it does by some people.—*Des Moines Tribune.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

FONVILLE.

We the members of the Woman's Missionary Society of the Burlington Christian Church wish to pay tribute to the memory of our member, Mrs. D. R. Fonville.

She was a woman of fine Christian character and we shall always cherish her memory. Therefore: be it resolved,

1. That we are grateful for what her life has meant to us as individuals and also for what it has meant to our Church and Community.

2. That we extend our sympathy to her loved ones and pray God's Blessings upon them.

3. That a copy of these resolutions be sent to the family. A copy sent to The Christian Sun for publication and a copy entered on our Auxiliary records.

Mrs. W. W. SELLARS,
Mrs. J. D. STRADER.

APPLE.

Mrs. Florine Scott Apple, 79, daughter of the late Loftin B. and Elizabeth Scott, died January 9, 1950, at her home in Washington, D. C. In 1889 she married Russell Apple, grandson of the Rev. Solomon Apple, an early minister of the Christian Church, and a son of the Rev. C. A. Apple, an Episcopal minister.

Mrs. Apple is survived by two daughters, Miss Elizabeth Apple and Mrs. Louise A. Tice, both of Washington, D. C.; by one granddaughter and two great grandchildren.

Until her marriage, Mrs. Apple was a member of Lebanon Christian Church, Semora, N. C. She then united with an Episcopal Church in Washington, D. C., from which funeral services were conducted for her. The committal service was held in the cemetery of Lebanon Christian Church, Semora, N. C. by the writer.

M. W. ANDES.

THE CONVENTION OFFICE.

(Continued from page 3.)

a church will be organized in the early fall. The work is known as the Beverly Hills Community Church (Congregational Christian) and is under the supervision of the Mission Board and the First Church in Burlington. Rev. Henry E. Robinson, pastor of our First Church, has given unstintingly of his time and energies in this church extension venture. The spacious lots were made available through a gift from Mr. D. R. Fonville, in honor of his parents.

THE FRANKLINTON PASTORATE.

Rev. Carl E. Wallace, a graduate of Elon College and entrant at Duke Divinity School in September, has done an unusual job with the five churches being served by him—New Hope, Beulah, Oak Level, Bethlehem and Antioch. Under Mr. Wallace's leadership and with the assistance of

the Mission Board, the parsonage at Franklinton has been redecorated.

New Young People's groups have recently been started at three of the five churches, making four active Young People's groups in the pastorate. Vacation Bible Schools were held in three of the five churches and transportation was made available so as to give the school privilege to the remaining two churches. The revival meetings in each of the churches were conducted by the pastor.

During Mr. Wallace's service as pastor of this group, a total of 62 members have been added, 39 on confession of faith. Mr. and Mrs. Wallace have endeared themselves to their people, and we feel very fortunate in having them as the leaders there.

PALM STREET.

Rapid progress is being made with the building program at Palm Street, under the leadership of Rev. Mack V. Welch. The educational building has been completed to the point where the church services are being held in it, and the old church building has been torn down preparatory to the erection of a new church sanctuary.

W. T. S.

RALLY DAY PLANED.

(Continued from page 2.)

son were appointed to construct a stage in the adult department auditorium. The completion of this platform will be a real asset in presenting programs and staging special events.

HOLLAND FOLLOWS SUIT!

The giving of an automobile by a congregation to its pastor has become a happy and contagious precedent in the Southern Convention. The chain reaction continues with marked benefits and evident satisfaction for those who give and those who receive. While Virginia maintains a slight lead in the score at the moment, this score is likely to be upset at any time by a new outburst of generosity in North Carolina.

Rev. and Mrs. James H. Lightbourne, Jr. and James H., III, who arrived in Holland, Virginia, the first of June, were presented recently with a new automobile by "friends of the Holland Christian Church, through the courtesy of Mr. Floyd Briggs of the B. B. H. Motor Co., Franklin, Virginia." The automobile, a 1950 Chevrolet Styleline Delux Sedan, was a surprise gift to the new minister and his family.

Prior to the arrival of the Light-

bournes, the parsonage was painted inside and out, and the pantry was stocked with food. A new sink and a new electric stove were installed in the kitchen.

The new minister and family are happy and grateful.

NEW COLOR FILM TO BE RELEASED.

Release date for "Lord of All," a new sound and color film sponsored by The King's College, King's College, Delaware, has been set for October 1, according to Rev. Percy Crawford, the college's president.

Leading roles in the new movie are played by Colleen Townsend and Noel Reyburn. Miss Townsend recently gave up a promising Hollywood career in order to prepare for Christian service.

More than a hundred students of the college also appear in the cast.

Filmed by Cavalcade Productions, "Lord of All" tells the story of a talented young musician who found his self-centered life decidedly out of tune with the spirit of a Christian college.

The original screenplay for the three-reel production was written by Dale McCulley, with the photography and direction by Henry Ushijima. Cavalcade has also produced "Out of the Night," a documentary of Chicago's Skid Row.

"We are expecting a wide ministry for this unusual film, particularly among young people," Mr. Crawford stated. "Everyone who sees 'Lord of All' will be deeply convinced that we cannot have our lives for ourselves and still claim Christ as Lord."

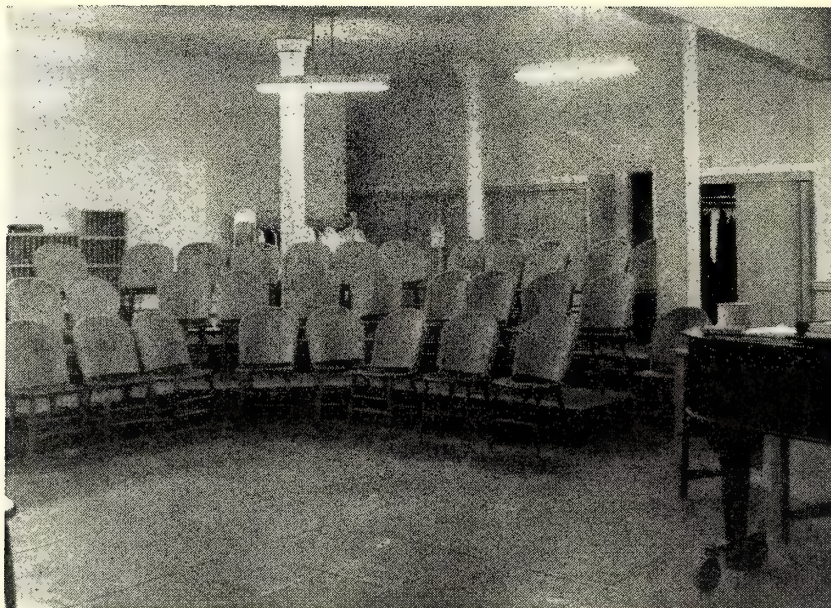
The new film is available through both rentals and sales.

SUGGESTIONS WANTED.

The Committee on Ministerial Ethics of the North Carolina and Virginia Conference is soliciting suggestions for inclusion in a "Code of Ethics" as proposed at the 1949 session of the conference. It was voted there to receive the suggested code and to hold it open until this coming conference for suggestions to be added.

The proposed code will be found on pages 95 and 96 of the 1949 *Annual*. The committee will appreciate your suggestions and asks that they be sent to the chairman, Rev. Robert T. Woodruff, at Vernon Hill, Virginia, before the last week in September, in order that the committee may have ample time for their study and inclusion in this year's report.

"O Sing Unto the Lord"



CHOIR ROOM, FIRST CONGREGATIONAL CHURCH, LONG BEACH, CALIF.

Our singing forbears had few, if any, musical accessories. Lacking for hymnals, someone "lined the hymn out," or it was sung by rote. Today it would be folly to deny our generation the vast advances and improvements in musical education. Pianos, organs, robes, hymnals, anthems, chimes and various instruments are available for the average church, whether located in city or open country. Multiple choirs, with a continuous program of musical training extending from childhood through adulthood, are becoming the accepted pattern.

The accoutrements of music play an increasingly important and indispensable part in the modern church. Too long churches have been expected to make musical bricks without straw. This ethereal thing called music must have its physical setting and counterpart. That church has the greatest chance to succeed and minister musically which makes the most intelligent provision for a musical program.

With the increasing emphasis on multiple choirs, it becomes necessary to have a room with adequate space, heat and light for frequent rehearsals, and good cabinets for the storage of robes, anthems and other paraphernalia. The room should be located near or within reach of the point where the processional originates. A room dedicated to music is a worthy project for every church.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, SEPTEMBER 14, 1950

NUMBER 36

Church Extension in Burlington



Rev. W. T. Scott, Jr., and Rev. Henry E. Robinson, pastor and sponsor respectively, view with satisfaction the sign calling attention to a second Congregational Christian Church to be erected in Burlington, North Carolina.

The church site is located on N. Church Street, near Mayfair Apartments, and was donated by the family of D. R. Fonville, Sr., in memory of Mr. Fonville's parents. The grounds are sufficiently large to provide space for the church, parsonage, educational building and a large recreational area.

The new church is an extension project of the Southern Convention's Mission Board and First Church, Burlington. Supt. W. T. Scott and Pastor Robinson have initiated the project with the assistance of a strong committee from the Burlington Church: Garland Huffman, D. R. Fonville, Sr., J. D. Strader, Mrs. Ed. Foster, Mrs. M. Z. Rhodes and E. N. Pearce.

News Flashes

Dr. C. Rexford Raymond concluded his ministry at Charleston Sunday.

Dr. H. S. Harcastle announces that Oakland Church will have Rev. Melvin Dollar as guest preacher for revival services next week.

The Suffolk Church will observe Loyalty Sunday on September 17 and pledges will be solicited for a budget of \$24,524.00. J. T. Judkins and C. W. Jones head the committee.

The Annual Home coming dinner was served at our Haw River Church Sunday following the morning service. The Home coming sermon was given by the pastor, Rev. William P. Smith. Revival services are being held this week with Rev. W. W. Snyder as guest preacher.

The first worship service and community meeting was held Sunday night at the Beverly Hills Community Church, which was recently organized under the sponsorship of the First Church of Burlington. Dr. Leon E. Smith, president of Elon College, delivered the sermon and music was furnished by the choir of the First Christian Church.

John G. Truitt, Jr. has returned from Elmhurst College, at Elmhurst, Ill., where he attended a meeting of the National Student Fellowship of our Congregational Christian Churches. He reported a very fine Conference with delegates present from over the entire country and Student representatives from other countries. John is a sophomore and ministerial student at Elon College.

The Finance Committee and Trustees of the Burlington Church set September 24 as Loyalty Sunday, at which time an every member canvas will be launched for the raising of the budget for the ensuing year. Eugene Gordon, Curley Sanders, and the pastor were appointed to head publicity. Walter Cooper, E. N. Pearce, and James A. Holt will draw a budget. Harold Sutton and the presidents of the adult classes will comprise a committee to secure workers.

The Holland Christian Church recently voted to have its organ rebuilt and electrified. The organ was

given to the church by the Ladies' Aid Society at the time the present building was constructed (1918). The exterior of the Holland Christian Church recently was painted in order to improve the appearance of the structure and to protect it against normal wear and the effects of the weather. Advice as to getting rid of sparrows would be appreciated.

HOME COMING AT GREAT BRIDGE.

Berea Christian Church, Great Bridge is planning to hold a home coming service on Sunday, September 17th. The service will begin at 11 o'clock with the pastor, Rev. H. E. Crutchfield bringing the message. Dinner will be served on the grounds followed by an afternoon service of song and fellowship with old members and former pastors of the church.

Friends and visitors are cordially invited.

Revival services will start at 7:30, the same evening and continue for a period of two weeks.

Sincerely,

Mrs. ETTA DANIELS,
Secretary.

MILTON WRIGHT TO INTER MINISTRY.

Milton Wright, son of Rev. and Mrs. T. Fred Wright, is studying for the ministry, on the West Coast. Since returning from the Armed Services he has been employed by the Motor Vehicles Department and in the Adjutant General's Office in Sacramento, California. Milton is married and they have one child, Kenneth Allen, who is seventeen months old. They have been active in our new Sierra-Arden church in Sacramento and the minister writes that Milton was recommended by its members to the Northern California State Conference last spring and was placed under the care of the Conference. He is now a student at Pacific University in Forest Grove, Oregon. Friends of Mr. and Mrs. Wright in North Carolina and Virginia will be interested to know Milton's decision to enter the ministry and he will have their best wishes as he begins his training.

The church may have seen its duty imperfectly, for it is made up of fallible human beings, but when all is said, it has been the one power through nearly two thousand years which has stood for peace, for brotherhood, for the cause of the poor and distressed—*Ernest F. Scott.*

REPORT ON THE EVANGELISTIC ADVANCE.

We are about three quarters of the way through the program of the National United Evangelistic Advance, which, as you know, began on Worldwide Communion Sunday last year and is scheduled to continue through December of this year. In many respects this has been the most fruitful cooperative effort of American Protestantism, not only in the increase of membership but also in the vitalization of the Church's faith and work.

Now, as this special program draws to its close, we should like to take stock of ourselves:

What have we accomplished, and—

What is our next step?

It is true that many churches in our fellowship show a net gain in membership as the result of their Visitation Evangelism Programs (see page 30, July Advance). Our 1949 totals show a gross increase of 90,707, which, indeed, is the largest in our history; but our net gain of 20,128 is the one that tells the story; and the story is plainly told that there is much more we Congregational Christians can do to reach the vast numbers of people outside the Church. If you have not already shared in this united Protestant effort, we lay it upon your heart now to plan to do so during the few remaining months. The two simultaneous efforts agreed upon by the Federal Council to reach the nation this fall are as follows:

October 29-November 5—Preaching Missions in every Church.

December 3-7—Visitation Evangelism programs in every community.

We simply cannot move forward in any way unless we move forward in this work of Evangelism! The Commission and your Conference Committee on Evangelism stand ready to help you.

WOFFORD C. TIMMONS.

No man is worthy the honored name of a statesman who does not include the highest practicable education of the people in all his plans of administration. He may have eloquence, he may have a knowledge of all history, diplomacy, jurisprudence; and by these he might claim, in other countries, the elevated rank of a statesman; but, unless he speaks, labors, plans, at all times and in all places, for the culture and edification of the whole people, he is not, he cannot be, an American statesman.

Horace Mann, a Christian Church layman, was the father of our public school system.

CHRISTIANS IN KOREA TODAY.

Since the invasion of South Korea began on June 25, over 200 Protestant missionaries stationed below the 38th parallel have been evacuated to Japan, according to reports received by the Foreign Missions Conference in New York City. Approximately 20 missionaries have remained in Korea, with six American Methodists incommunicado behind the North Korean battle lines. The Methodists, three men and three women, were stationed at Kaesung (Sondo), about fifty miles northeast of Seoul.

Writing from Taegu, Korea, August 9, Rev. Edward Adams, Presbyterian USA missionary, declared that "some three or four hundred pastors and their families have congregated in Taegu" after fleeing from Seoul and intermediary points. An equal number, Mr. Adams continued, have come into Taegu from the west coast of the peninsula. With the aid of Church World Service supplies, a refugee center has been opened up for these Korean Christian leaders at Kampo, sixty miles north of Pusan.

Mr. Adams declared that the National Christian Council of Korea was "completely disorganized," with Dr. H. Namkung, secretary and other national members of the council caught behind the Communist lines. Another missionary reports that the vice-chairman of the Korean Republic's Legislative Assembly, a Presbyterian elder, has been executed.

No further word has so far been heard from indigenous Christian congregations behind the communist battle lines, but according to Dr. John C. Smith, Presbyterian (USA) mission executive, some indication of the fate of these groups might be drawn from the experience of the congregations north of the 38th parallel. Since 1946, Dr. Smith said, an estimated two-thirds of the North Korean Christian leadership and half of the North Korean Christians have fled south of the 38th parallel. Those pastors remaining in North Korea were required to pledge their support to the North Korean regime. Though the number of church services and meetings were restricted by the government order, North Korean pastors report well attended services and an increased interest in evangelism.

Those missionaries staying in South Korea have been devoting their time largely to emergency relief work among the refugees streaming in from the north. Mr. Adams reports distributing wheat, beans, flour and lard

to refugees at Kimshun along with "a very excellent tract to hand out with the food."

While the fighting is still in progress in Korea, mission leaders are planning a renewal program for the beleaguered country provided the North Koreans are pushed back to the 38th parallel. Outlined by Dr. Rowland M. Cross, Congregationalist of the Far Eastern Office of the Foreign Missions Conference, the program includes a strengthened National Council to breach some of the post-war divisions among Christians which have been "scandalous and a disgrace to the church."

To meet the challenge of Communism, according to Mr. Cross, "a social type of Christianity" must be developed. . . . "a comprehensive rural reconstruction program. . . and community centers adapted to the needs of the city and industrial police." Dr. Cross also noted that prior to the North Korean invasion, the Christian community had completed plans for a \$120,000 radio station at Seoul to broadcast the Christian message not only to the South Koreans, but north of the 38th parallel.

Founded in 1884 when the first American resident missionaries arrived at Inchon, the port of Seoul, the Korean Christian community includes nearly 400,000 Protestants and 200,000 Roman Catholics. Missionary work, prior to the invasion was carried on predominately by American churches, with British, Canadian, and Australian churches also represented in the field.

Everybody knows "blue" Monday. Sometimes we see "red." "Black" looks are disconcerting. Often the weak-hearted show the "white" feather or a "yellow" streak. And that "dark brown" taste is not unknown. But if you want to keep in the "pink" of mental condition you must not let disturbing riots of color mess up your environment.—Townsend.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardeastle.
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Dr. Wm. T. Scott, Elon College, N. C.

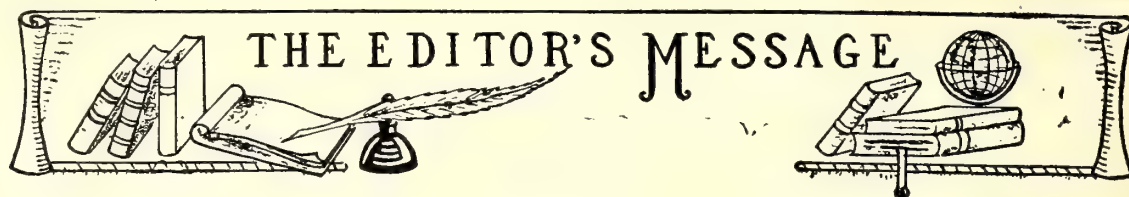
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[] Renewal Name of Church.....



THE LOGISTICS OF CHURCH EXTENSION

Modern church extension is based on serious and thorough calculations. Increasingly, denominational responsibility for a particular area is assigned by comity arrangement. Unfortunately, this procedure is not accepted among some denominations in the South as it is in the North, in the open country as in the large city, in the home land as on the mission field.

The Burlington project was preceded by a thorough survey conducted under the leadership of the Rev. Ira Black, a secretary of the Board of Home Missions. Statistical information of this kind is indispensable and it is required procedure in all major denominational extension.

Our national Board of Home Missions, the Mission Board of the Southern Convention and a sponsoring committee of a local church constitute a formidable triumvirate in church extension.

The Burlington pattern should be duplicated elsewhere. Members of First Church, Burlington, have set a commendable example in giving full cooperation to this project. Fear of losing members has maintained

the status quo of having the one and only church of our fellowship in many cities where there could and should be two or more churches. Too many have been more concerned with the law of self-preservation than with the law of spiritual procreation.

Church extension must begin at the discussion stage, but it must not linger too long at that stage. Someone must take the initiative, make the study and organize for action. Surely Burlington is not the only place in the Southern Convention for such a thrilling adventure.

The farmer's task is to make two bushels of corn grow where one grew before. Our problem is to make two churches grow where one grew before. This is being done by courageous churches today. Spiritual fission is being liberated. A Methodist Church in Jacksonville, Florida, carries on with more than 500 members after having sent an equal number to set up a new Southside Church, whose \$100,000 educational building has been built already and whose \$200,000 sanctuary will be constructed in the near future. Here is the pattern for progress and expansion.

RELIGIOUS COLUMNIST DIES

One of the influential characters of our generation completed his assignment at the age of seventy-six and passed to that realm about which he wrote so eloquently. Dr. William T. Ellis, author of the syndicated column, "The International Sunday School Lesson," for fifty-two years, died on August 14 at his summer home in Ontario. He was one of the unique characters in the journalistic world. He claimed to have visited every place mentioned in the Bible. His Bible expositions were never tedious, but lucid and pungent. He knew

how to set biblical truth in its contemporary perspective, or vice versa. Countless Sunday school teachers looked to his column for inspiration and guidance in their task.

It is estimated that his syndicated column enjoyed a combined circulation of 4,000,000. Many people read his column who never subscribed to a religious publication. Perhaps one of the great needs and opportunities of our secular world is to have more first-rate religious columnists.

ARE YOU 76?

Early in his reporting career, Ernie Pyle wrote this poignant soliloquy: "I wonder—yes, wonder very much—if when I am 76 years old I will be able to build a house with my own hands and paint pictures that look pretty to me, and have time pass pleasantly, and have to depend on no man in this world whether for company or for the necessities of life?"

He did not go on to raise the ultimate question,

whether or not he would be alive. As a matter of fact, he met an untimely death by Japanese machine-gun fire on April 18, 1945.

Those who are 76 now, who can use their hands, who have the necessities of life, who can enjoy the passing of time, are fortunate indeed. Many hold in their hands unsuspected blessings. Are you among that fortunate number?

The New Frontier . . .

By STANLEY U. NORTH.

Three and a half million urban and rural non-farm housing units have been started in the four years, 1946-1949, according to Bureau of Labor statistics. Approximately 1,000,000 units have been started in 1949, breaking all previous records. Nor is the end in sight. The Federal administration has embarked upon a six-year program to aid in the construction of 810,000 low-rent home and apartment projects, towards which \$20,000,000 was authorized the latter part of 1949 by President Truman.

This means a vast population in transit from former homes to new homes. It means still more new communities with the need for services, stores, schools and churches. It means the up-rooting of people who find themselves strangers among strangers. The church is desperately needed but in many communities it simply does not exist, either as a building or an organization.

All of the denominations are greatly concerned. All of them have developed programs for establishing the needed new churches. In part, but not in sufficient degree, a fine spirit of cooperation prevails. Statesmanship requires it. Limited financial resources demand it. Just ordinary common sense commands it. All of our Congregational Christian Churches are highly composite, with people coming to us from all the major denominations. Many of our churches have more members with non-Congregational Christian backgrounds than they have with Congregational Christian. This composite characteristic is true of the other denominations in comparable degree. Denominationalism is in much part merely a Reformation inheritance transformed to this country as people from Europe and Great Britain emigrated to these shores. Surely our loyalty is greater than an "ism," greater than denomi-

nationalism, greater than Protestantism. If it isn't primarily Christian then it isn't adequate. Traditional competition among the churches has impoverished the community which simply cannot afford to support numerous excessive units. But more important it has impoverished the community religiously, denying to many of the churches programs that are vital, leadership that is able, music that is noble and inspiring, buildings that are in any degree adequate. Denominationalism is an anachronism. It has served an invaluable function. But in this day it tends to make Protestantism weak and ineffective. Councils of Churches have been organized to bring order out of Protestant chaos. They are only moderately successful. Each denomination has its own program and strategy which is frequently pursued without any concern for the greatest good of the community, of the city, of the region.

Urban America is the new frontier. There are congregated the great, surging masses of people. There temp-

(Continued on page 13.)

A New and Thriving Church . . .



Corona Del Mar, California, organized in 1944 in a rapidly growing suburb of Los Angeles, is self-supporting and has grown to a membership of 189. The church building, erected in 1945, is nearly paid for. The Church Building Department of the Board of Home Missions recently made a loan to help purchase a parsonage.

God's Trumpet Call to the Churches . . .

Full Schedule Planned for Final 120 Days of Evangelistic Advance

By JESSE M. BADER.

Only four months remain in the fifteen months' period of the United Evangelistic Advance. These last days of the Advance must be the best. Much has been done already, but much remains to be done. The National Committee of sixty-four members suggests the following plan and program for ministers and churches across America and expresses the hope that every congregation will co-operate in some part or all of the program in order that America may be evangelized.

What Local Churches Can Do.

World Wide Communion Sunday—

This annual observance has come to be one of the most important days in the calendar of the churches around the world. This year the date is October 1. One of the major objectives of the day is for each local congregation to secure the presence of every resident member at its own Communion Table. To this end, Sunday afternoon, September 24 should be used to send out a group of workers in an every member visitation in order to urge attendance. A folder "Guide for the Minister and Visitors" has valuable suggestions in it. The minister and the appropriate officers of the church will want to take the Holy Communion out to all the aged and infirm and to the members who are ill in homes and hospitals in order that every Christian may be a part of this day of world fellowship with Christ and others about His Table.

Church Attendance Crusade—

There are five Sundays in October. Beginning on World Communion Sunday and during the entire month, church attendance should have a strong emphasis. By organization and publicity every congregation can fill the pews every Sunday. Many communities are ringing church bells and chimes on Saturday evening at seven o'clock, to remind the people of the approaching Lord's Day and the duty and privilege of worship. The bells and chimes are rung simultaneously for fifteen minutes. Why not inaugurate this plan in your community? One of the revivals that many congregations need is a revival of church attendance. Empty pews are no inspiration to anyone. Fill the pews in October. In most instances, if the members of a congregation will attend church worship services for five

consecutive Sundays, a habit will have been established following the summer vacation which will continue for some time.

Reformation Sunday—October 29 is Reformation Sunday. Its observance in every local congregation is a part of the United Evangelistic Advance. Many communities this year are planning interdenominational services for Sunday afternoons or evenings. Whether interdenominational services are held in the community or not, it is hoped that every minister will preach an appropriate sermon on this anniversary day.

Simultaneous Preaching Mission—

The National Committee of the United Evangelistic Advance suggests that the week of October 29-Novem-

THE FINAL 120 DAYS. CALENDAR.

* * *

October 1—Worldwide Communion Sunday.

October 1-31—Church Attendance Crusade.

October 29—Reformation Sunday.

October 29-November 5—Eight-Day Preaching Mission

December 3-7—Visitation Evangelism.

December 31—Mid-Century Jubilee Sunday.

ber 5 be observed by every local church for the holding of an eight-day Preaching Mission. Each minister may do his own preaching or secure a guest preacher. If for any reason this week is not satisfactory, any other week in November may be selected. "Let America flourish by the preaching of the Word." Such a week can mean a spiritual quickening of the entire Church.

Visitation Evangelism—The week designated for a nationwide participation in Visitation Evangelism by all local ministers and churches is December 3-7. Wherever this week is not satisfactory, the week preceding or following may be chosen. Many churches have selected, trained and used their laymen heretofore in Visitation Evangelism. This trained group can be used again during this week to work on another prospect list just prior to Christmas for another ingathering of new members. Those churches which have never tried Visitation Evangelism will want to participate in this nationwide effort to win

others to Christ and the Church. A serious use of this method will mean thousands led to Christ and into the membership of the churches during the Christmas season.

Mid-Century Jubilee Sunday—

Sunday, December 31 marks the end and climax of the United Evangelistic Advance. Every congregation can make this a day of celebration. If the congregation is fifty or more years old, a history covering this half-century would be interesting. Younger congregations could take the span of history covering their life and work and celebrate that. All churches are urged to have a Watch Night Service on New Year's Eve. This whole day can be so planned and used that it can be memorable in the life of any congregation.

God's trumpet call to the churches of America is for a united advance in evangelism. This work of bringing others to Christ through preaching, teaching and personal work cannot be done in our own strength but only in His. The power behind us is greater than the problems and responsibilities before us. "He is able to save to the uttermost," now as always. Just how far individual Christians and congregations advance in evangelism this autumn is determined by their faith, interest, concerns and vision.

SCRIPTURES ARE BEING CIRCULATED IN CHINA.

An estimated circulation of Scriptures in China, covering the last six-month's period to be reported, totaled 578,406 copies, according to a statement issued by Dr. Eric M. North of the American Bible Society. The report, which came from Dr. Ralph Mortensen, the society's secretary in Shanghai, also stated that sales were said to be improving in all regions except Central and Northeast China.

There has been some shortage of stock due to the difficulty of securing paper during the blockade, but now locally manufactured paper is available and a full printing program is being taken in hand.

The China Bible House has recently secured as an addition to the staff a promotional secretary, who will be engaged in developing distribution and support.

Preparations are being made to issue a Latinxua transliteration of the Gospel of Mark. The Latinxua is a recently developed method of printing Chinese in Roman characters that is being fostered by the Government.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

GOING TO COLLEGE.

Within the next fifteen or twenty days, hundreds, thousands, literally millions of young men and women will be entering colleges and institutions of training from one end of our country to the other. These students are in the morning-time of life. For the most part, they are happy, optimistic, ambitious and hopeful. They enter college with the background of home, a place of tenderness, interest, sympathy and love. They also enter college with a disturbed world as a background, a world for the most part contentious, disturbed, torn by fear and by war itself. In the transfer from home to the campus, they leave some of the restraints of life and are at a distance from solicitous and affectionate counsel. They are largely in the hands of their professors. They are looking not only for information and instruction, but they are hoping for counsel and guidance. The way is not clear. The task is confused, and the end is uncertain. Much responsibility rests upon the hearts and souls of college professors.

Young men and young women, even of college age, may be molded by the influence of an instructor—either for good or for bad. College professors have a great deal to do with the formation of the characters of those whom they instruct. Their conversations should be wholesome and their examples worthy of emulation.

We have come to an age in which the futility of materialism is evident. The general public has sensed the need and is feeling for something different, that something that is intangible and indefinable, but takes hold of an individual, lifts him out of the slough of despond, puts his feet on solid ground and starts him on the way to success, satisfaction and happiness. Fortunate are the students whose instructors approach their privileges in the classroom with a sense of the need of the wisdom that comes from contact with the supreme. In this matter of building character for the conflicts of the future, something more is required other than reading, writing and arithmetic, or, languages, history, philosophy and science, if you please. These are good, necessary and, in most instances, es-

(Continued on page 15.)

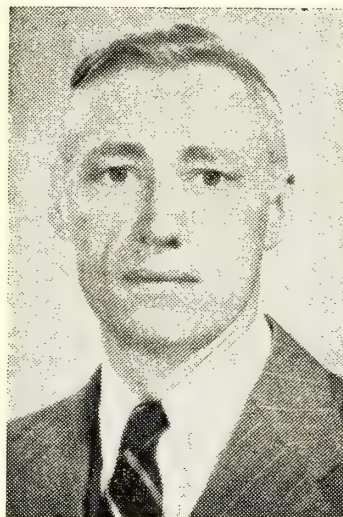
NEW ELON FACULTY MEMBERS.

Miss Elizabeth G. Bolton of Chapel Hill, North Carolina, is the new Dean of Women at Elon for the 1950-51 term.

Miss Bolton is a native of Charlotte, but lived for some years in



DEAN ELIZABETH G. BOLTON.



PROFESSOR PAUL H. CHEEK.

Georgia. She received her undergraduate education at Agnes Scott College and the University of North Carolina, receiving the A. B. degree from the latter institution in 1933. She was awarded the Master's degree in Guidance and Personnel from the Teacher's College of Columbia University in 1943, and has had advanced work at both the University of North Carolina and Duke University.

The new Dean of Women brings to her new post a varied experience,

which includes two years of high school teaching, eight years of work with the Young Women's Christian Association, including assignments in New Jersey, Indiana and Ohio; and four years work as house-counselor and working with young college women, two of them in New Jersey College for Women and two at the Woman's College of Duke University.

Dr. Paul H. Cheek, a native North Carolinian, is a new addition to the faculty of the Chemistry Department at Elon for the 1950-51 session. He received the B. S. Degree from Wake Forest in 1941 and was awarded the Ph. D. Degree in Chemistry at the University of North Carolina this year. He is a veteran of World War II, seeing service from 1942 to 1945

APPORTIONMENT GIVING.

As the days and weeks pass, our churches come nearer to the end of the present conference year. At the beginning of the year, certain goals were set for each individual church within the Convention. These goals were to be met during the current church year. Some have taken these goals seriously, and others have used them as guideposts in their services and benevolent giving. No church exists by itself. It is a part of its denomination and, as a part of the whole, it has the privilege of sharing in the responsibilities and the support of the institutions of the Convention. The Convention has apportioned definite financial amounts for each church for each individual cause within the Convention. If every church will comply with the request of the Convention, the support of our institutions will be more simple and evidently more adequate.

Elon College's needs are greater now than in any time within the past fifteen years. It is certain that our churches will rally to its support and make possible the continuation of its fine services to the church and the cause of Christian Higher Education in general.

Previously reported	\$ 5,836.93
Eastern N. C. Conference:	
Mt. Gilead	7.00
Eastern Va. Conference:	
Johnson's Grove	10.00
N. C. & Va. Conference:	
Burlington	20.00
Western N. C. Conference:	
Flint Hill (M)	\$ 1.20
Randleman	35.00
Valley Va. Conference:	
Winchester	8.34
Total	\$ 81.54
Grand total	\$ 5,918.47

Christian Missions

At Home and Abroad

Superintendent Scott Receives Latest Letter from the Jasksons

Foochow, Fukien, China,
August 13, 1950.

Dear Bill, Della and all the rest:

In a few hours you folks will be getting up for a busy Sunday, at about the time we're going to evening service.

Meantime, your July 24 letter has reached us, Bill, and brightened our Sunday muchly. We've been wondering if our letters ever reached you. Apparently Dick's did get there in time for the Convention; perhaps mine, then, got to THE SUN all right. Dick has written one SUN letter since that. The Boston office sent letters to our families after receiving the Foochow table listing all those planning to leave here. As a consequence, apparently my family stopped writing, jumping to the conclusion that when one says he's leaving, why he just leaves—which isn't the case at all in this country. Anyway, we're mighty glad you wrote.

We think Dick's SUN letter was written before the decision to leave, and that it told about the situation out here which made us missionaries question our usefulness to the Chinese Church at this time. Aside from all the parades, posters, demonstrations and newspaper articles lambasting America, there have been serious meetings and conferences between church leaders and government officials regarding the situation of the church and foreign missionaries.

From the beginning, our work has been hampered by travel restrictions and regulations about foreign teachers in the schools; all educational work suffered greatly last year from the time-consuming propaganda meetings required for students, teachers and workers. But it was the reports of these government-church leader conferences that finally swung the decision. We are still awaiting the formal official report of these meetings; but we have heard enough to gather that Chou En-lai, though sympathetic, thinks all foreign personnel and funds should be dispensed with as soon as possible. Independent, self-supporting, self-propagating churches are the goal; that, of course, has been the goal of missions, too. Here in Foo-

chow, the decision was made to have all our personnel leave over a two-year period, gradually, so as not to disrupt too violently the church work.

Then came the Korean crisis, America's move toward Formosa, and renewed pressure here against America. Some local church leaders felt, "You'd better go now." The Mid-Fukien Synod foreign secretary was informally advised by the synod leaders that it would be best if the leave-takings were to be speeded up, all foreign personnel gone within six months. Even Chou En-lai realizes that dispensing with foreign money must be far more gradual and slow; but moves must be made more rapidly along that line, too.

When we heard the decision for all to leave, we wanted to go as soon as possible, having already left our main field of service, Shaowu, and having only a few more weeks of work in the school here. We put in our request to the government for an exit visa about the second of July, even explaining to the police that because of baby-expectations in October, we needed to leave early. We have not received the pass to leave; and neither has anyone else. Yet one of Mr. Chou's statements to the church leaders was that foreigners should leave when their passports expired, and most of us Americans now have expired passports. So, we're still here in a half-packed state, having attended already a goodly number of farewell meetings. No boats or planes are coming into Foochow; so even if we could get permission to go, the only way out—a long, difficult inland route—is out of the question for me under the present condition. We are just beginning to adjust ourselves to the idea of being here for some months yet to come—not a pleasant thought in view of the worsening international situation and the lack of opportunity to do any worthwhile work. However, there is something adventurous about being in a ringside seat, as it were, close enough to feel a little differently from the Voice of America and Time-Life reporters.

We are not surprised at Timothy Chang's desire to get a master's degree. I don't know any Chinese who has gone to America who did not want a higher degree. Americans put great

stock in college degrees; but Chinese put far more. However, the New Day here is now emphasizing a different type of thing. Education itself supposedly no longer wins prestige. Certainly many government leaders lack formal education, and they have no respect whatsoever for college degrees. . . . There is another point about the new regime here which may affect Timothy's future. In some areas, ministers have not been allowed to function unless they supported themselves by some other vocation, too, a little like Paul of old and his tent-making. Certainly rural ministers here are at an advantage if they can help the farmers produce better or raise the level of a community by public health work or in any way help raise the material level of their people. Every minister must be on his toes intellectually, too, to answer the serious questions that the present regime is stirring up with its dialectic materialism propaganda.

. . . Right now, when foreigners are pulling out, the churches sorely need leadership. We believe that Timothy would be exceedingly welcome right here in Foochow where he might gain much practical experience in his own country, where there are others to guide him, some of whom have studied in America.

An airplane just came over, flying low. A few minutes later we heard Lewis making "bang-bang" noises in imitation of the anti-aircraft fire, apparently. So young do they learn war! But at least he is getting over his fear of all big noises.

We are deeply pleased over the increasingly good work done in the Southern Convention; the new ministers, Pattie Lee and the youth work, your son, Bill—how we hope with you that nothing will interfere with his preparations at Yale.

Our love and greetings to all.

Sincerely,

DOROTHY & DICK.

I am not surprised that an African observer who had been seeing white men come and go for many years was a bit puzzled when these first missionaries came. He turned to a trader who spoke some English and asked, "Who are those people?" "Those?" replied the trader. "Those are fools." And the African took the word and Afracanized it on the spot. He didn't know the meaning, of course. And to this day among the older people we often hear ourselves referred to, with great respect, as "Afoolu"!—*Sidney Gilchrist*.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

1950 THANK OFFERING.

September brings fall; fall brings beautiful days and lovely thoughts of Thank Offering time—a time when we can, with our generous gifts, go the “second mile” in helpfulness.

Last year, we sent our Thank Offering to far away China, to be used for the improvement of Han Mei School in Shaowu. This year, the Woman's Board is recommending that our 1950 Thank Offering go also for a school. However, this time, the school is much nearer, and—shall I say *dearer*, because through the years it has touched our lives in so many ways. We are asked to make our Thank Offering for renovating and redecorating the Whitley Memorial Auditorium at Elon College.

Those of us who sat looking at the walls of Whitley Auditorium during the School of Missions, as the announcement was first made concerning the 1950 Thank Offering, knew full well that never could we have chosen a more worth-while project. The need was quite evident. We felt that here was something at home the women could do that would have a far-reaching effect not only upon ourselves, but upon our young people, our college, our church, and our visitors.

November 5, 1950, (or as near that date as possible) has been designated as the day for the Thank Offering service. Mrs. Marion Hall of Suffolk, Virginia, has been appointed the chairman of the Thank Offering Committee. She will be assisted by Mrs. R. L. House and Mrs. Russell T. Bradford. I feel that we could not have chosen a better committee, but they will need the full cooperation of every society.

You will be hearing all about their plans, as they keep you informed and challenged through correspondence, *THE CHRISTIAN SUN* and the Woman's Conferences.

Let us set our goal for \$3,500.00. I have the faith to believe that we can do even more, for the women of the Southern Convention have a way of backing us up and seeing us through all our worthwhile planning.

So get ready, get set, and go all

out for our biggest and best Thank Offering.

MRS. O. H. PARIS, *President,*
Woman's Board,
Southern Convention.

* * * * *

WOMEN'S CONFERENCE TO MEET IN FALL.

The Woman's Missionary Conference of Eastern Virginia will be held on Tuesday, October 3, at the Suffolk



MISS RUTH SEABURY will be the speaker at the Eastern Virginia Young People's Missionary Rally at the Suffolk Christian Church, Sunday night, October 1, and at the Eastern Virginia Woman's Missionary Conference at the same place on Tuesday, October 3, and at the North Carolina Woman's Missionary Conference at Liberty Vance, Wednesday, October 4.

Church, beginning at 10:00 a. m. Dr. Ruth Seabury will be the guest speaker.

The North Carolina Woman's Conference will meet on Wednesday, October 4, at the Henderson, North Carolina, Church, beginning at 10:30 a. m. At this conference also, Dr. Seabury will be the guest speaker.

Miss Seabury has just returned from an extended visit to Japan and other mission stations of our American Board, and has at her finger tips vital information about our mission work. It is a great privilege to have her for our conferences this fall. No woman should miss this opportunity of hearing one of the outstanding

president, Mrs. A. C. Moore, we pray speakers of our Congregational Christian Church.

* * * * *

WOMEN REPORT MANY ACTIVITIES.

ISLE OF WIGHT.

The most outstanding meeting of our society was in June, when we had the privilege and pleasure of having with us, Mrs. Wm. T. Harrell, the president of the Eastern Virginia Woman's Missionary Conference, who brought to us a most interesting review of our home mission book, *Missions at the Grass Roots*. It was also our privilege to have the societies of the Antioch and Windsor churches with us on this occasion.

We have, as a society, not failed in our part of local church responsibilities, contributing to our building fund and other needs.

We hope to do even better work in the year to come.

KAY P. WHITLEY.

* * *

BETHLEHEM (NANSEMOND.)

The Woman's Home and Foreign Missionary Society of the Bethlehem Church, under the very able leadership of Mrs. T. H. Dilday, wish to report a good year's work.

Interesting programs were planned each month by different members of the society. In March, we enjoyed an all-day fellowship meeting, with a covered dish luncheon served in the Fellowship Hall.

We have met all requirements of a superior society.

We have given four Life Memberships and two Memorials.

We observed World Day of Prayer with Liberty Spring and Union of Southampton.

We sent clothing to the Elon Orphanage, and also gave baskets to the needy.

We regret losing our retiring president, Mrs. Dilday, but with our new that even greater works may be accomplished in the coming year.

MRS. H. U. SMITH,
Secretary.

* * *

SPOONS CHAPEL.

The Spoon's Chapel Church recently gave a picnic supper for all the elderly people of the church and community.

Some twenty special elderly guests, ranging from 60 years to 76 years, gathered on the lawn of Mr. and Mrs. Gorrell Luck of Asheboro, Route 1, and enjoyed a delicious meal together.

(Continued on page 10.)

Youth at Work in the Church

MAX VESTAL, Elon College, N. C.
MISS ANN TRUITT, Associate

FRANKLIN JUNIORS.

The thirty (30) boys and girls of the Junior Missionary Society of the Franklin Church are active and a very enthusiastic group to work with.

They have studied their Home and Foreign Mission books at their monthly meetings.

Last Christmas they sponsored the "White Gift" program and saw that all the children at Elon Orphanage received a gift.

In May they packed a kit for the Migrants and sent it to Rev. and Mrs. Paul Cassen at West Palm Beach, Florida. Their service of dedication for the kit was very impressive.

Mrs. W. C. WOODARD,
Supt. Junior Missionary Society.

"BROKEN ARROW."

PICTURE OF THE MONTH.

We have seen a good many pictures depicting the legendary struggles between American Indians and pioneers during the settlement of our western country. They follow a set pattern and are usually concluded by the well-known "Indian bites the dust" cliché. In "Broken Arrow" however, 20th Century-Fox has given us a different story, captivatingly interesting because it is based on historical facts.

The title of the film is derived from a bit of symbolism, the breaking of an arrow by the Indian chief to signify peaceful intentions. The story sets out to prove that there have been Indians, like Cochise, the Apache Chief, who wanted peace and kept their word. "To talk peace is easy," said Cochise, "to live peace is hard." True in 1870, and true today!

Cochise is portrayed as a dignified and brave man by Jeff Chandler. The Indian scout, Tom Jeffords, who introduced General Oliver ("Bible-reading") Howard to Cochise to make peace, is played with unaffected simplicity by James Stewart.

"Broken Arrow" is more than a play; it is a slice of history, and its presentation is enhanced by its semi-documentary quality and the Technicolor photography of the Arizona locale. This is not far from the White River reservation, where many

Apaches live to this day and 375 of whom take part in the action.

Artistically, this film is of high caliber. Folkways are brought out in the colorful Indian marriage rites and tribal customs. Indian tunes are used with good effect as foundational themes.

There is, of course some violence; the story could not be told without it. But in every case the violence is shown as wrong, by whomever perpetrated. "Broken Arrow" has been endorsed by the Association on American Indian Affairs, Inc., and we are glad to add our approval.

"A man who is a failure at making money, very frequently is a great success in acquiring manhood."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

er. The supper was furnished by the Missionary Society of the church.

Rev. Clyde Fields, pastor of the church, greeted the elderly guests and made appropriate remarks concerning the occasion. He mentioned the fact that in most cases the older people are not forgotten by a church, although at times it would seem that the opposite was true.

The Missionary Society is also buying hymn-book racks for the pews of the church.

REPORTER.

* * *

AMELIA (CLAYTON, N. C.).

Our society at Amelia Church was glad to have Ray Kirch, whom we are sponsoring, come on a visit to our community from Elon Orphanage. He spent a week-end in August, and most of the missionary society met him at a weiner roast given in his honor.

MRS. GLADYS EATMON,
Secretary.

A Month of Sundays for Youth

There will be Young People's Rallies covering every Conference of the Convention in October. Every church (no matter whether it has an organized young people's group, or whatever its young people's group may be called) should plan NOW to be represented at the Rally in their area. Below are listed the places, the dates and the presidents of the Conference organization.

October 1. Suffolk Christian Church, Suffolk, Virginia. The Eastern Virginia Young People's Missionary Rally. New officers are to be elected. Harry Lee Weaver and Jack Byrd are presidents of the two groups which are combining into one organization. Miss Ruth Seabury will be the guest speaker.

October 8. Bethel Church. Valley of Virginia Young People's Rally. Betty Showalter, president.

October 15. Happy Home Church, North Carolina and Virginia Young People's Rally. Dorothy Ballinger, president.

October 21-22. Liberty, Vance. The Eastern North Carolina Young People's Week-end Conference. E. C. Haywood, president.

October 29. Pleasant Union Church. Western North Carolina Fifth Sunday Rally. Bill Simmons, president.

If there is an further information that you or your local organization may desire, please write to—

MISS PATTIE LEE COGHILL, Educational Secretary
Southern Convention Office Elon College, North Carolina

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Back to School!!

Are those magic or musty words to you? I hope they are magic.

The other day I accompanied a young gentleman to school for the first time, and, my, how school has changed since I first went. As a matter of fact, the first time I went to school, it caught on fire! Our teacher was young but experienced and she told us about fire drills, and by the time she had us lined up on the curb the fire engines arrived. It wasn't much of a fire, just a smoking furnace from burning too much trash, but it certainly furnished a lot of smoke and excitement, and lots of mothers came running. Do you know that one doesn't often see mothers running. But that day we saw lots of people running.

When I started to school, I went to Magruder, and my mother had gone to the same school. The principal had been her teacher. We sat in rows in small chairs and it seems to me that we learned to read the first month, but my memory could be poor about that. The main difference in the school that my son attends and the one that I went to is this—I had to sit still and only leave my seat when I was told, and my son can walk around with ease and freedom. We learned the alphabet before we could begin reading.

No matter how the methods have changed, the things to learn are the same. That's where the magic comes in. You can learn about ships and boats, kites, gardens, people, electricity, printing, inventions, dramas, art, and on and on. You can read for yourself the stories of Jesus and other people of Bible times. There is so much to be read and learned and not nearly enough time to learn it.

Some of my best friends have been school teachers. They aren't all perfect—how could they be?—but they are your friends and have studied to help you study. Not to enjoy school seems the worst kind of a mishap. Have fun and enjoy every bit of the magic.

And a special wish that Carol Ann, Dickie and Jonathan like their school, too!

UNDIRECTED ENERGY.

By M. LOUISE HASTINGS.

Issued by the National Kindergarten Association.

Undirected energy is like a train running wild.

It is a good plan for our boys and girls to bring their friends to our own yards to play, where Mother can observe how their energy is being used. Seeing them at close range, we get to know our children's companions, we listen to their spontaneous conversations and become acquainted with their likes and dislikes. If we find one boy has bully tendencies and so disturbs the peace, or if he loves the gangster type of play, we can gradually eliminate him, in unobtrusive ways, and find a more suitable companion. The games of our older boys and girls are not always desirable for the younger ones. Children of about the same age are more apt to be good companions.

A new housekeeper was in charge while the mother of a certain family was in the hospital. The twins were elated at the idea of the baby brother whom Mother would bring when she came home, and this may account for their exuberant spirits. The housekeeper did not realize that there was need to direct this unusual energy, until one morning before breakfast she found the furniture in the living room all disarranged and the twins climbing from one piece to another—even walking on the piano keys! They were barefooted—which helped the piano a little!

Both boys and girls love to climb. I remember my mother giving me a low stool and a high stool and a kitchen chair. Day after day I played at climbing mountains. The climbing age has its place in every child's life. Undirected energy is apt to work into misbehavior or trouble.

Walter had a new bow and arrow. He kept aiming it at a gray squirrel. His neighbor did not know him well, but she talked with him on several occasions about birds and animals, and very soon he lost interest in killing creatures.

Sandra and her mother were visiting the kindergarten. Next year Sandra would attend, and this was to be an introduction to the experience. She seemed very much impressed.

Marion, one of Sandra's next-door neighbors, was one of the pupils. Suddenly Sandra slipped out of her chair, which was beside her mother's, and running up to Marion poked her in the back. Marion turned around; she had been painting at an easel. Sandra seized a brush and began to streak the furniture with paint. All the children watched. Her mother smiled; she thought it was amusing. Of course, the teacher did not; she sensed the situation, however, and quietly took Sandra's hand and led her back to her mother. "Sandra is not quite ready for kindergarten. Will you take her home, please?" she said. "We'll be glad to see her next September."

A small neighbor of ours came up on our front steps and visited politely. He is six years old and very active. He asked, "What do you do all day long?" I replied, "Well, part of the time I write stories for boys and girls." He continued, "Do you read them to Fredda?" I answered, "Yes. There is a story about *Grandfather Bullfrog and His Family* that she likes. Would you like to hear it?"

He listened to two chapters; that was all he wanted. Then he said, "I think it is supertime now." The reading had served to direct his thoughts in a quiet way for a little while. Children must have activity, but they also need quiet periods for rest now and then. They must continually be doing something. That "something," if undirected, may well prove to be mischief. Directed energy results in constructive activity.

Do you possess property, or does property possess you? I mean: Is your business your master, or are you the master of your business? I once read a story of a man who left his home for the Klondike, where he became rich, and declared he would go home and take care of his parents. With a leather belt around his waist, filled with gold dust, he took ship. The ship was wrecked and the man was thrown overboard, and the weight of the gold was too much for him to stay afloat. Down and down he went to a watery grave. It was said that the gold he thought he possessed finally possessed him.—*Nichol.*

One should make happiness a daily duty; make it your chief end of life's object, knowing that it is certain reward for duty lovingly discharged. "It is more blessed to give than to receive."—*Selected.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PAUL, WORLD EVANGELIST.

LESSON XIII—SEPTEMBER 24, 1950.

MEMORY SELECTION: *I decided to know nothing among you except Jesus Christ, and him crucified.*—I Corinthians 2:2.

LESSON: Acts 26:9-20.

DEVOTIONAL READING: I Cor. 2:1-13.

What a Man!!!!

What a man, this Paul was! He stands second only to Christ in the Christian Hall of Fame. To him Christianity owes more than to any other man, save Jesus himself. When Christ laid hold on him on the Damascus Road, he undoubtedly got the one man who above all others could do what needed to be done for the Christian Church as it began its world-wide mission.

Instead of dealing specifically and in detail with the lesson assigned for today, these *Notes* will rather give a summary of Paul's character as a whole. It will consist of some impressions that the writer has received out of many years of study of Paul's life and his writings. It will be written rather spontaneously from memory instead of out of detailed study for this particular occasion.

Dr. Jefferson wrote a whole book on *The Character of Paul*, so perhaps the writer can write one page on the man.

A Man of Gigantic Intellect.

Paul was a man of gigantic intellect. It fell to his lot to take this Christian movement in its infancy and to give form and content and meaning to it. Under the leadership and guidance of the Holy Spirit, Paul created and somewhat systematized its theology. He had the capacity for clear and deep thinking. He thought in universal and timeless concepts. Although the Jews were not philosophers, Paul had a philosophic mind. He was familiar with the thought life of his day, and he could match wits with the greatest minds of his day. Much of the fruit of his thinking is profound. And, as Peter wrote, some of it is hard to understand. But some of the greatest minds of the centuries since Paul's day have taken off the shoes from off their intellectual feet, as it were, as they stood in the sublimity and the profundity of his thinking.

A Man of Dynamic Energy.

Paul was a man of dynamic energy. Tradition has it that he was not strong physically. He seems to have been afflicted with some ailment which remained in spite of prayer, "a thorn in the flesh." But he was a veritable human dynamo. He seemed to be tireless. He throbbed with energy and power. Sustained by the Spirit of Christ within him, he traveled to the ends of the earth, wrote incessantly, preached constantly, visited industriously, labored tirelessly, suffered greatly, and underwent hardships that might well have broken a stronger man. It hardly seems possible that the man did what he did under the conditions under which he did it. His iron will and his indomitable spirit kept him going in season and out of season, a man literally on fire for God.

A Man of Deep Convictions.

Paul was a man of deep convictions. He believed something and he knew what he believed and why he believed it. He lived by his faith and not by his doubts. And his faith grew out of his experience. He had had a personal, intimate, vital experience of Christ, and what he thought and what he did was rooted in and based upon that supreme fact. Paul's theology was not a fine-spun theory, but simply an attempt to put in thought the meaning of the experience he had had.

A Man of Friendly Spirit.

Paul was a man of friendly spirit. This does not mean that everybody liked him. Indeed, he was one of the most hated men of his time, and more than once his enemies tried to do him to death. But the man had a genius and a great capacity for making and keeping friends. His letters abound in references to his personal friends, and in joy in their friendship. Universal as he was in his thinking and in his outlook, he gave heed to the individual and the personal. There were a host of folks who gladly would have died for him, and there were many who risked their lives by showing their friendship for him.

A Man of Great Compassion.

Paul was a man of great compassion. He wanted to see men saved. It broke his heart to see men out of

Christ. All men. His heart's desire and prayer unto God for Israel was that his fellow-countrymen might be saved. But he yearned also for the Gentiles. And he went to the ends of the earth of his day to share with the Gentiles the good news of Christ the image of the invisible God.

A Cosmopolitan in His Thinking.

Paul was world-minded and cosmopolitan in his thinking. He thought in terms of the whole world and of all time. There was nothing provincial about the man. He had an imperial mind. He wanted the whole world for Christ and he tried to bring Christ to the whole world. He was the world's greatest missionary.

A Man of Utmost Consecration.

Paul was a man of the utmost consecration. He was also a man of strong will. But when he met Christ on the road to Damascus, he yielded his will to Christ. "What wilt thou have me to do Lord?" was the touchstone of his life. He loved Christ with a supreme passion. Christ was the center and the circumference of his life. Religion for him was no set of rules and regulations, no rites and ritual, no creed and ceremony, but a living, warm, personal relationship between Christ and himself. And to know him, and to know him increasingly intimately, Paul called all other things as loss. It was the love of Christ that constrained him, that helped him to endure all hardship, to undergo all suffering, to be subject to persecution, and that sent him to the far ends of the earth, and finally to die for the Master.

A Man of Humble Mien.

Paul was a man of humble mien. Like his Master, this was one of the marks of his character. He counted himself as least of all the apostles, although he was by far the greatest of them all. His humility is all the more remarkable in the light of his dynamic character and his amazing passion, as well as his strong will and deep convictions. But Paul measured himself by Christ and not by others. He sought not to be served, but to serve. His humility was, of course, not false meanness. He thought very highly of himself in one way—the fact that Christ had died for him gave his life dignity. But he was willing to decrease if only Christ could increase. And he tried to keep self out of the way so that men might see Christ in him. It was because he was willing to humble himself that God was able so highly to exalt him and give him a name that is above

every other name except the name of Jesus.

Though being dead, yet he speaketh. What he wrote, never suspecting that it would be preserved, comprises nearly a third of the New Testament. The theology he formulated is still the basic theology of Christendom. His words are the basis of thousands of sermons every year. And his example and influence are still the inspiration of countless thousands of the friends of Jesus who try to find the secret of his joy and his power, and who try to express his spirit of service.

(Based on lesson copyrighted by International Council of Religious Education.)

THE NEW FRONTIER.

(Continued from page 5.)

tations, sin and crime thrive. There the forces of secularization are in every block, glamorous, seductive, prosperous. The Church has a battle on its hands and it needs to awaken to the fact. The need is for a unified command and an attack in sufficient force to command attention, respect and support.

The problem which the Department of City Work faces is basically twofold. There is first the inner-city with its relentless deterioration; and secondly, the outer-city with its new communities. Planning and adjustment are of the utmost importance in the inner-city. Some churches, like First Church, Fresno, California, and First Pilgrim, Kansas City, Kansas, have needed to relocate, and in doing so have experienced a new enthusiasm and vitality. Other churches like Plymouth and Dwight Place, New Haven, Connecticut, have needed to merge and relocate with the promise of many added years of effective service. Still others require the strengthening of their programs, like South Church, Brooklyn, New York, in the neighborhood of which Protestantism has largely withdrawn. Still other situations are to be met by simply strengthening the ministry, such as Union Church, Jacksonville, Florida. While some of these adjustments can rightly be accomplished with local church initiative and denominational assistance, others involve interdenominational concerns. No church has a moral right to relocate without due consideration being given to the effect of its removal upon the neighborhood it leaves and the effect upon the churches already established in the neighborhood to which it proposes to move.

The inner-city presents difficult problems, but it is the vast new com-

munities to be found everywhere in metropolitan United States, some of them in the form of apartment-house developments representing sizeable cities in their own right, others of them large scale suburban developments of varying qualities, which present emergency needs.

The Department of City Work is cooperating with the various state conferences, and in conjunction with the other denominations, with a view to establishing churches in the new communities across the nation. Thirty-some Congregational Christian churches have been started. Each one of them has a fascinating story. Possibly none is more unique than that of Sierra Arden, on the edge of Sacramento, California. The work began in a parsonage purchased by the Board of Home Missions. There were no stores in which to hold meetings. There were schools but California law precludes the use of such for church purposes. But where there is a will there is a way. The will belonged to Mary McKee Chester, the minister, employed by the state conference to initiate the work. Mrs. Chester's husband happens to be a retired Methodist clergyman, and while he renders valuable assistance to the project, it is she who is the minister in charge with the responsibility for its program and its progress.

The work quickly outgrew the parsonage so that other homes were solicited and secured for the purpose of the Sunday school. Progress, however, doesn't just solve problems, it also creates them. An added home was only a temporary solution. Over the three years the project has been in operation the Sunday school has met in 24 different homes with as many as nine homes being used on a single Sunday. The Sunday school itself has grown from zero to a registration of 317. There are today six departments, all using graded materials, with a staff of 20 teachers. That is no mean record for a church without a building, for a Sunday school without the normal tools with which modern religious education is conducted. It comes very close to brick-making without straw.

This is only a part of the story. Adults need a church, too. Church services were held in *nine* different places during the three years, all of them make-shift; but even so the total attendance for the period has amounted to 9,424. Auxiliary organizations have come into being as needed, each new idea requiring a meeting place for its implementation.

Mrs. Chester reports that 120 homes have been used over the three years in developing the church.

At long last the first unit of the church-to-be has been erected. The labor involved has been contributed in considerable part by the men of the church. The erection of the building is a story in itself. All last winter volunteer labor crews gathered Saturday and Sunday, week after week. Women of the church prepared noonday meals. One wishes that some of our churches which have fine equipment might also have the devotion of these good people of Sierra Arden.

A word should be said concerning securing the church site. The community was restricted to single family dwellings. That is quite characteristic of the modern real estate development. The truth is that churches can be nuisances, if they are clustered, creating thereby periodic traffic congestion; and if they do not provide off-street parking. But certainly good community planning requires provision for a shopping center, a school, and for one initial church, others as the community grows. The problem at Sierra Arden was solved by purchasing a three-acre site before the property adjoining the community was platted. Today the open field of which the church site was a part is filled with new homes and a host of new children.

Similar stories can be told of each of the projects. The churches at Woodland Hills and Paradise Hills, California, likewise were constructed in much part by contributed labor. Certainly this does something to a church. It cements the people to it with a deep affection. The children and the young people play a part, too, and that is meaningful; but possibly most significant is the example of their elders. Neither of these two communities had a church of any sort. They were totally lacking in religious symbolism. And certainly their children were underprivileged in the best sense of the American dream.

Our program is but a small part of the total effort being made by Protestant churches across the nation. The Methodist Church requested and was granted 26 comity assignments in Los Angeles County in 1949, the Presbyterians received 16 assignments, the Congregational Christian Churches only one. The need is truly colossal. Our leadership is able, but the funds available are woefully inadequate. The opportunities, however, are not

(Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Home-Coming Day was a big success. The crowd was large with the "girls" and "boys" of yesterday, and their families and friends. Many visitors came to see us, too. One of the boys brought \$360.00 in cash, and reminded me that he would make it \$500.00 by Christmas. When his poor old grandmother died, he and his little brother were left homeless and friendless. The Orphanage stepped in. For many years he has been coming back each Home-Coming Day with a goodly sum, and usually makes it \$500.00 before the year is over. His wife comes with him, and they spend Saturday night here and love it. He is so quiet and of very few words. But he said as he handed me the three one-hundred-dollar bills and three twenties, "Dr. Truitt, I'll see that it is \$500.00 by Christmas." I thanked him and reminded him that he had blessed my soul last year when he did the same thing. "I can never pay back all I owe the Orphanage," he said, and he let it be at that. He is held in highest esteem by those with whom he works, and it is a great credit to this institution.

The sum of \$1,188 has gone into our recent reports—some of it included by request in the Sunday schools offering column—as a result of Home-Coming Day. Letters of commendation on the work of the Orphanage were received from several people. And many visitors made all of us who work here feel good

with their kindly expressions of approval as we ate at the big picnic table.

Now that fall has come and our children are back in school, our expenses have greatly increased. The churches and Sunday schools are urged to send us any offerings they may have on hand for the Orphanage. We have promised our creditors when fall comes we will pay in full. The Orphanage has never failed to meet its obligations, and I know you will not fail us now. Take that monthly offering for the Orphanage and send it in.

This week, one of our most active pastors sat in my office and told me a pathetic story about three little children who have no home and no hope for any unless we take them. Do you want us to turn them down? We simply must have more funds with the rising tide of cost of living if we take them. They are of our own church. I want to take them. With the small gift of only one dollar from the people who read these lines dropped into an offering for the Orphanage, we could prepare for them, and take them.

To all those who are sponsoring a child here, let me suggest that we have not bought any school shoes as yet, holding off until a little later. Send a check with which to buy the shoes for the child you are sponsoring. It will help us a great deal. Thank you. And I thank all of the very, very good friends who have made this good report possible.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 14, 1950

Sunday School Monthly Offerings.

Amount brought forward	\$ 8,436.59
Eastern N. C. Conference:	
Mt. Gilead	8.00
Eastern Va. Conference:	
Holland	\$ 100.00
Johnson's Grove	2.00
Rosemont	39.00
Rosemont (Simmons C.)	25.00
	166.50
N. C. & Va. Conference:	
Burlington	\$ 15.00
Hopedale	19.37
Mebane S. S.	10.75
	45.12
Western N. C. Conference:	
Flint Hill (M)	\$ 5.70
Ramseur	16.70
	21.87
Valley Va. Conference:	
Winchester	8.34

Total this week from churches \$ 249.83

Total this year from churches \$ 8,686.42

Special Offerings.

Amount brought forward	\$19,416.29
Gasoline refund	\$65.00
J. W. Cole	20.00
Suffolk, W. M. S. Circle 5	25.00
Mrs. Gladys Eatman	25.00
Ala. Conf. New Hope S. S.	2.76
Special gifts	274.28
	412.04

Home Coming and 43rd Anniversary Contributions.

Mr. Calvin Clayton	\$ 360.00
Mr. Garland Gray	100.00
Mrs. P. H. Williams	10.00
Mrs. Isabell Robinson ...	10.00
Mr. C. V. Hooper	25.00
Mr. I. H. Vickery	50.00
Mr. George Noah	10.00
Mr. W. H. H. Bagwell ..	50.00
Friends at Home Coming	59.00
	674.00

Total this week from specials \$ 1,086.00

Total this year from specials \$20,502.33

Grand total for the week .. \$ 1,335.83

Grand total for the year ... \$29,188.71

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Has it been noted to you that the gods of the heathen are represented as seated or resting gods? Someone has well referred to them as "sitting gods." Contrast the idols with the God of Christianity. Our God is a working God. Do not think of him as abiding in some place oblivious of the needs of his creatures. His eyes are over the righteous, his ears open to their prayers. He withholds no good thing from his creatures who love him; he permits no temptation to come to those save those they can overcome, and with each temptation (test) he makes a way for their escape. Satan cannot triumph over a child of God unless that child is willing that he should do so.

—C. R. Nichol.

IF.

If you are actively interested in any of the Christian Colleges in China, if you are concerned with any Christian work being carried on in Communist-dominated countries, or if you are looking for guidance in your prayers for pressing world conditions;—you will want *Lift up Your Eyes!* Within the framework of 31 short devotional studies the problems of the Chinese Christian Colleges, their faculties, students, and trustees, are simply and forcefully told. Here is an admirable introduction to the United Board for Christian Colleges in China and your own denominational link with its associated institutions. Brief Bible references and appropriate prayers combine to provide a month of fellowship and intercession which will be richly rewarding. Send for your own free copy to: The United Board for Christian Colleges in China, 150 Fifth Avenue, New York 11, N. Y.

Excerpts from *Lift Up Your Eyes* are given here for interested readers:

God's Concern.

For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. John 3:16.

"If you will." . . . And being moved with pity, he stretched out his hand and touched him, and said to him, "I will; be clean."

Mark 1:40,41.

Who desires all men to be saved and and to come to the knowledge of the truth. I Timothy 2:4

Like the deists, some frustrated Christians rule God out of the current scene. They think of the allpowerful Creator as not concerned with what is happening on China's campuses. Prayers, theirs or others', seem unanswered. God could but doesn't do anything. Such attitudes easily develop a cynical unbelief closely akin to atheistic materialism.

If Christians in so-called Christian countries have their faith tried by conditions in the world, and especially in China, how much more will that of our Christian brothers and sisters on these campuses be tested. They are confronted by an increasingly vigorous and powerful godless ideology. God is concerned about this "God is love" and is ever alert to save.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy

mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

God Working.

My Father is working still, and I am working. John 5:17.

We know that in everything God works for good with those who love him. Romans 8:28.

Since God is able and concerned, it is not surprising to find that he is busily engaged in doing something about the evils and hatreds of our world. Though not responsible for them, God is working in them, bringing good out of evil.

Out of the bloody Boxer attempt to drive Christianity out of China, fifty years ago, came a quarter of a century of unprecedented progress for the Christian movement. During this period some of the Christian Colleges were established and others showed remarkable development.

Then the Nationalists and Communist coalition of the '20's drove nearly all missionaries from China and threatened the Christian program. Out of this came the successful transfer of leadership from the missionaries to their untried Chinese associates.

Thus God has used seeming disasters to develop these colleges and to provide them with the outstanding Chinese Christian leadership which today is their hope.

"God works in a mysterious way his wonders to perform"

Almighty God, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord. Amen.

GOING TO COLLEGE.

(Continued from page 7.)

sential, but they do not constitute the final word in laying the foundation for a sane and successful life. Mystical though it may seem, there must be the intrusion of spirit, inspiration and power that comes only to the open mind and the responsive heart. The spirit of truth and right puts meaning into life, gives a sense of direction and makes you confident of success. The university, college or

seminary whose professors live in textbooks, instruct out of textbooks, and fancy that the individual student who learns the facts of life and is able to solve problems by philosophical or mathematical means only, have missed their opportunity and have deprived their students of that which alone will rescue them in the crises of life and make it possible for them to triumph over wrong and become the exponents of truth and righteousness on the earth. The universities, colleges and seminaries of our country are rendering an unselfish and magnificent service in the training of young men and young women for our homes and country. They will not forget that they must be trained in the spirit in the things that matter, as well as in the fundamentals of learning.

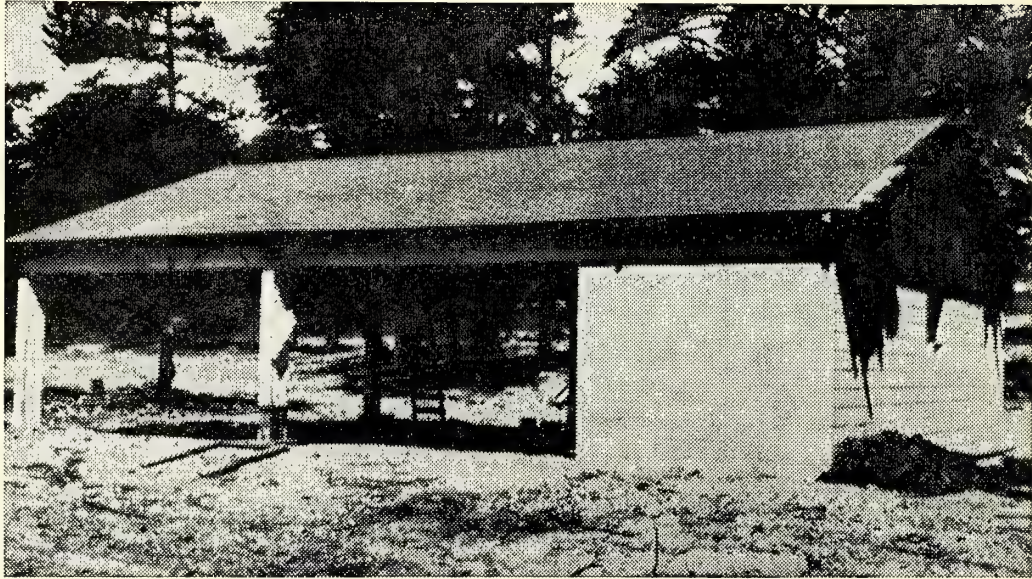
THE NEW FRONTIER.

(Continued from page 13.)

repeatable. Communities which are not being churchd by our fellowship will be churchd by some other. We must carry our share of the load now of we will not be permitted to carry it in the future. Magnolia, Seattle, Washington, after four years has a church school of 480 and a budget of \$25,000. The budget of Christ Church, Silver Spring, beginning its fifth year is \$27,000. The North Shore Church, Milwaukee, called its minister on August 1, 1949. His first service was held the first Sunday in September. On the first Sunday in November 329 people joined church, over 100 of which were on confession of faith. The first Every Member Canvass, held the middle of November, raised \$15,000—not bad for a church less than four months old. It reflects able leadership. But it also was made possible by a statesmanlike attitude on the part of the inner-city churches, one of which surrendered 66 members to the new church, commissioning them to their task and pledging the loyalty of the mother church.

Thirty projects is less than one per state. We could start one hundred new churches if we had the funds. The communities in question are unchurchd or underchurchd. They are rich in people and especially in children. They will have much to say about the future of religion in the tomorrow, whether it shall be liberal, intelligible and appealing, or literalistic, emotional, militant and uncompromising. If we wish to witness tomorrow, we must bear witness today in the communities of America.

Burlington Has New Church



Unit One in Community Church, Burlington

The long-contemplated establishment of another Congregational Christian Church in Burlington, North Carolina, has now been realized. The first unit, containing offices and an open-air shelter, was in use this summer. Rev. Guy H. Veazey, the chief carpenter, was ably assisted by Revs. Scott and Robinson and a contingent of men from the First Christian Church. The next item on the agenda is the enclosing of the summer shelter for year around use. It is contemplated that organizations such as Boy and Girl Scouts and 4-H Clubs will have access to the building under the direction of church personnel.

Rev. W. T. Scott, Jr. gave full time to the project during the past two months,

making further surveys, aiding with the construction of the first unit and conducting a Vacation Bible School. The maximum attendance at the Bible school was 50, with a representative group of parents attending the movie programs. Mr. Scott returns to Yale Divinity School this fall, and a new resident minister will be secured.

While plans for the parsonage have not been completed, present plans call for a large basement room to serve as an initial meeting place for church services until the church building can be constructed. Electricity, water and sewerage connections have been brought to the area, with the thought of eventually adding the other units.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty

Dr. L. E. Smith
All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, SEPTEMBER 21, 1950

NUMBER 37

ROBERT RAIKES, SUNDAY SCHOOL FOUNDER, MEMORIALIZED



Dr. Luther Wesley Smith (standing at the microphone), chairman of the Board of Trustees of the International Council of Religious Education, speaks at the Memorial Service held at the statue of Sunday-school Founder Robert Raikes during the World Convention on Christian Education held at Toronto, Canada

One of the early cooperative efforts of Protestants was the World's Sunday School Association, launched in London in 1889. Now known as the World Convention on Christian Education (and Sunday School Association—this addition is now optional), the international organization met in Toronto, August 10-16, for the first time since 1936

Thirteenth in the series of assemblies, the Canadian meeting was the first in the western hemisphere since 1928. It drew 5,000 Sunday school teachers and educational workers from 60 countries.

New Sunday school statistics released during the convention show that there are 40,738,364 Sunday school pupils, teachers and officers, in 150 countries and colonies. Since the last world convention at Oslo, Norway, in 1936, the average annual rate of increase has been .75 per cent. This is nearly double the rate of increase during the previous period, when it was .4 per cent.

News Flashes

Rev. Duane Vore spoke on the subject, "It's a Family Affair," at the Parent-Teachers meeting in Suffolk last Wednesday evening.

The Fellowship Hall of the Bethlehem (Nansemond) Church was the setting for a supper meeting last Tuesday night of the Ruritan Club. Mills E. Godwin, district governor, was the guest speaker.

Elon College Day was observed last Friday by the Burlington Merchant's Association. Mayor Carlisle Iseley appeared in person to officially welcome the students and point out to them what the college has meant to the city during recent years.

Rev and Mrs. Stanley Carne of Portsmouth left recently for a visit to Plymouth and Cornwall England. They expect to be back in Portsmouth around November 15. It has been years since Mr. Carne has visited family and friends in England.

PLEASANT RIDGE, SPOON'S CHAPEL, UNION GROVE NEWS (W. N. C.).

Revival services were held at the Spoon's Chapel Christian Church from August 20-25. There were 10 professions of faith and 4 additions to the church. The pastor, Rev. Clyde Fields, was the evangelist for these services.

Revival services were held at the Pleasant Ridge Christian Church from August 27-September 2. Rev. Fred Register, pastor of the Wake Chapel, Plymouth and Amelia Christian Churches, was the evangelist for these services. There were 15 professions of faith and 13 additions to the church.

Revival services are now in progress at the Union Grove Christian Church. Rev. Walter Hall, pastor of the Albemarle Christian Church, is the visiting evangelist.

The Willing Workers Class of the Union Grove Church met at the home of their teacher for their class meeting recently. The teacher, Mr. Arlon Coble, presented a fellow worker in the carpentry trade who is also an amateur magician who amazed the class with his feats of magic. A fine spirit of fellowship was enjoyed by about 20 young people.

Miss Susan Pell, baby daughter of Mr. and Mrs. Sybrant Pell, and Mr. David Stewart, infant son of Mr. and Mrs. Harry Stewart, were consecrated to the Lord in the Morning Service of September 10 at the Pleasant Ridge Church. Mr. and Mrs. Comer and Mr. and Mrs. Herman Pell were godparents for the two children. This was the first consecration service for babies ever held in this church.

MT. OLIVET (G) VA. VALLEY.

Mt. Olivet (G) is looking forward with pleasure to a return visit of the Rev. W. J. Andes who will be the guest speaker at the annual revival services beginning October 8. Mr. Andes is a former pastor of Mt. Olivet (G) and still has many loyal, staunch listeners among the congregation and throughout the county.

Mt. Olivet experienced one of its most successful Bible Schools this summer from July the 10-16. It was closed on the 16th with a well-planned commencement program followed by a picnic given by the Sunday school for the entire Sunday school and Bible School.

Enrolled in the Bible School were 44 children and 8 workers. The staff was composed entirely of local help and consisted of Miss Faye Morris, Miss Irene Herring, Mrs. B. G. Snow, Jr., Mrs. Harold Herring, Mrs. Everetta Snow, Mrs. Elphis Morris, Miss Winona Morris and Miss Thelma Morris.

With only one or two exceptions, the school had perfect attendance each day.

On July 1, immediately following the Bible School commencement, Miss Thelma Morris of our congregation left for Powell's Fort Camp to teach the course "The Most Wonderful Book in the World." Our pastor, Rev. S. E. Madren served as Dean of the camp during Congregational Christian week.

Miss Morris also attended the Y. W. C. A. Camp at Bevard, N. C. in August and had charge of all worship during the week.

Others who had camp experience from our church were Miss Winona Morris, N. W. Morris, and Wilbur Morris, and Miss Isabelle Sheetz who attended the Young Men and Women's Leadership Training Camp at Virginia Beach.

On Saturday night they had charge of the evening vespers.

Miss Sheetz has been teaching in the Dyke Elementary School for the

past two years and has been a real asset to the church and it is with regret that we lose her to the Henrico County School system. The church greatly appreciates all she did for the young people while she was here.

On July 29 the entire church co-operated in sponsoring a Lawn Party for the purpose of adding to the Building Fund. From this the fund received \$231.00 and the church felt keenly the fine spirit of working together.

Because of the thoughtfulness of Miss Pattie Lee Coghill the church and community had the rare privilege of seeing the movie "Second Chance," which we commend to each of our Congregational Christian Churches.

The church will be pleased when its dreams of an addition which is badly needed to accommodate the activities is realized.

WIDENHOUSE FETED.

Rev. Philip M. Widenhouse, one of the younger leading churchmen of the Congregational Christian Church, has just assumed the post of general secretary of the American Missionary Association under the Board of home Missions.

He was welcomed by his divisional committee at a dinner in the Gramercy Park Hotel, New York City, on Monday evening, September 18. He takes over the direction of this historic association following the retirement of Dr. Fred L. Brownlee, who has been its head for the past thirty years.

The American Missionary Association, more familiarly known as the "A. M. A.," has had the American Negro as its major concern for more than a century. It has made frontier advances in race relations, Negro education and public health, both studying and acting upon such problems as segregation, housing, fair employment practices, restrictive covenants and education. It also carries on work among "minority groups," including social, medical and church work in Puerto Rico.

From its very beginning, in 1846, it has had a rich history of achievement in education for the Negro and before the close of the War between the States had opened hundreds of schools, many of which later grew into such fine institutions as Atlanta University, Fisk University, Talladega, Tougaloo and LeMoyne Colleges, Hampton Institute, Tillotson and Berea.

HARTFORD SEMINARY ADDS INSTITUTE OF SOCIAL SERVICE.

The Hartford Seminary Foundation, Hartford, Connecticut, pioneers another area in the field of education for church vocations with the opening this fall of its Institutes of Church Social Service. The Institute provides a professional curriculum, and facilities for research, in the field of church social service, along with an extension program.

Dr. Charles G. Chakerian, Graham Taylor Professor of Social Ethics at the Hartford Theological Seminary of the Foundation, is director of the new unit.

This latest development increases to four the sections for specialized professional training that make up this university of religion. The Foundation already consisted of the following schools, two of which were also pioneer developments in their time: The Hartford Theological Seminary, founded in 1834, The Hartford School of Religious Education, initiating in 1885 the training of religious educators on the professional plane, and The Kennedy School of Missions, opened in 1911 and today still unique in its exclusive concern with thorough preparation at the graduate level of a highly qualified missionary personnel. All the schools of the Foundation, and the new Institute of Church Social Service offer graduate work and require the Bachelor's degree or its equivalent for entrance.

President Russell Henry Stafford of the Foundation outlines the four chief objectives in the new enterprise as follows:

"First, it will enrich our offerings in the area of the religious and cultural components of social work; in sociology, in anthropology, in social psychology, and in social ethics, so that students in the three schools of the Foundation will be better equipped to make use of community resources wherever they are subsequently stationed. In areas where such facilities are not available, whether in town or country, in this country or abroad, our graduates should be prepared to approach the social needs which confront them with at least an elementary measure of professional competence.

Second, it will provide special seminars, lectures and conferences on our campus, which will help keep workers, both professional and voluntary, in church related welfare agencies, and also their Board members, abreast of current developments in this general field.

Third, it will promote research studies in the interrelations of religion and social work, with special reference to a variety of human cultures, as they are or may be represented by scholars on the Foundation faculty.

Fourth, it will offer for a limited number of qualified students who plan to engage specifically in social service under religious auspices, a two-year course of study leading to the degree of Master of Arts from the Hartford Seminary Foundation. The equivalent of one these two years will be devoted to the first full year of work at the graduate School of Social Work of the University of Connecticut. The other year will be occupied with related subjects on our campus."

FEDERAL AID FOR EDUCATION INDEFINITELY POSTPONED.

Legislation for Federal aid to education, which has engendered considerable religious controversy, is dead so far as the 81st Congress is concerned.

Representative Graham A. Barden of North Carolina, chairman of the House Education and Labor committee, has conceded that the legislation has no chance of enactment in the present session of Congress. This means that Congress will have to begin all over again in 1951, if Federal aid is to be voted for schools.

Representative Barden said that the Korean war has killed the last chance for getting the legislation on the floor of the House for debate.

The Thomas bill, approved by the Senate, would give Federal funds to the States, leaving distribution up to them. Representative Barden's substitute bill, killed by the House committee, would have banned the use of funds for parochial schools.

Though supporters of Federal aid to education believe a satisfactory solution can ultimately be reached, the whole issue must now be regarded as indefinitely postponed.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Harcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

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RAIKES' SCHOOL

Every Sunday school is a memorial to two men: Robert Raikes and Jesus Christ. Raikes' school, which began in England in a very humble way, has had a phenomenal growth. And the best is yet to be. New advances are being made in Sunday school work. New methods, new equipment, new workers, and wider objectives are coming into use.

Raikes' school has had a marked influence on both teachers and pupils. Who can compute the stimulus to learning experienced in this mutual enterprise? Many people date their mature religious experience from their first induction as a Sunday school teacher. Assuredly, Christ has many eager learners and intelligent followers among the 40,738,364 Sunday school pupils throughout our world. He has never had more hands, feet and voices to do his bidding.

Never was there a time of greater opportunity for Sunday school workers. Some of our erstwhile handicaps in building and equipment are being corrected. Widespread educational advantages enable teachers to do better work more rapidly. The fruits of secular education may be freely utilized in the educational program of the Church. Teachers in the public schools may be the conscious or unconscious allies of the religious educator in laying spiritual foundations.

The Sunday school teacher has unique opportunities in the field of religious nurture. The minister is handicapped. He has the opportunity to "spray the congregation with words" once or twice a week. His advice or exhortation may go unheeded. The teacher, on the other hand, can plan and institute dramas or projects which translate the gospel into action, the word into deeds. In this way religion becomes a first-hand, creative experience.

BRITISH CONGREGATIONALIST TO TEACH AT DUKE

All who are concerned with theological education in the South will applaud the announcement that Dr. William David Davies of England is becoming a member of the Duke Divinity School faculty this fall. He will occupy the chair of Biblical Theology. Many of our readers will find added interest in the realization that Dr. Davies is a distinguished Congregationalist. Ministerial students in the Southern Convention may have an opportunity to study under this theologian.

Dr. Davies gained pastoral experience in the Congregational Church at Cambridgeshire, 1941-46. Since that time he has served as professor of New Testament Studies at the Yorkshire United Independent College and as a teacher in Leeds University. Dr. Davies has studied at the University of Wales and Cambridge University. He engaged in extensive research under the

supervision of Professor C. H. Dodd, and it was for this original research he was awarded the degree of Doctor of Divinity by the University of Wales.

Welcome, Dr. Davies, to America, to Duke University, to the Southern Convention of Congregational Christian Churches.

ANOTHER MISS AMERICA

Beauty contests may soon run their course, or go on ad nauseum. It will be interesting to note the limits of this publicity stunt. There is the tobacco queen, the corn and cotton queens, the apple and peach queens, and a sea-food queen. Perhaps we could have cigar, cigarette and snuff queens (sho nuff!). Every state has a queen, and surely every county, township, town and hamlet deserves a queen. Surely we can find a queen for every industry, every plant and animal.

The nation's new Miss America has more than glamour to commend her. Yolande Betzeze lives with her widowed mother, we are told, in a small bungalow "right in the middle of Mobile, Alabama." She has been studying voice for the past six years, and in addition she takes language courses at the University of Alabama Extension School in Mobile. Miss Betzeze is a teetotaler and a non-smoker.

The South is by no means devoid of beauty, brains or talent. Every girl in the South should endeavor to improve her appearance, her education and her talent. Traditions and ideals are important. No generation is without its hero worshippers. That generation is most fortunate with the presence of heroes and heroines who combine fine moral and intellectual as well as physical assets.

Ours is an age which recognizes and rewards talent. What greater incentive could one desire? The unparalleled opportunities for girls of our generation should provide a powerful incentive for studious application. Every Southern girl can lift up her head and sing. The humblest home may give beauty to the world. God willed it so. There is that which money cannot buy; inherent beauty, vivacious personality. God, the amazing creator, is lavish and unpredictable in his gifts.

Make no little plans, they have no magic to stir men's blood and probably themselves will not be realized. Make big plans; aim high in hope and work, remembering that a noble, logical diagram once recorded will never die, but long after we are gone will be a living thing, asserting itself with ever-growing insistency. Remember that our sons and grandsons are going to do things that would stagger us. Let your watchword be order and your beacon beauty.

—Daniel H. Burnham.

World Convention of Christian Education

By LEM PETERSEN

Director of Public Relations, International Council of Religious Education

More than 5,000 Christian teachers and leaders have returned to their homes in 61 nations to make new advances in Christian education as a result of the inspiration, fellowship and discussions of the Thirteenth World Convention on Christian Education, held in Toronto, August 10-16.

The convention worked in four divisions. General Christian Education, Christian Education of Children, Christian Education of Youth, and Christian Education of Adults. Each had major addresses in the morning, followed by many small forum groups discussing the addresses. In the afternoon the divisions had sectional meetings on many additional Christian education subjects.

Other special features during the convention were: a memorial service at the Robert Raikes' statue on Sunday afternoon (see page one), world-wide denominational meetings one evening, and regional meetings one afternoon, including the 22nd Quadrennial Convention of the International Council of Religious Education, for United States and Canadian delegates.

From the colorful procession of nations on the opening night, with delegates of many nations wearing their national costumes, through the 15,000 attending youth service of witness on Sunday night, and concluding with an act of dedication and the Hallelujah Chorus on the last night, there was created an atmosphere of worship and consecration which will be carried around the world and which will long influence Christian educators, even in remote churches and humble homes.

In many rooms and small groups there were to be found earnest discussions by delegates from the many countries, comparing conditions, problems and methods of Christian education. At worship, at meals and in conversation—delegates gained new insight into the world-wide fellowship of the Christian church.

Sunday school teachers had opportunity to meet and talk with leading Christian leaders who had only been names to them before. Old-timers in the Christian education movement shared their wisdom with youth, and youth brought new zeal and enthusiasm for the task of preaching and teaching the gospel of our Lord Jesus Christ throughout the world.

Attempts to eliminate God from government and education were scored by Dr. L. A. Weigle. Who said that this disposition is due to "an extreme interpretation of the principle of church and state, which confines God to the church and outlaws him in the state."

Lord Mackintosh said that the work of Christian educators was more important than the meetings of statesmen in Paris, London and Washington.

Looking back on the 60-year history of the World Council of Christian Education, he said: "We look to the past with disappointed hopes and we survey the future with fear and apprehension. If man's spiritual side could only be developed in keeping with his material progress, the end of the century would see the beginning of the millenium."

Dr. Kagawa told of working in the Japanese slums, with laborers and among the farmers. "If we want to have permanent results among the laboring classes, we must employ the educational method with unselfish devotion," he said. "There is no other way to bring the lower classes to Christ." He continued, "One of the chief reasons for the great success of Korean Christianity lies in the seasonal Bible schools. The Koreans have large hostels around their churches to help those who attend the seasonal Bible school."

Bishop Stephen C. Neill told the Christian educators at the closing session that he was always glad when young people told him that they had had "a definite experience of Christ."

"However," he continued, "I do not ask what emotional experiences they have had, but whether the next morning they got out of bed in time to say their prayers, and whether they had become less difficult to live with at home."

The Western world must share its material goods more liberally with the rest of the world, if the threat of communism is to be successfully met, declared Dr. Charles Malik, Lebanon Ambassador to the United States. He said, "It is impossible for Western civilization to defend itself against the onslaught of communism as long as the standard of living in the United States is ten to a hundred times higher than what it is throughout Asia, and so long as the United

States and the rest of the West do nothing effective about it." Dr. Malik felt that there is "a terrible crisis of faith in the world today. Men cannot live without faith. Of all the tasks facing Western civilization today, the greatest, the most important, is how to bring faith back to the hearts of men."

Mr. Mateo F. Occena, head of the Philippine Purchasing Agency in the United States, called on Christian leaders to "rid themselves of any belief that there is a shortage of ability, manpower, or funds, for such a vital project as the spreading of the Christian gospel."

A new historic role has fallen on the youth of this generation, according to C. W. Li of China, chairman of the World Christian Youth Commission. "Either we accept this role or it will be forced upon us; either we will be the free agents of the only true God in Jesus Christ, or we will be the inevitable victims of the other gods," he said.

"Now is the time for Christian youth of the world to wake up and realize that Christ wants us to be in the places where crucial decisions are made—even in politics," declared Rev. Joel Sorenson of Stockholm, the youth secretary of the Baptist World Alliance.

"The making of the Christian home should be the most important business of the church to which all else should be subordinated," stated Miss Vimala Rajamanickam of India, a student of religious journalism at Syracuse University.

If the present rate of increase in the number of children and youth who receive no religious instruction in America continues, "the total paganization of American life is merely a problem in arithmetic," according to Dr. Paul Calvin Payne, chairman of the International Council of Religious Education.

Christian education is more than "so-called classes in religion," stated Dr. Gonzalo Baez-Camargo of Mexico. He called for a "total, well-planned, well-balanced program of Christian education."

"Many people neglect the gospel, not because they think it is false but because they believe it is irrelevant to their life," stated Dr. T. G. Dunning, British Baptist leader, in a paper read in his absence. "Nor do we bring the gospel nearer to them by our systems of thought. Doctrine is most invaluable, but not as a means of faith but rather as an exposition and systematization of faith."

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE ROAD TO SUCCESS.

President Smith's message to the students of Elon College on the occasion of the opening of 1950-51 session.

Success is an inspiring word. Everyone likes to succeed. No one likes to fail. So strong is the desire to succeed, that the very principles of success are threatened by fear—the fear of the possibility of failure. A man with an alert mind sees the possibility of a successful business undertaking. He believes in it. He is reasonably certain of success, but the mere possibility of failure prevents the undertaking. Another sees the opportunity, undertakes it, and goes on to success.

Only recently I was talking with a young man who has been successful in business—unusually so for a man of his age and experience. He was then planning to go to the University of Indiana for a special course to better fit himself for a special type of business. He remarked, "I think that I can make it all right, but I admit that I am a bit afraid. If I make it, all well and good, but if I should fail, I will wish I had never gone." Fear had begun to battle with his sense of security and was threatening to undermine his faith in himself and in his undertaking.

As you enter college, you will find it a step ahead of high school. Are you confident? Do you believe in yourself and in your ability to accomplish what you have undertaken, or is your mind full of questions? Are you beginning to wonder? Do you see the possibility of failure? Is fear beginning to hammer away at the principles which you felt sure would bring you success?

Whatever may be your attitude as you face this year in college, with its complex realities. I would like to give you a few words—one brief sentence—which if believed, kept in mind, hidden in your heart, will settle questions, take away fear, prevent failure and will move you conscientiously along the road to success.

There was a man on one occasion who had been in serious straits along the highway of life. He knew what it was to be in want and to abound in plenty; to be surrounded by enemies and to be supported by friends. He knew what it was to be defeated; he

knew the joy of triumph. He was speaking to friend and foe alike. With all this background of information, authenticated by experience, he uttered these words that have given assurance to thousands and tens of thousands of perplexed individuals, and will give the same assurance to you. Here they are: "I can do all things through Christ who gives me strength." You will recognize these as the words of the Apostle Paul, spoken out of a rich experience and triumphant faith. Christ did give Paul strength. He will likewise give you strength.

1. *Mental Strength.* He will inspire you, stir you, quicken your mind, make you alert to the opportunities and privileges that confront

(Continued on page 10.)

APPORTIONMENT GIVING.

Days and weeks add up to months. There are only twelve months in the year. As the months pass, if a church has met its obligations to the denomination and to its institutions, its members are happy and congratulate themselves. If time passes without meeting these obligations, the church feels its responsibility greatly. Some of its members begin to wonder how they will ever meet their apportionments. From a sense of obligation, if not from pride in their church, they want to see their church on the list with all requirements paid and all obligations met.

Just a few more weeks, and the conference year for many of our churches will have come to a close. So far as Elon College is concerned, the churches of the Convention have a long way to go before the apportionment is met in full.

If our churches could know the real situation and the acute needs of the college, they would not hesitate in raising the full amount and forwarding the same at an early date.

Previously reported	\$ 5,918.47
Eastern N. C. Conference:	
Liberty (Vance)	\$ 108.00
N. C. & Va. Conference:	
Happy Home	\$ 12.34
Ingram	15.74
Western N. C. Conference:	
Albemarle	50.00
	186.08
Grand total	\$ 6,104.55

MESSAGE FROM PRESIDENT SMITH TO MEMBERS OF THE FACULTY AT THE OPENING OF THE 1950-51 SESSION.

Today freshmen are beginning to register in Elon College. They are not registering in as large numbers as for the past few years. The majority of these young men and young women are away from home for the first time. They are embarking upon a new effort. They will look to you for assistance and guidance. They will need you. It is your opportunity as members of the faculty of Elon College to give to these students the correct understanding of Elon College and higher education. It is our privilege to build Elon College into their consciousness and hearts. This may be done by personal interest.

Ordway Tead in the *Educational Forum* has expressed this idea succinctly and impressively in the following paragraph:

IN LOCO PARENTIS.

"For real character results, each student has to know that there are one or two adults on the campus who deeply care about him or her as a person. What is required is a direct relation which is warmly personalized without being excessively solicitous and intimate. The college years present a subtle problem of transition from adolescence to adulthood. The college does stand *in loco parentis*, more at the outset and hardly at all by the time of graduation. And the solicitous interest of someone who will care about how each student is unfolding, is a virtual must. How we can achieve that in huge student bodies is not easy to see, unless a wholly new emphasis in relations with students is aggressively developed. Just as home is where the heart is, so the college—beyond the things of the mind—is where the heart is—the heart of the student and of someone among those who shape the education. . . . There is no escape from the psychic reality that if there is to be guided growth, some individual, warm of heart and wise of mind, should be the guide, counsellor and friend of every student."

I am sure that you will see the wisdom of this statement and dedicate yourselves to these ends.

The above message is one of the finest that I have ever seen and is published in *The Christian Sun* in order that the parents of the Elon College students may understand something of the attitude of the administration and faculty toward the members of the student body.—W. M. B.

Youth at Work in the Church

MAX VESTAL, Elon College, N. C.

MISS ANN TRUITT, *Associate*

EASTERN VIRGINIA RALLY.

The Fall Mission Rally of the Eastern Virginia Young People will be held in Suffolk Christian Church, on October 1, beginning at 3 o'clock. The program follows:

Call to Order—Harry Lee Weaver, Presiding.

Worship Service—Young People of Newport News.

Business Session—

Special Music—

Address—Miss Ruth Seabury.

Installation Service—Rev. Millard Stevens.

NORTH CAROLINA-VIRGINIA YOUNG PEOPLE'S RALLY.

The North Carolina and Virginia Young People's Conference will meet for its fall rally on October 15, at Happy Home. This will be a real important rally, for at that time we shall elect new officers, hear reports from some of our many activities, hear from our work campers and other things.

The rally will open at 3:00 and will end promptly at 7:30. Please plan to stay until 7:30. Bring your minister with you. I want especially to urge all of you whose young people might not have an organized group to come, for this rally is as much yours as those larger groups.

Each person is asked to bring sandwiches, and the hostess church, Happy Home, will furnish the drink and dessert.

Mark the date, October 15, on your calendar, and please urge all of your young people to attend. Let's make this rally a huge success.

DOROTHY BALLINGER,
President.

UCYM PROPOSES COMMON YOUTH COMMISSIONS, TAKES OTHER ACTIONS.

Plans for a common Protestant youth program and organization have been formulated and referred to denominational youth fellowships for study during the coming year.

The plan was developed during the annual meeting of the General Council of the United Christian Youth Movement recently held at St. Thomas, Canada. This council is the offi-

cial youth agency of 39 denominations, 35 state Christian youth councils and councils of churches, and 17 national youth-serving agencies.

The proposal is based on a five "commission" plan. Youth fellowships in local churches and in denominational and interdenominational organizations would be organized into five commissions: Christian Faith, Christian Witness, Christian World Outreach, Christian Citizenship and Christian Fellowship.

The council proposed "this structure to the denominations for consideration and for possible adoption as the basis for their own commissions, and requested a report of their reactions to the proposed plan at the next meeting of the council" when

these reactions would be reviewed and final adoption would be made.

The new plan is different from that used at present in any denomination. It is not mandatory, but it is expected that many of the denominations will sooner or later reorganize their programs and structures on the basis of this new plan. It offers greater opportunity for interdenominational cooperation on the part of youth fellowships, especially in small towns and rural areas.

Other important actions taken at the General Council meeting held August 17-21, with 96 persons in attendance from the United States, Canada, and eight other nations, include:

(1) Approval of plans for the next Christian Youth Conference of North America to be held in 1952 for some 3,000 youth delegates.

(2) Development of plans for the Call to United Christian Youth Action, for which financial support is to be secured by November 1.

(3) Perfection of a number of world youth projects and for a U. C. (Continued on page 15.)

A Month of Sundays for Youth

There will be Young People's Rallies covering every Conference of the Convention in October. Every church (no matter whether it has an organized young people's group, or whatever its young people's group may be called) should plan NOW to be represented at the Rally in their area. Below are listed the places, the dates and the presidents of the Conference organization.

October 1. Suffolk Christian Church, Suffolk, Virginia. The Eastern Virginia Young People's Missionary Rally. New officers are to be elected. Harry Lee Weaver and Jack Byrd are presidents of the two groups which are combining into one organization. Miss Ruth Seabury will be the guest speaker.

October 8. Bethel Church. Valley of Virginia Young People's Rally. Betty Showalter, president.

October 15. Happy Home Church, North Carolina and Virginia Young People's Rally. Dorothy Ballinger, president.

October 21-22. Liberty, Vance. The Eastern North Carolina Young People's Week-end Conference. E. C. Haywood, president.

October 29. Pleasant Union Church. Western North Carolina Fifth Sunday Rally. Bill Simmons, president.

If there is an further information that you or your local organization may desire, please write to—

MISS PATTIE LEE COGHILL, Educational Secretary
Southern Convention Office
Elon College, North Carolina

Christian Missions

At Home and Abroad

THE STORY OF CHO HSIU-CHING.

As Related to

HELEN HUNTINGTON SMITH,
Foochow, China.

Cho Hsiu-ching was in her second year of junior high school in the Wen Shan Girls School when she attended the pastor's Preparatory Class for church membership. After a personal talk with the pastor, he told us that he thought she was still too young and not quite ready for membership. That was the first day I remembered knowing who she was. Another teacher and I were talking informally with her, asking if she herself felt sure enough of her belief to join the church.

"Surely," she replied with a dimple showing when she smiled. "I have been at Wen Shan two years. Surely I know enough of Christianity." A nice compliment for the school which I felt was hardly justified.

"Do your parents know of your intentions to join the church?"

Her face fell, "No. I am afraid to tell them, because I am sure that they disapprove." Without discouraging her too much, we tried to persuade her that there was plenty of time. She still would be in school for a good many years and six months later might be better. During that time we suggested that she bring her mother to church and talk it over with her. Little did we know what was going on in her mind or in her home.

The story was continued for me this morning when Hsiu-ching, now in second year senior high, came to talk to me about a classmate she is worried about. We had talked before about Pin-hsuh.

"There is something terribly wrong there. She is so upset by things that she is cross with everyone and then regrets it later. Our classmates are so provoked with her they are all leaving her strictly alone. I have prayed for her and talked with her and gone to see her especially often this vacation and I don't know what to do next."

We talked for sometime how we could best help this girl, also a Christian, whom these days of strong propaganda and uncertainty have literally knocked off her base. Then I

turned to Hsiu-ching and said, "I remember clearly the day I first talked to you when you wanted to join the church so badly. You have come a long way since then."

"I don't remember that talk, but maybe I don't remember those first two years when I became a Christian!! I shiver now to think of the terrible time I had. My parents, even now, do not believe and are still opposed to my becoming a Christian. I didn't dare tell my mother for days and weeks. Goodness, I didn't even have a Bible and knew nothing of praying. First, I borrowed a Bible. Do you know where I got that? I was a bit ashamed. In Junior high first year a group of us were really rude and ridiculed Mrs. Lin whenever she preached to us about Christianity. Naturally I was a bit scared to ask her to loan me a Bible, but then I thought she wants me to be a Christian, I think she will lend me one. I took it home and hid it under the covers. (In crowded homes the children still sleep in the rooms with their parents.)

"Then one day came the real test. It was a feast day and we had to burn incense to the idol. I knew this was coming and that when it came I had to tell my mother. I had been praying to God for strength to meet this crisis. When she called me to go and get the incense, light it and bow before the idol, I said: 'I cannot do it, mother, I am a Christian now.' She lost her temper, swore at me and said I was the most infilial child and she all but beat me. Instead, she threatened me. 'You cannot go to school any more.' That was the worst threat possible, and when they were burning incense, I ran to hide in the bed and I never prayed so hard. Finally I said, 'I can even give up school for you, Jesus.' But the next day she did let me go back to school.

"The next hurdle was to get permission to go to church. Finally one Sunday I screwed up my courage and said, 'There is the church bell, mother, I am a Christian now and I must go to church.' 'Go to church!!' she screamed at me. 'Of course you won't go to church. If you go to church you need not expect to have any dinner here when you return.' I

thought to myself, 'I can easily do without dinner,' so I ran away to church for the first time. When I got to the entrance I was scared to go in. I had never been in the church before and I walked up the street and down trying to get my courage up. Fortunately one of my classmates came along. Her family are all Christian, and she took me in. How happy I was."

"Did you get dinner that noon?" I interrupted.

"Oh, of course, parents love their children whatever they do. But every Sunday after that my mother could think of more things for me to do, hoping that I couldn't make church. I'd work fast and then she would pile on more work. I'd ask her on Monday, Tuesday, Wednesday, Thursday, Friday, after school, if there was any thing I could do, but no. Never those days, but come Sunday and the whole house needed to be washed. But I was adamant, and when the last bell rang I would say, 'There's the third bell, mother. I am going to church now.' Each time she scolded me, and what a temper she has. I used to answer back. I have a terrific temper too, but I soon learned that if I was going to be a true Christian I had to control my temper. I learned better not to talk back but I kept going to church.

"Then that spring my father became very sick indeed. We thought he would die and my mother used a lot of money to hire about seven or eight priests to come and chant and offer incense to drive the evil spirits away. Again my mother begged me to pray to the idols to save my father's life!"

Again I interrupted, "Are you the only child?"

"No, I have a brother. But he was away from home on business, and I was the only child at home and was expected by all to pray for my dying father. Those were terrible days. My aunt came to plead with me, and my uncle and all the neighbors. 'You are a very, very bad child. If your father dies, your mother will blame you and she'll drive you out of the home for disobedience. We wouldn't blame her one minute for it either!' They surely put the pressure on me full force and I said, 'I'll obey my parents in everything else, but in this I cannot. I believe in my God and not those idols.' Thought I to myself, 'What would I do if I were kicked out of my home?' Then I thought, 'Parents don't do that I know. They love me and won't kick' (Continued on page 10.)

Church Women at Work

With Emphasis on Missions

Mrs. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

OUR NEW "GUIDES."

Whether we call it "The Rating Scale," "Standard of Excellence," "Achievement Goals," or what not, it seems that we have to have some guide to carrying on our women's work during the year. From time to time, it seems necessary to change our guides to meet our needs. The following new goals, or guides, have been proposed by an appointed committee, approved by the Executive Board of the Convention, and are now ready for the vote at each of our Woman's Conferences. The committee—Mrs. R. L. House, Mrs. J. S. Rollings and Mrs. W. T. Scott—submits the following for your approval at conference:

GUIDES TO PROGRESS.

Evangelism and Spiritual Life—

Do we:

1. Cultivate personal religious growth?
2. Provide devotional services for group meetings?
3. Have a place for Bible study in our program?
4. Seek ways of reaching new and unchurched women?
5. Help each woman to find her place in the fellowship of the church?
6. Stimulate church attendance.

Stewardship—

Do we:

1. Consider *all of life* to be a trust from God and thus encourage our members to give of themselves, of their time, of their talents and abilities, as well as of their possessions, in furthering his purposes?
2. Contribute to the Thank offering?
3. Accept, each year, a financial goal commensurate to the financial ability of our group? Increase our goal and our giving as we are able?
4. Make quarterly financial reports to our Conference treasurer? Make annual financial reports to our Woman's Convention?
5. Cooperate with the plan of our Woman's Convention in giving a Life Membership or a Memorial?

Christian Education—

Do we:

1. Actively support our Church school?
2. Cooperate with parents and leaders of children and youth to strengthen the church's program for family life and the church school?
3. Foster activities for *all the family* in our church?
4. Encourage and help support attendance at Youth Camps and Conferences?
5. Promote missionary education through Sunday school and vacation school, or sponsor missionary societies for the various age groups?
6. Use our periodicals: THE CHRISTIAN SUN, The Missionary Herald, Advance, Guide Posts, Church Woman and others?
7. Become informed concerning Southern Convention work by attending our State Conferences, Conventions, Rallies, and School of Missions?

The World Christian Mission—

Do we:

1. Know the work of the Board of Home Missions?
2. Know the work of the American Board for Foreign Missions?
3. Use the packet prepared by the Superintendent of Literature?
4. Use designated Mission Study books?
5. Arrange and encourage programs and study groups on interdenominational themes of the year?
6. Observe World Community Day, May Fellowship Day and World Day of Prayer?

Christian Social Action—

Do we:

1. Know the work of the Council for Social Action?
2. Cooperate with women of other churches in our community in bringing about more Christian living conditions?
3. Help our community to solve its problems?

4. Help our women to become more intelligent and more Christian in their citizenship responsibility?

Friendly Service—

Do we:

1. Meet the needs for material aid and equipment in our missionary and benevolent institutions (hospitals, colleges, orphanages, mission stations, community centers, etc.)?
2. Give to designated Friendly Service projects?
3. Give material help to our own members when material help is needed?

* * * * *

NEWS FROM SOCIETIES.

RICHMOND WOMEN HAVE CHINESE SPEAKER.

At an early summer meeting of the Woman's Fellowship of Richmond First Church, Mrs. S. A. Virden, the president, secured Mrs. Irene Chang Ma as the speaker. Mrs. Ma was born in Shanghai and has been in this country for twenty months. She is being educated for youth leadership in China by the Baptist Union of Virginia.

Mrs. Ma stressed the advantages of being a native worker in Communist occupied China, and she impressed each one present by her genuine sincerity and Christian purpose. She asked that the group remember the work and the workers in daily prayer, believing as she does that prayer availeth much, even to the point that support seemed almost of secondary importance in comparison.

She also felt keenly the urgency of an early return to China. She displayed Chinese garments, hand embroidery art work, and some exquisite specimens of Chinese jade in mountings.

She is a young woman of unusual charm, and her address was much appreciated.

Mrs. George T. Parsons gave helpful and appropriate devotions, using a missionary theme.

Mrs. R. C. HELFENSTEIN.

* * *

UNION (SOUTHAMPTON).

The members of Union (Southampton) Missionary Society thank our Master for a wonderful year of Christian fellowship and work. Our membership has increased very rapidly. Besides meeting requirements, we have done a great deal of extra home mission work. We have raised quite a bit of money for a much needed

(Continued on page 13.)

THE ROAD TO SUCCESS.

(Continued from page 6.)

you. Not all minds are equal, to be sure, but all minds have equal access to God, who is the source of all grace and all power, and the fear of him that is God is the beginning of wisdom. If you have been diligent and faithful, and if you believe, then you are on the road to success.

You are a student in college. You want to succeed, you want to make friends, to be popular, you want your instructors and college mates to be proud of you. Your friends and neighbors back home are waiting to see what you do. Your parents are praying for your success in all of your undertakings. Your failure would be disappointing—terrifically painful to you and all who are interested in you.

If you are a student of average intelligence (it is not necessary to be brilliant or a genius, but of sound simple intelligence, as your graduation from high school has demonstrated), will apply yourself diligently and faithfully, and will believe that Christ will give you strength, there is no possibility of failure.

Did not Christ say to his disciples, "They will oppose you. They will abuse you. They will persecute you. They will say all manner of evil against you. They will seize you and bring you before the courts of judgment. Take no thought what ye shall say, for in that hour it shall be given you what you shall say." He will not leave you. He will give you:

2. *Moral Strength.* Your lot has been cast in a disturbed world, a world that has been torn asunder by contentions, strife, fighting, wars, and fears of wars. You do not know when you will be engulfed in this cataclysmic destruction. In the meantime, when you are in a reasonably peaceful society, you are confronted with the possibility of all kinds of wrong and sin, temptation on every hand and of every kind and type—temptations to cheat, to lie, to steal, to be immoral. Yes, these will meet you on the campus of a Christian college. Yes, the devil is here. We wish that he were not, but he is. Are you proposing to meet these temptations in your own strength, to contend with the devil single-handed? If so, you will go down in defeat. You are doomed. Trusting in your strength alone, there is no possibility of escape.

But in such temptations, such trials, there is one who will give you strength who will make you strong. Listen to

the still small voice as it says, there is no temptation that will overtake you but that is common to man. Christ will not suffer you to be tempted above that which ye are able to bear, but will with the temptation make way of escape. Believe him, trust him, give yourself to him, and he will give you moral strength, the strength that you will need when trials come—strength sufficient to make you victorious in every struggle. He will give you:

3. *Spiritual Strength.* Strength suggests power, force. We know something about power and about force. We have seen their demonstrations. We have seen all kinds of power. We have seen the giant locomotive sweeping along its track with a long string of cars drawn behind it at almost incredible speed. We marvelled at it and said, "There is power—mechanical power." We have seen the flying fortress moving through space, far outdistancing the birds that fly, and we have said, "There is power—mechanical power." We have seen the winds blow at hurricane speeds, uprooting trees, unroofing houses, and demolishing buildings, and we have said, "There is power—power about which we know little—power, uncontrollable power." We have seen the mighty rivers of earth rise on beyond flood tide, bearing rubbish on their bosoms and tearing bridges and fortresses from their foundations, and we have said, "There is power—uncontrolled and uncontrollable power." You are right, this is power, destructive power; but this, nor any other power can equal the power of the living God, the spiritual power that he released in the world through Christ. Power was the most miraculous thing about Christ during his entire ministry on earth. The manifestation of this power was the one thing that left his impress upon the heart of the world, upon the heart and soul of man, the power to make the blind see, to make the deaf hear, to make the sick well, and to make the dead alive. When he came to the end of his earthly ministry, he wanted to leave his power with those who were to continue to represent him. He said to them, "Go to Jerusalem and wait until the skies clear, until your minds are clear, until your hearts are on fire. Tarry until ye shall be baptized with power from on high."

I can do all things through Christ who gives me power—mental power, moral power, spiritual power. With this power, I can lift him up that the world may behold and accept him.

STORY OF CHO HSIU-CHING.

(Continued from page 8.)

me out.' Fortunately, my father got well.

"But the feast days—I never knew there were so many. Each time there was a real scene, but I thought, 'My mother cannot keep this up for ever. Some day she will know I mean it when I say I am a Christian and will not worship those idols.' The last thing I held out for was not eating food offered to the idols. At first I gave in there."

Turning to me with a quick smile, "What do you think? Is it really evil and wrong to eat food given to the idols?"

After questioning her about it and finding that there was no significance connected with the food, it being only a matter of economy, I said that I didn't think it was wicked.

"Well," she said, "I really didn't think it mattered, so for a long time I did eat that, but now my mother is kind enough to prepare an extra bowl of something for me. So I haven't eaten any food offered to idols for a year now."

She continued, "The last of all came grace at the table. At first I thought I couldn't stand to have my parents, relatives and even neighbors laugh at me. You see there are no believers in our whole neighborhood. Then I thought how foolish and weak I am to be afraid of people laughing at me. Now it has become so much a habit that no one ever mentions it at home and of course no one laughs at me."

"Did you finally join the church at Easter or wait until the following Christmas?" I asked, forgetting in the end what she had done.

"Of course I joined the church that Easter. I had opened my heart to God and he had come in and there was no question in my mind that I was a Christian. It was a bit hard to have the pastor doubt me when I was having such a hard time at home."

"When did you accept?" I asked.

"Don't you remember when Mr. Hsu, the evangelist was here? One night he surely got under my skin and I wept a good part of the night but once I accepted Jesus I haven't had any real doubts."

"Do your parents have any leanings toward Christianity now?"

"I do so hope that my father will become a Christian some day. I pray about him a lot. He says that he is too old to learn something so new but whenever the opportunity comes I

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

The Twilight Hour (for Juniors) at Southern Pines had a real treat last Sunday at their meeting when Mrs. Fern Fielding of Richmond, Va., showed her collection of character dolls from the Bible.

These dolls were designed and clothed by Mrs. John Gray of Washington, D. C. Each doll was the same size but had different hair, coloring and facial expressions. Mrs. Fielding showed each one and told the story of the character. Her collection is all female. Among them were some who had been very good: Ruth, Martha, Esther, Rebecca; some of the wicked: Jezebel and Delilah; and others: Hagar, Pharaoh's Daughter, Deborah, and the Queen of Sheba. The queen was the most beautifully dressed, with a golden crown, long flowing train and a fan of plumes. She was a great favorite with the girls. Jezebel had a slinky look in her dark red dress with much gold braid and she had a fierce expression.

Ruth, Rebecca and Martha were dressed in quiet colors with the simple, every-day clothing the women of the Holy Land wore. Rebecca had her jug in hand just as she must have had when she met travelers at the well. Martha looked just right for her home chores. Deborah was neither plain or fancy, but rather in-between, and she had a scroll in her hand, for she was a zealous, hard-working woman.

Hagar was a slave, or servant girl, and she was dressed in a short garment with little adornment and had her hair bound tightly with a fringe of bangs. Pharaoh's daughter had an Egyptian gown of white with very beautiful ornaments and head gear.

I wish each of you could have seen them and heard Mrs. Fielding as she spoke about them. They did not seem like dolls, they did not seem like musty old folks from the far away past. They seemed like real, living people!

The program was held at the home of its leader, Mrs. James Prim. Her sons, Jimmie and David, had something to show the group too. It was the tiniest baby squirrel that had been lost from its mother. They have adopted it and are raising it on milk, fed through a doll baby bottle! At first, the little squirrel, whose name

is "Big Boy," stayed in Jimmie's hip pocket, but finally he climbed out to nibble some gingersnap, and later he went to sleep in layers of cotton batting placed in a basket. He was curled in a ball with his front paws under his chin. I wish you could have seen that too.

Although Mrs. Fielding's dolls were custom made, I think you could have some too. Do you know the plastic (undressed) 7-inch girl dolls seen often now in dime stores? They are just the right size, and you could easily dress them to suit your needs or favorite characters from the Old or New Testament. Their coloring and eyes would be the same, but types of clothing would change their looks a great deal. An exciting project would be the study in detail of the type of garment worn by different characters and then it would be fun to fashion their costumes and add jewel or embroidery touches. If any of you undertake such a project please share your results with us. Look in Bible story books and Sunday School lessons for pictures showing clothing. You might decide to illustrate a scene and add the background as well as the character.

BEHAVIOR INHERITANCE.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

A small group of women in our neighborhood—some of them mothers, all of them deeply interested in education—meet from time to time to discuss the welfare of children. As one brown-eyed mother expressed it, "We're thinking of boys and girls the wide world over, not only those of our little world!"

"Our little world" sounds like a phrase our grandmothers might have used." Sherrill Shaw, a student of political science, responded. "Provincial civilization belongs to the past. We must all be international in our thinking."

"You're right, Sherrill," the first speaker agreed, and Sherrill continued, "We're forever talking of heredity and environment, but so often we ignore *behavior* inheritance—one of the most influential outcomes of

environment. Is there any more significant factor in the lives of our children?"

"Tell me about behavior inheritance," the youngest mother asked quickly.

"Behavior inheritance is the passing on of the trends and behavior attitudes tendencies of the older generation to the younger generation. It stresses the power of human behavior multiplied by the influence of the home and parents' authority."

"Does this mean that if my mother was a dominating person who reared my brother and me in austere, unsympathetic manner I may have inherited, not by birth but from my environment, these same traits, and that I am very likely to manifest them in rearing Sandra and Throck and—if I may use the expression—am likely to bequeath them to my children?" Stacie Lowe asked, aroused to an unusual degree for one usually reticent.

"That's it, Stacie!" Loretha Potter spoke up. "Behavior inheritance accumulates like compound interest. It is frequently passed on from one generation to the next, unless something occurs to counteract its influence."

"I see what my mother meant when she said, 'Although children may stray from the good life, if they have been taught the fundamentals and have formed good behavior patterns, they will usually return to the way of life they knew as children.'" my next-door neighbor philosophized, as her deft fingers knitted rapidly.

"Sometimes something happens that makes it difficult to return to the old way of living," Loretha told us, passing on the knowledge learned in her eugenics class. However, early behavior patterns frequently become ingrained until they are almost a part of one—like the color of one's eyes."

"Many of us fail to realize the importance of emotional maturity until we're parents and are faced with our lack of it," petite Ann, the mother of twin boys, contributed.

Loretha agreed, and added, "Psychologists' files are full of cases where almost irreparable damage has been done by the formation and the continuation of wrong behavior patterns."

After all I have heard here, I'm beginning *today* to strive for emotional noise and for spiritual, physical, and mental growth," the youngest mother announced. "I have not thought about behavior inheritance. I'm not

(Continued on page 13.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

WHAT IS CHRISTIAN LIVING?

LESSON I—OCTOBER 1, 1950.

MEMORY SELECTION: *Let your manner of life be worthy of the gospel of Christ.*—Philippians 1:27.

LESSON: Matthew 5:13-16, 20; Phil. 1:27-30; I Thes. 5:15-23; James 1:22, 26, 27.

DEVOTIONAL READING: Luke 10:25-37.

"Growing in Christian Living."

We begin today a series of lessons on the general theme, "*Growing in Christian Living.*" These lessons will consider different aspects of Christian life and Christian service in the light of our own lives and of our own times. They come down to the place in which we live. They put the Christian religion "right down in our back yard." The emphasis should be put upon GROWING. Christians are to grow in grace and in the knowledge of our Lord Jesus Christ. All too many Christians stay too close to the place where they got into Christian life. To be sure, one has to be born into the Christian life. But he is not to remain as a baby in his religious life. The ideal is to grow into the measure of the stature of the fulness of Christ himself. The lessons will be both a searching test as to whether we are growing Christians, and also a help in growing in grace.

The Function of Christians.

The Sermon on the Mount was a kind of platform of the Kingdom of God or of heaven. In it Jesus was proclaiming the fundamental principles of the rule of God in human life and the ideals which should govern members of the Kingdom. In the opening verses of that sermon, Jesus spoke of the character of the citizens of the Kingdom. The Beatitudes present certain qualities characteristic of those who are members of the Kingdom. The next section emphasizes the function of the citizens of the Kingdom. They are not only to be good, they are to be good for something. And with rare spiritual insight and genius, Jesus states the function or mission of Christians in simple language and vivid pictures. He says simply that they are "the salt of the earth" and "the light of the world." That is all that he said, but in saying that, he said all.

"The salt of the earth." So simple, and yet so significant. Salt, as the people of that day knew, and as we of this day know full well, is a *seasoning element*. Most food is insipid and tasteless without salt. One of the most prominent and most used articles in the kitchen is the salt cellar or the salt shaker. A good cook puts salt in almost everything she cooks. Salt seasons food, makes it more palatable, more enjoyable, more nourishing. Well, said Jesus, my followers are to be a *seasoning element* in the world. Life is to have a better taste because of the spirit of members of the Kingdom of God. Home, office, factory, farm, mill, counting house, market, school, everywhere life is to be richer and sweeter if people have the spirit of Christ.

And salt is also a *saving element*. We use salt to preserve food. Meat can be saved and kept almost indefinitely if it is properly cured with salt. Salt saves things. In a very early writing, some man said that the Christians of his day "were holding the world together." It is true today. If the world does not go to the dogs, it is because Christians, as the salt of the earth are saving the world, keeping it from becoming absolutely rotten, keeping it from going to pieces entirely. The ultimate salvation of the world does not depend upon armies and navies and air forces and what have you, but upon a certain quality of life. Now as never before and more than ever before, the world needs the Church and the Christ whose body the Church is. But if the Church loses its savor, it cannot help save the world. This is no time for insipid and weak Christianity.

Jesus used another homely and helpful figure of speech in describing the function of Christians. He said, "Ye are the *light of the world.*" And again he said much in little. Light cheers, light guides, light reveals, light heals, light gives life. Ultimately, there can be no life without light. So the function of the Christian in our modern world is to do what light does, to cheer, to guide, to reveal, to heal and to give life. But when a light shines, it must burn, it must give itself. If we are to be burning and shining lights, we must give ourselves. To save life is to lose it.

Worthy Christian Living.

"Only let your manner of life be worthy of the gospel of Christ." Paul had a great deal to say about the Christian life, but he summed it all up in these words. We are to live worthy of the gospel of Christ. He wrote to some of his friends on one occasion and told them that some were living in such a way that it moved him to tears. Indeed, they were the enemies of the Cross of Christ. The highest and strongest motive to Christian living is not fear of punishment or hope of reward, even though both of these motives may have a legitimate place in human life. But the purest and greatest motive is to have the spirit of love and gratitude in our hearts so that we shall try to live worthy of the gospel of Christ. The love of Christ must constrain us.

The Scripture from Thessalonians (I Thes. 5:15-23) which is a part of today's lesson, is a collection of literary gems, short verses, each one of which emphasizes some aspect of living worthy of the gospel of Christ. It should be read carefully and used as a chart by which to measure ourselves as to our growth in Christian living.

Practicing What We Profess.

James, the brother of Jesus, was very much like Jesus in many respects. He felt that a person's profession should find expression not in words alone but in deeds as well. He did not minimise faith, indeed he magnified faith. But he insisted that faith ought to find expression in works. He stated bluntly that it was difficult, if not impossible, for a man to show his faith without works. We are to work out what God has worked in us. Out of a good life, we are to bring forth works.

And good words. James had a great deal to say about a man's words as well as about his works. And he emphasized the fact that the words and the works of a man were but the expression of his real nature within. It was only as the inner springs of life were pure that the fruits of life could be good. One hears the echo of his Brother's words, "By their fruits ye shall know them," and "Out of the abundance of the heart the mouth speaketh."

(Based on lesson copyrighted by International Council of Religious Education.)

God's will be done! This is a better reliance than submission to the power of destiny.—*John Randolph.*

CHURCH WOMEN AT WORK.

(Continued from page 9.)

addition to our church, besides contributions to needy families suffering from fire and sickness.

May the Lord be with us and help us to do greater things for his Kingdom.

MRS. STRATFORD BLYTHE,
Secretary.

FINANCIAL REPORT—WOMAN'S
MISSION BOARD OF THE
N. C. CONFERENCE.

Quarter ending September 15, 1950.

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Women's Societies.

Albemarle	\$ 12.50
Amelia	15.00
Apple's Chapel	25.00
Asheboro	35.00
Auburn	2.00
Belew Creek	15.50
Berea	10.00
Bethel	16.00
Beulah	12.00
Burlington	441.97
Carolina	6.00
Chapel Hill	40.00
Concord	6.25
Durham	81.90
Elon College	136.70
Flint Hill (R)	6.00
Fuller's Chapel	20.00
Greensboro:	
First Church	181.50
Palm Street	36.00
Hank's Chapel	57.00
Happy Home	25.00
Haw River	7.50
Henderson	56.65
High Point	6.70
Hine's Chapel	20.00
Hopedale	16.00
Ingram, Va.	49.10
Liberty, N. C.	10.00
Liberty, Vance	87.50
Liberty, Virginia	20.00
Lynchburg, Va.	29.69
Monticello	28.94
Mount Auburn	8.95
Mount Bethel	5.00
Mount Pleasant	5.00
Mount Zion	5.00
New Hope	9.00
New Lebanon	35.00
Pleasant Grove, N. C.	14.00
Pleasant Grove, Va.	20.44
Pleasant Hill	13.00
Pleasant Ridge (G)	23.00
Pleasant Ridge (R)	20.00
Providence Memorial	28.00
Raleigh	50.00
Ramseur	9.00
Reidsville	25.00
Salem Chapel	15.00
Sanford	52.50
Shallow Ford	15.00
Shallow Well	35.00
Spoon's Chapel	9.00
Turner's Chapel	10.00
Union Grove	5.00
Union, N. C.	81.75
Union, Va.	30.00
Wake Chapel	45.00
Winston-Salem	20.00
Youngsville	12.50

\$ 2,114.54

Young People.

Carolina	\$ 3.00
Durham	14.59
Greensboro-First	7.03
Union, N. C.	4.00

28.62

Junior Societies.

Apple's Chapel	\$ 5.29
Asheboro	10.00
Durham	14.85
Durham, Juniors	7.68
Elon College	15.00
Greensboro-First	8.78
Pleasant Ridge (R)	3.30
Sanford	5.00
Turner's Chapel	3.50
Union, N. C.	3.40

76.80

Cradle Roll.

Asheboro	\$ 29.00
Belew Creek	1.03
Burlington	27.00
Damascus	16.39
Durham	9.04
Elon College	15.00
Greensboro-First	4.68
Henderson	5.00
Monticello	6.06
Pleasant Ridge (R)	9.50
Ramseur	5.00
Reidsville	10.00
Sanford	10.00
Union, N. C.	17.84
Wake Chapel	2.60

168.14

Total Receipts \$ 2,388.10

Disbursements.

Expense of treasurer for year	\$ 26.39
N. C. Council of Church Women - World Day of Prayer	30.00
Mrs. W. V. Leathers, Treasurer, for:	
Life Memberships	\$ 310.00
Memorials	80.00
Mr. & Mrs. Chiu Hsien Bao	45.00
Penny-A-Meal	26.41
Projects for Japan	51.75
Shaowu Mission	25.15
Carroll Conuty Mission ..	50.00
Migrant Work	188.14
Missions (General Fund) ..	1,555.26

56.39

2,331.71

Total Disbursements \$ 2,388.10

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

CHRISTIAN EDUCATION.

(Continued from page 5.)

"The whole Church is a venture in Christian faith," stated Dr. Paul H. Vieth of Yale Divinity School. "The more mature Christians will need to take responsibility for the education of the less mature," he admitted, but added that even these "elders" are themselves constantly in need of an ongoing educational program.

False gods have been substituted for the real God by modern science, according to Rev. Emmanuel Jung,

president of the Swiss Sunday School Association. Man's power has been increased, and it seems as if God is no more needed, Mr. Jung said in characterizing the results of science. "But human beings cannot exist without a creed. Therefore, new gods have been created, and instead of real religion, there is pseudo-religion. Secularism and communism are samples."

STORY OF CHO HSIU-CHING.

(Continued from page 10.)

talk to him. My father is so worried about the air raids and the whole present condition."

A little horrified I asked, "But you don't tell him that if he becomes a Christian, he won't be bombed do you?"

"O no. I just tell him that he will not be afraid of death. I'm not afraid to die, are you?" A pause then, "There is such a fine margin between real religious faith and superstition isn't there?"

After discussing that for a few minutes we returned to the first problem of how we could help Pin Hsuen get peace in her heart.

Cho Hsui-ching has a year and a half more before graduation from the high school. She doesn't yet know what she wants to do upon graduation. She says she knows college is out for her but she had so wanted to be a doctor. Perhaps she could be a nurse or, her eyes twinkled, "I love little children, perhaps I could be a teacher."

Watching her eager attention teaching a Sunday School class at our Social Center, or her sparkling eyes as she sings in the church choir, or her fine laughter with her classmates, or her thoughtful concern for a friend, we know that her life will count for Christ to whom she gave her heart in spite of so much opposition.

FOR THE CHILDREN.

(Continued from page 11.)

only going to *think*, but I shall read and study and act upon what I learn."

"I should like to pass on to my children understanding, gentless, noble aspirations and courage, also, the ability to think for themselves and strength of character, so that they will become splendid world citizens!" Sherrill Shaw's eyes held dreams as she spoke, her friendly voice rich in the charm of its Southern accent.

"What a wonderful goal!" Loretha exclaimed appreciatively. "One could not ask for better behavior patterns."

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Thank you for all you are doing for these children and for this most worthy institution. Thank you for your faith, your prayers, your goodwill and kind words, as well as for your contributions. We overlook no one of these things in our sincere appreciation.

Mrs. C. C. Branch, our diningroom-matron made us very happy this week when she planned a birthday occasion for five of our children and two matrons. All September birthdays were celebrated at one time. She prepared and decorated a center table in our big dining room. Miss Fannie Newman, one of our best beloved workers, chief kitchen matron, cooked a cake, and decorated with "Happy Birthday" and many candles. When the dinner was finished all honorees surrounded the table, and the waitresses along with Mrs. Truitt and me came from the pantry bringing the cake and singing "Happy Birthday To You." The glow on the faces of the children was highlighted by the light from the candles, and the "ahs" and "ums" would have done your heart good. Those honored were: Bobby Kinch, 17; David Haith, 15; Norman Simmons, 13; Richard Bridges, 8; Margaret Simpson, 7; and Miss Fannie Newman and Mrs. Besie Stadler.

Birthdays next month are as follows:

October 2, Jerry Wilkins, age 11; October 7, Billy Proctor, age 6; Oc-

tober 8, J. C. Davidson, age 12, and Thurman Arnold, age 11; October 16, W. C. Harvell, age 13; October 22, Ray Kinch, age 13; October 28, Charles Simmons, age 16.

How odd that not a girl is in the list of those born in October! It must be the month of "snips and snails and puppy dog tails." Anyhow these fine boys will be mighty glad to hear from you. Thank you for your cooperation.

It is time now for Sunday Schools to get themselves together and come to see us. The weather is pleasant for driving, and the Orphanage is pretty. The children are prettier still. Please pay us a visit.

At our Wake Chapel church we have laymen who see to it that everybody in the community with benevolent funds to give have a chance to make a donation to the Christian Orphanage. So also does the Burlington church, and two or three others. There are leaders in many communities who would make a charitable donation to these children if they were reminded by a neighbor of our need. It is time now for you to be thinking of such persons and planning a little call upon them, telling about the work here. They are going to give their extra benevolences somewhere, and would be glad to know about giving some of it to this institution. How proud you would be if you could voice that "word fitly spoken"! Thank you for giving this matter a little attention and seeing what you can do for us.

I took Larry Jordan with me to a supper at Union Ridge and they gave him a dollar for himself and one dollar for each of his four brothers and sisters here. They sent by him an-

other dollar for Wayne Knight, and as he went out of the door when the supper was over, they gave him \$2.53 in coins. How happy the six children were for that bit of "tangible friendliness."

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 21, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 8,686.42
Eastern N. C. Conference:	
Lebanon	\$ 6.00
Liberty (Vance)	41.06
New Elam	12.65
	59.71

Eastern Va. Conference:	
Newport News S. S.	\$11.85
Bay View	32.00
	43.85

N. C. & Va. Conference:	
Burlington S. S.	\$60.16
Happy Home	37.90
	98.06

Western N. C. Conference:	
Pleasant Cross	\$ 3.70
Pleasant Union S. S.	10.00
Shiloh	18.89
	32.59

Valley Va. Conference:	
Linville	37.69
Alabama Conference:	
Pisgah	10.00

Total this week from churches	\$ 281.90
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Total this year from churches	\$ 8,968.32
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Special Offerings.

Amount brought forward	\$20,502.33
Bethel W. M. S.	\$ 5.00
Elon College W. M. S. ...	10.00
Mr. A. R. Flowers	2.00
Reidsville (Baraca)	10.00
Sale of Pigs	16.00
Special gifts	121.00
	164.00

Total this year from specials	\$20,666.00
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Grand total for the week ...	\$ 445.90
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Grand total for the year ...	\$29,634.61
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MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

The continuous upsurge in cigarette smoking throughout the nation, apparently unaffected in the least by the recent rise in cost and the steady addition of new taxes, is headed to new high records. The government reveals that in the year ended June 30 some 335,000,000,000 cigarettes were used, to constitute an all-time record, and the demand is still increasing. This despite the fact that the new price rise will cost the smokers about \$125,000,000 extra in a year.—*Boston Post*.

A person can hate you wholeheartedly but if you persistently refuse to give him anything but friendliness, his hate will usually die of starvation.—*Earl Riney*.

In Memoriam

ARMENTROUT.

Our Heavenly Father in his love and Kindness has seen best to remove from our church circle, our loved and faithful sister and worker, Mrs. Delphine Elizabeth Armentrout.

Therefore may we bow in humble submission to his will, knowing that he doeth all things well.

Mrs. Armentrout, "Dottie" as she was known to us, lived some distance from the church yet she was a faithful, loyal worker.

May her long life of faithful service help all who may follow her example of Christian service for the Master.

OLIVE SHOWALTER,
GRACE WOOD,
Committee.

DEAVERS.

May we humbly bow in submission to the will of our Heavenly Father, who in his infinite love and mercy, has seen best to remove from our midst our much loved and faithful sister, Mrs. Bettie Deavers.

Therefore may we commit all things into his power, who loveth and doeth all things well.

May her loving faithful service in the home, in the church and in the surrounding community be helpful to all who follow her example of faithful loyal service to the Master.

OLIVE SHOWALTER,
GRACE WOOD,
Committee.

RAWLES.

Whereas, on June 22, 1950, God, in His infinite wisdom called Mrs. Ida M. Rawles, 90 year old member of the Woman's Missionary Society of Liberty Spring Christian Church, to her eternal reward, and realizing the great loss we have sustained; therefore, be it resolved:

1. That her faithfulness throughout long years in the Master's service, inspire us with more loyalty and devotion to the Kingdom.

2. That we express gratitude for her many Christian qualities; among them a strong faith, fervent hope, sincere love and deep humility.

3. That we emulate her consecration to eternal values and zealously carry on the missionary work so dear to her heart.

Mrs. S. H. RAWLES,
Mrs. THURMAN COPELAND,
Mrs. WILLIAM T. HARRELL,
Committee.

JOHNSON.

In the passing of Mrs. Carrie Johnson, the Woman's Missionary Society of the Liberty Spring Christian Church has sustained the loss of a much beloved member. In recognition of her loyalty and faithfulness we offer the following resolutions to her memory:

1. That we shall cherish the memory of her unfailing cheerfulness, though her body bore the burden of pain during a long illness.

2. That her sweetness of spirit was an inspiration to all who knew her.

3. That we express our sincere sympathy to her bereaved family.

"Long after a beautiful life is gone,
To a fairer world on high,
Our lives are bright with lingering
light
For a true life cannot die."

Mrs. S. H. RAWLES,
Mrs. THURMAN COPELAND,
Mrs. WILLIAM T. HARRELL,
Committee.

HANBURY.

A token of true and devoted love. I will never forget that peace in my heart for a devoted Christian husband—Cary Edward Hanbury, who passed away five years ago September 17, 1945. Since then I have spent many lonely hours, but the Heavenly Father has been with me and cared for his own.

Some sweet day Jesus will come and take me home to my loved ones there. Jesus our Savior will come and take me home to Heaven.

Around the great white throne, when my work here on earth is done, we will stand in love complete. When I reach the Golden Shore sorrows will come no more, when we all get home to Heaven, with its beautiful angels there, then I'll see him in his mansion, in his home so bright and fair. Now our days are swiftly passing away. We must do our best for Jesus each and every day. You are gone but not forgotten, never will your memory fade. Loving thoughts will ever linger in my heart.

Some sweet day we will be together, in that beautiful land where we will never grow old.

A devoted wife,
IDA V. HANBURY.

UCYM PROPOSES YOUTH COMMISSIONS, TAKES OTHER ACTION.

(Continued from page 7.)

Y. M. commission to develop policies for these projects.

(4) Recommendation of community and state interdenominational youth projects in evangelism, social action, and other areas.

(5) Preparation of plans and procedures for the celebration of National Youth Week in 1952.

(6) Approval of participation in the National Council of the Churches of Christ in the U. S. A. as the youth agency of the new international agency to be set up in November at Cleveland, Ohio.

The U. C. Y. M. General Council is made up of youth and adult representatives from its member agencies, with youth predominating in leadership and discussions. It pioneers in the development of youth programs for Protestant youth of the United States and Canada. It is administered by the International Council of Religious Education.

DETAILS OF PROPOSED U C Y M AND YOUTH FELLOWSHIP COMMISSIONS.

The five commissions for the U. C. Y. M. and denominational youth fellowships would have the following functions: worship, study and action.

The proposed commissions and their areas of responsibility were defined as follows:

(1) *Commission on Christian Faith*—Personal Christian commitment Bible study, prayer and worship (personal and group), Christian beliefs, Christian heritage, the meaning of church membership, cell group experience, personal growth and enrichment, personal conduct.

(2) *Commission on Christian Witness*—Evangelism (group and personal), stewardship (time, talents, material possessions, churchmanship (individual participation in life of the church), Christian vocation.

(3) *Commission on Christian World Outreach*—Home missions, foreign missions, relief and reconstruction, international relations (world order, world peace, etc.).

(4) *Commission on Christian Citizenship*—Service in the local church, community service projects, interracial relations, interfaith understanding, industrial relations and economic life, social problems (alcohol, gambling, juvenile delinquency, etc.), service to community institutions, local, state and national political action, civic improvements.

(5) *Commission on Christian Fellowship*—Recreation, leisure time, creative arts, boy-girl relations, Christian home life, interchurch relations, local church as a fellowship.

There would be also a cabinet (or council) made up of the executive officers and chairmen of the five commissions. Its functions would be general program planning and correlation, leadership training, public relations and finance.

The plan was developed as the result of an overture from the Westminster Fellowship (Presbyterian U. S. A.) National Council, which asked the U. C. Y. M. to make a study of various kinds of youth organizations and to develop a common plan which could be adopted by the U. C. Y. M. and be presented to denominational fellowships for consideration and voluntary adoption.

The commission plan was hailed as one of the major achievements of the U. C. Y. M. in its 16-year history. It was felt that common agreement on this plan would substantially further the progress of the ecumenical movement.

How Serves the Church?



Ministers, religious educators and Christian laymen have been concerned for a long while over the inadequate use made of our large and expensive church plants. The Church should practice what it preaches: the full use of stewardship of possessions. This is not done by operating a plant one day, or a half day a week. Many churches have been delinquent in their responsibility to the community and have been more concerned with what they were getting than they were with what they were giving.

The church that is truly Christian gives itself, like its Master, to the uttermost. It finds ways, multiplied ways, to serve. It exercises ingenuity in finding new patterns of helpfulness. It endeavors to become, as St. Paul suggested, "all things to all men."

A week-day nursery or kindergarten is one of the added services in a number of churches. Through this service the church may minister regularly to families beyond its own membership.

Above pictured is the "Byrd" Nest Kindergarten of the First Christian Church of Burlington, North Carolina, directed by Mrs. Byrd D. Cox, who is a former first grade teacher of the Hillcrest Grammar School.

Sessions are held each morning from 8:45 to 11:45, in the nursery room of the church. Trustees of the church made renovations and additions to the facilities to bring about all modern conveniences for safety and comfort. All children are five years of age. A full enrollment was attained several weeks before the school opened.

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

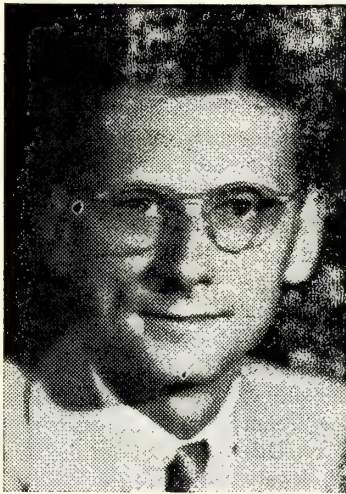
VOLUME CII

RICHMOND, VA., THURSDAY, SEPTEMBER 28, 1950

NUMBER 38

The Word Hath Still Its Ancient Power

"There are unrepresented opportunities today in India to influence the growth of this new nation through its boys and girls, who are the leaders of tomorrow," say Rev. and Mrs. Charles Paul Heineman of Albany, New York, Congregational Christian missionaries under the American Board, who sailed from New York back to their posts in Pasumalai, India on September 15 on the *S. S. Friesland*.



MR. HEINEMAN

Mr. Heineman is the son of Mr. and Mrs. Paul G. Heineman of Albany, New York, and Mrs. Heineman, the former Mary Ellen Moore, is the daughter of Mrs. Otis Moore, former secretary of the Methodist Women's Board of Foreign Missions, New York City.

Charles Heineman is head of the Pasumalai Mission Trade School, which has a dual object, namely, to train boys in trades so they can earn an honest living, and to build creative Christian character so they can become leaders in their community, church and nation.

"Whenever technology has a bearing and can be used creatively, we seek to bring it to bear on rural life, for most of India's people live in villages," explains Mr. Heineman, whose boys try out their skill as printers, carpenters, mechanics, etc., in the needy rural areas. "I am anxious to blend into one ministry the technical side of my work and the Christian gospel," he says.

Charles Heineman was educated as a mechanical engineer at Rensselaer Institute, but after actual experience as a mechanical and test engineer in New York and Connecticut states, he decided to enter the ministry and took his theological training at the Hartford Theological Seminary.

Mr. and Mrs. Heineman met on the mission field in India, and their two children, four-year-old Margaret Rose, and one-and-a-half-year-old Timothy Otis, were born in India.

All over the world today, the work carried on by missionaries under the American Board is helping to make the world a better place in which to live. Your contributions make this work possible.



MRS. HEINEMAN

News Flashes

Rally Day was observed at Rosemont, Norfolk, last Sunday.

Rev. Henry M. George is the new pastor at Elm Avenue, Portsmouth.

Rev. E. M. Carter is having the assistance of Rev. Carl Wallace in revival services this week at Mt. Hermon.

Fall "Round Up" of young people was held last Thursday night at the First Church, Berkley, Norfolk, Va. Jack Byrd presided.

Rev. Fred Register assisted Rev. Raymond Grissom in revival services at Turner's Chapel last week, and 25 new members were reported.

The Church of Wide Fellowship, Southern Pines, will hold its fall Retreat and Planning Conference this Sunday afternoon at Lakeview Hotel.

Judge Susie Sharpe of Reidsville was the guest speaker at Bethlehem Church, Altamahaw, last Sunday. Dr. Ned T. Brannock responded to the welcoming address for the Home coming service which was given by Mrs. Irene Lee.

The Eastern North Carolina Ministers will have their first fall meeting in Raleigh on Monday, October 2. Rev. Fred Register is president and Rev. E. M. Carter, secretary.

A Sunday School Rally will be held Sunday at Fuller's Chapel. Dinner will be served on the grounds. The afternoon will be devoted to the study of literature, plans and programs. Rev. E. M. Carter is pastor.

A Service of Consecration and Dedication for the officers and teachers of the Sunday school was held last Sunday evening at the Suffolk Christian Church. Rev. Duane Vore conducted the service.

Rev. R. T. Grissom reports that five new members have been received at Lee's Chapel this summer, eleven new members at Shallow Well, and six new members received at Grace's Chapel.

It is hoped that pastors and laymen from our churches will avail themselves of the opportunity to attend

the Church Architectural Institutes which are being held on October 10 and 12. The counselors for these important institutes on church building will be Dr. John R. Scotford and Dr. E. M. Conover.

Home coming services were held at Berea, Norfolk, on Sunday, September 17. Rev. H. E. Crutchfield gave the sermon. Ernest Waterfield gave a historical sketch of the church and a memorial service for departed members was held in the afternoon. Revival services began and will continue through October 1.

Rally and Promotion Day was observed Sunday at our Franklin, Virginia, church. Departments and classe presented short programs on phases of their work for the past year. Loyalty Sunday was observed in the church service. The Every Member Canvass followed under the direction of Mr. J. Letcher Eley.

This past Sunday night, prior to the evening worship service, a surprise birthday party was given in the Haw River, North Carolina, Church for Mrs. Nancy Gillespie, who was 80 years old. She is a charter member of the church and one of the oldest active members. Cake and ice cream were served to the guests. Mrs. Gillespie received a number of lovely gifts.

Rev. Ellis Clark reports: "Rev. Melvin Dollar assisted me in a revival at Isle of Wight the second week in August. I assisted Rev. Raymond Grissom at Lee Chapel, near Sanford, North Carolina, the last week in August. Mr. Grissom assisted me at Mt. Carmel the first week in September. Rev. Joseph E. McCauley assisted me at Antioch last week."

About twenty members of the Student Christian Association of Elon College left the campus at 1 o'clock last Friday for an overnight "retreat" at Quaker Lake Camp, located near Climax, North Carolina. They remained until Saturday noon for a series of conferences at which plans were made for SCA work on the campus this year. The SCA, which sponsors a number of religious activities on the Elon campus, will work this year under the direction of Rev. H. P. Bozarth, recently chosen pastor of the Elon Community Church. Student leaders of the group hope to have a larger membership and greater interest in religious work this year.

CONFERENCE NOTICE.

Delegates who plan to attend the Eastern North Carolina Conference at Wake Chapel and desire overnight entertainment should notify Mr. C. A. Ballentine, Varina, N. C. The conference will meet on October 17 and 18.

Important Dates to Remember

OCTOBER, 1950

- Sunday, October 1—World Wide Communion Sunday.
- Wednesday, October 4—North Carolina Woman's Missionary Conference, Liberty Vance, near Henderson, N. C.
- Thursday, October 5—Eastern Virginia Woman's Missionary Conference, Suffolk, Va.
- Tuesday, October 10—Church Architecture Institutes for Eastern Virginia Ministers and Churches, Christian Temple, Norfolk, Va.
- Thursday, October 12—Church Architecture Institutes for North Carolina Ministers and Churches, First Church, Burlington, N. C.
- Tuesday-Wednesday, October 17-18—Eastern North Carolina Conference, Wake Chapel Church, near Raleigh, N. C.
- Tuesday-Wednesday, October 24-25—Executive Board of the Southern Convention, Suffolk Church, Suffolk, Va.

NOVEMBER, 1950

- Wednesday-Thursday, November 1-2—Eastern Virginia Conference, Bethlehem (Nansemond), near Suffolk, Va.
- Wednesday-Thursday, November 8-9—Western North Carolina Conference, Pleasant Grove, Bennett, N. C.
- Tuesday-Wednesday, November 14-15—North Carolina and Virginia Conference, Shallow Ford, Elon College, N. C.

ANNUAL HOME COMING AT LIBERTY.

The annual Home Coming service will be held at the Liberty Christian Church, Nathalie, Virginia, on Sunday, October 1. The pastor, Rev. M. W. Andes, will deliver the sermon for the morning service at eleven o'clock. The afternoon service will be devoted to a musical program under the leadership of the chairman of the program committee, Mrs. Barkley Perkins. Rev. R. T. Woodruff, the pastor of Ingram and Pleasant Grove Christian Churches, will assist with the music.

Lunch will be served picnic style in the church grove. All members and friends of the church are invited to be present for the day.

MOUNT CARMEL CHRISTIAN CHURCH HOME COMING.

On the first Sunday in October, October 1, there will be a Home Coming at the Mount Carmel Christian Church, Walters, Virginia. There will be morning and afternoon services. The morning service will consist of special music by the choir and a sermon by the pastor, Rev. Ellis Clark. At this time opportunity will be given to the congregation to make pledges to increase the parsonage fund. It is hoped that definite work can soon be started toward building a parsonage.

The guest speaker of the afternoon will be Dr. I. W. Johnson of Suffolk, Virginia. All members, former members and friends of the church are cordially invited.

Dinner will be picnic style. Bring your basket, the church will furnish the drink. Come and enjoy a day of fellowship with friends and old acquaintances.

ALBEMARLE SUNDAY SCHOOL CLASS MEETS.

Mrs. Hill's Sunday School Class of the Albemarle Church, held its regular meeting at the home of Mrs. Elmer Varner on Broom Street.

The program opened with the singing of "Let Others See Jesus in You." Mrs. Darrell White had charge of the worship service of the evening, her subject being, "Why All Christian People Should Be Soul Winners." Prayer was led by Mrs. Quince Whitley, and the service closed with the singing of the hymn, "Face to Face."

A short business session followed. \$50.00 was sent to Mrs. J. L. Molton, who visited the church several months ago by special invitation of this class. At that time Mrs. Moulton gave a

very interesting talk. Several other matters were discussed before the meeting was adjourned.

Mrs. Varner was assisted by Mrs. Willie Talbert in serving delicious refreshments to those present.

MRS. JOE PENNINGTON.

REV. LUTHER GRICE STILL ILL.

The following comes to THE SUN from the Woman's Missionary Society of Eure Christian Church:

"For the benefit of those not knowing of the illness of our pastor, Rev. Luther B. Grice, he at present is a patient, critically ill, in Kecoughtan Veterans' Hospital, Kecoughtan, Va. 'We, the members of the Woman's Missionary Society of Eure's Christian Church, wish for Mr. Grice a speedy recovery and that he will soon return to guide us in the work which he did so naturally and well.

"We also wish to extend our condolences to his loving and faithful wife, Mrs. Grice.

"As Mr. Grice's friends and faithful followers, let us all remember him with cards, letters and flowers, to make his stay at Kecoughtan more pleasant."

STEWARDSHIP INSTITUTE—WESTERN N. C. CONFERENCE.

In an "Open Letter" to the pastors and churches of the Western North Carolina Conference, the chairman of the Stewardship Committee, Rev. W. T. Madren, states: "The month of October has been designated as Stewardship Month. . . Stewardship is to be the theme of each regular service for that month. . . It is hoped that each church will, in its own way, promote stewardship among its members. . . Let us be good and faithful stewards of our Lord. Let us begin by tithing."

A well balanced Stewardship program has been prepared for the Institute which is called to meet at the Asheboro Church on Sunday, October 1, from 3:30 to 8:45 p. m.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardecastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, L. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

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Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

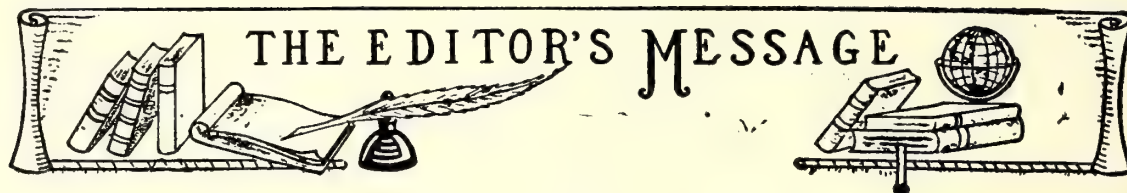
Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

Name

Address

[] New

[] Renewal Name of Church



TEMPLE TIDINGS

The fine uses of visual education are indicated in a program initiated at The Christian Temple, Norfolk. Kodachrome films of the Temple program in action were made by Mr. C. E. Reynolds, Jr.; a script was prepared, and the presentation was made at a Sunday evening service. Through the medium of films, the members were taken into parts of the church seldom visited by all, and were given a glimpse of the total church program. This presentation and the showing of "Second Chance," were part of the stewardship program for the raising of the annual budget, \$22,728.

Visual education needs to be brought nearer home. Too long we have depended almost exclusively on commercially produced films. They are useful and should be utilized, but films of the home church as well as of the home town, create interest and preserve history. A bit of effort and ingenuity in this category will pay dividends. The organization of a Camera Club would be a step forward in every church.

Some ministers claim to be overworked, and a few really are, but few churches provide assistants for their ministers. The old Pastor's Aid Society was a tacit confession that the pastor needed aid, but experience indicated that he needed assistance more than once a month.

The coming of Miss Haynes to The Temple is an example of fine and progressive churchmanship. The churches should encourage young people, young women as well as young men, to give their lives to full-time Christian service, but they must also create the opportunity for these young people to serve. Every church which calls such an assistant is not only helping its pastor do a more efficient job, it is creating another full-time Christian vocation and helping to set the pattern of a modern program of Christian education. This pattern should be duplicated increasingly and extensively.

KOBE COLLEGE ANNIVERSARY

Since Miss Angie Crew went to Japan as a missionary of the Christian Church in 1923, our readers have had a keen interest in Japanese missions. Miss Angie served in Sendai and Tokyo from 1923 to 1930. Thereafter she has served under the American Board and spent much of her time teaching at Kobe College.

American Board missionaries began teaching at Kobe in 1875. During the first two decades, the enrollment reached 193, with 71 Christian students, 16 student baptisms and with the organization of a Missionary Society. The enrollment reached 980 in 1938. Now 1228 students daily attend the high school, music and college classes. There is a staff of 71 teachers, including 11 Americans. The American Board grants to the Kobe College Foundation an annual subsidy

and the services of a number of missionary teachers. Hiroshi Hatanaka, who had a number of speaking engagements in The Southern Convention a few years ago, is the president. He is an alumnus of Oberlin College.

The Seventy-fifth Anniversary will be celebrated on October 12. Two historical pageants will be presented: one is the life of the founder, Miss Eliza Talcott; the other is a series of scenes from the college's history. The school has remained faithful to its founding purpose of "giving a Christian education to young women and equipping them for useful service to God and their fellowmen."

A letter from Dr. Charlotte B. DeForest, president emeritus, states that, "A lot of Korean missionaries have been evacuated to Japan on short notice. Fifty men, women and children of the Methodists from Seoul were the first we heard of, when a listing of possible vacant rooms was made for them. If we can get cots from the army, we can offer the Social Center Building (having a big kitchen) and the dormitories as far as they are not needed by the students. Forty Presbyterian missionaries arrived at Kobe on July 12. Many of the missionaries came away in the wee hours of the night with only an hour's warning and were short of clothing and other necessities. So we are donating the rest of our clothing sent in American parcels. The Japanese are rallying to their aid. Our college matron has worked her fingers off getting the dormitory in apple-pie order, and the students have been glad to help. The fact that this is a world of uncertainty and change has been deeply impressed upon us."

Greetings to our Christian comrades in Japan, and all good wishes for a happy Anniversary.

ANOTHER TEACHER GOES TO KOBE

The American Board has just made the announcement that Miss Florence Esther Freiheit of Charlotte, Michigan, has been appointed for a two-year term as a teacher in Kobe College.

"Today we need world understanding and a brotherhood of man. I hope that by my work abroad I can help in a small way toward achieving the Christian unity that is needed so much for lasting peace. Asia and its people follow Communism too easily. Through the efforts of missionaries it may grow in a Christian way toward democracy," says Miss Freiheit, who is a graduate of Michigan State College, Class of 1950.

Born in Lansing, Michigan, 21 years ago, Miss Freiheit was active in musical lines at college as well as in dramatics and church work. Swimming, volley ball and square dancing are among her favorite recreations.

She is the daughter of a World War I Army veteran.

Portrait Placed by West Memorial Class

A service, beautiful in its simplicity, was held Sunday morning, September 17, 1950, by the West Memorial Bible Class of Suffolk Christian Church. Its purpose was the dedication of a portrait of its late teacher and leader, Colonel J. E. West, who taught the Senior Philathea Class from 1913 to 1946. A short time ago that class united with the Young Women's Bible Class to form the West Memorial Bible Class.

Miss Virginia Brinkley, associate teacher of the class, conducted the service. The prayer was offered by Mrs. C. C. Rawles, also associate teacher of the class. A tribute was read by Mrs. L. E. Rawles, president of the class. The litany of dedication, prepared especially for this service, was read responsively by Miss Brinkley and the class. Rev. Duane N. Vore, pastor of the church, offered the dedicatory prayer. Miss Gladys Yates, teacher of the class, taught a brief lesson on "James, Leader in the Jerusalem Church."

The flower arrangements of mixed flowers were presented by Mrs. J. E. West and their daughter, Mrs. Henry Frazier.

A large gathering of class members and friends were present for the service. Special guests were Mrs. J. E. West, Mr. and Mrs. Henry B. Frazier, Henry, Jr., West and Billy Frazier, and Mr. Caleb West of Newport News.

Suffolk Christian Church has been blessed with great leadership, and unites with the West Memorial Bible Class in this tribute to one of those leaders who served so well.

* * *

A TRIBUTE.

Given by Mrs. L. E. Rawles, in tribute to the memory of Colonel J. E. West, on the occasion of the dedication of his portrait by the West Memorial Bible Class on Sunday, September 17, 1950:

Going back in memory over the years I spent with Colonel J. E. West as my teacher, I remember so many things that stand out as a contribution to my life, then and now; little things like pieces of a puzzle fitted together and making a pattern to guide our lives.

Wanting nothing for himself but to see his beloved class grow in spiritual grace, his 33 years with us left a heritage rich with memories. His concern for his class was manifested

in so many ways. The improvement of a sick member, a worthy project decided upon, the relation of the church school to the church projects, and our share in all that drew us closer together in our Father's service. His class was never left without a teacher on the Sundays that he could not be in his regular place. He

MINISTER'S ASSISTANT AT CHRISTIAN TEMPLE ASSUMES DUTIES.

Miss Josephine Haynes of Rockport, Massachusetts, arrived in Norfolk recently to become minister's assistant to Rev. W. Millard Stevens, at The Christian Temple.



MISS JOSEPHINE HAYNES.

Miss Haynes graduated the past spring from Tufts College, Medford, Massachusetts, having taken a course in religious education.

During the last two summers, Miss Haynes worked with the Massachusetts Congregational Christian Conference as director of Vacation Bible Schools.

At The Temple, Miss Haynes will assist the pastor in the administrative work of the parish. She will have major responsibility for the youth program.

One of her undertakings will be to seek to develop a week-day program in the church for the children of the community as well as the usual Sunday program in Sunday school and the Sunday night youth program.

Mr. Stevens writes: "Miss Haynes has just begun her work with us and is proving to be a very capable worker. The people have accepted her services with great enthusiasm."

always provided someone to teach the lesson.

I think the word "faithful" could be written beside his name in his ministry in his classroom.

A born teacher, a deep thinker, a student of the Bible, he gave to those who listened the deep truths of righteous living which will never be forgotten.

The lessons that I learned from Colonel West have been many and varied. There are many things that he told us that I have long ago forgotten, yet there are things which he strove to implant in our minds that have made a lasting impression upon my life. I learned from my teacher Stewardship; the joy of giving of one's self in service to the Master and returning to him who gave it, a share of our material possessions. I learned that God's blessings must be shared with those who knew not a Heavenly Father's love, for Missions was a large part of his life.

The parable of the sower fitted into his life as a teacher of this class, for his many lessons, as the seed fell on fertile ground, were received and multiplied in many ways.

Prayer life was an outstanding part of his teaching, as talking to God was a part of his life. He told us always that we should take everything to God in Prayer.

He taught us that between the covers of our Bibles lay the treasures that money could not buy. He urged that we live by its laws and take comfort in its promises.

We learned from him humility, and that the greatest Teacher of all was a humble servant to his twelve pupils; that life is made up of small services through Christian love; also, that life is a privilege to be dedicated to the best that we can do.

This is a pupil's tribute to the memory of a wonderful teacher and some of the things of value that have been left to me from his teachings.

The latest word received from Dr. Harold F. Matthews of the China Department of the American Board, is: "We have received a cable from Foochow saying that Richard and Mrs. Jackson and their son, Lewis, have received their exit permits. They are now waiting for a chance to leave by sea, rather than take the overland route back over the mountains and the railroad trip down to Canton. It is a question how soon they can actually leave Foochow, but at least we know that they have permission to go as soon as transportation can be secured."

"Beginning a New Church"

*A Resume of a Summer at the New Beverly Hills Community Church
Burlington, North Carolina*

By ~~Rev.~~ WILLIAM T. SCOTT, JR.

It seems next to impossible to put into writing all the things that have gone to make up this summer's work at the Beverly Hills Community Church. And more, it is impossible for one person to describe all the feelings and hard work that have been put into the "project" by so many people. Indeed, this is the story of many people, who, endowed with the compulsion to help establish a church, have answered this call of God.

It is the story of Mr. D. R. Fonville, a Burlington business man and Christian laymen of the First Christian Church, who for eight years had dreamed of a church in the Beverly Hills section—who gave the land for the church—and who has given his untiring efforts to every phase of the work.

It is the story of the First Christian Church of Burlington and especially of its minister, Henry E. Robinson. The First Church has done much: Its men have put on overalls to help with the construction of the "hut." They have grubbed roots and cleared land for the sheer joy of seeing the job done.

It is the story of Guy H. Veazey, minister and builder, who worked and sweated constructing the "hut," even though he was carrying on a full time church program at Long's Chapel.

It is the story of a group of Elon College students who, though lacking in the know-how of construction, had a willing spirit (and like most college students, liked to have some "hamburger money").

It is the story of four girls who love children and who gave their time and energy at the Daily Vacation Bible School.

It is the story of the Mission Board of the Southern Convention of Congregational Christian Churches, of Dr. Wm. T. Scott, the superintendent of the Convention, and Dr. F. C. Lester, the chairman of the Mission Board. Without the financial support of the Mission Board and without the far sighted emphasis of the Convention, plans in Beverly Hills could never have been brought to fruition.

And it is the story of everyone who has ever dreamed a dream and has seen the partial fulfillment of that dream. So this is your story too.

It all began in the early days of June when the committee of the First Church, Rev. H. E. Robinson, D. R. Fonville, Garland H. Huffman and Jerry D. Strader met with Dr. Scott, representing the Mission Board, and me. I had been hired as Summer Director of the project. Of my title I was rather dubious; of the meaning of the title I knew nothing. But luckily, the others present knew what had to be done—"We need a bulldozer to clear that land," said one. "I'll get one," said another—and that was that. Unfortunately the bulldozer and the rains came at precisely the same time. Rain, rain, rain! It seemed for a time that the monsoons of India had found a new home—in Burlington.

In the meantime it was my job and my joy to visit the homes of the community. The first few calls were torture to me. I know now how a Fuller Brush salesman must feel as he walks to the door of his first prospect. I envisioned all sorts of ogres, all armed with sub-machine guns and all ready to blow my heart out. So far as I know, however, there's not one ogre in the Beverly Hills Community. In fact, everyone received me as a friend. Everyone that I called on seemed quite interested in the project. "We were afraid that the bulldozer was clearing land for another filling station," said one woman. How much is it going to cost for me to send my boy to the playground?" said another.

And then it was July and Rev. Guy H. Veazey had been asked by the Mission Board to build the "shed." So it went—First there was the digging of the footing. It seemed like routine operation to Mr. Veazey but to the "bourgeois intelligentsia" (green college students) the whole job seemed rather futile—to take out that perfectly good hard clay merely to replace it later with concrete! Still it rained!

Between showers the footing was poured and the slag blocks were laid. Then we were ready to build!

Until this summer I had lived under the delusion that a "sill" was simply the portion of a window to which the screen was hooked. Now I know that "sill" may mean a number of things. In this case it meant solid wood 30 feet long, 1½ feet wide

and ¾ foot thick—so heavy that I often wished I had answered that Charles Atlas ad which appears so often in the comic books. But through a great deal of brute force and the slight help by a derrick we were able to get the sills and trusses in place.

From then on it was clear sailing—that is except for the fact that for some time all the sawing had to be done by hand since electricity had not found its way to our property at this time. This made the process of putting on the sheeting (a term used by carpenters to mean almost anything but usually the boards which compose the roof). Men from the Burlington Church helped us put these two inch thick boards in place with 20 penny nails (why nails are referred to as "penny nails" I have not yet discovered. It has nothing to do with the price per nail, however.) The sheeting in place, we put the roofing on. This was a relatively simple task. So simple in fact that the roof leaked in a dozen spots when the job was finished!

Electricity and plumbing were put in and the Beverly Hills Community Church was open for business. The Daily Vacation Church School began with five teachers and seven pupils. Although the teacher-student ratio was in perfect harmony with the program of quality education recommended by the International Council of Religious Education, we as teachers felt that a few more pupils would help the situation materially. And so, utilizing the well attested psychological principle that a hungry child will respond to the stimulus of a popsicle, we procured same. And the Bible School grew until it was necessary to purchase fifty popsicles at the end of two weeks. Of course there was a good deal more to the Church School than popsicles. At the beginning of the school, we had no idea how many pupils would come, nor in what age brackets they would fall. So it was decided that Miss Carolyn Simpson would teach those that were too young; Miss Frankie Strader would teach those that were old enough, and Mr. William Tolley would teach those that were too old. (This complicated pattern of grading was arrived at only after many prolonged hours in staff meetings.) Mr. Parker (who by the way had been working on the project from the beginning) volunteered his services as recreational director and I served as custodian of paints, crayons and saws.

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON SERVES THE CHURCH.

Elon College is an institution of the Church. It was created, founded, built and is being supported for a particular purpose. The purpose of Elon College is to conduct a complete program of Christian Higher Education in the interest of good scholarship, statesmanship and Christian ideals. Its main purpose is to emphasize the importance of religion and Christian teaching in the curriculum of higher education. It proposes not only to include religious and Christian content in its curriculum, but it proposes that the entire program of education on its campus shall have the impetus of the Christian spirit through Christian men and women serving on its faculty. There has always been a careful screening of prospective instructors from the standpoint of the Church and Christian activity. Elon College realizes that buildings, grounds and a curriculum, though requisites and prerequisites in the field of religion, do not necessarily make a Christian institution—that in the final analysis, the men and women who do the teaching quite largely and definitely determine the character of the college. If they are Christian, the college will certainly be Christian.

For more than sixty years, Elon College has been working away at the business of discovering talents and training young people for Christian leadership. Her efforts have borne fruit not only in the Christian Church, but in other denominations as well. Her leaders are not confined to church and church organizations, but you will find them in all walks of life, particularly in the classroom. Wherever you find these Elon College men and women, you will find the stamp of the college on them. Their influence savors of Christian teachings and Christian ideals. Elon College has endeavored to be faithful to its trust. It has served the Church in every conceivable way, not only in the matter of providing leadership, but in the matter of developing the Church in the field of stewardship.

Under the guidance of the leadership trained at the college, the Church has become more generous and more considerate of the economic needs of

the Church if the Kingdom of God is to come in its fullest.

To induce young men and young women who have been called to the ministry to prepare themselves for their high calling, Elon College has not, in all of its history, charged ministerial students tuition. In recent years, ministerial students living off the campus have been asked to pay half tuition. The free tuition to ministerial students and full-time Christian workers granted by the college annually, amounts to nearly \$4,000.00. This, of course, is not a great amount in a budget of a half-million dollars, but at any rate, it counts.

The college also contributes to the support of THE CHRISTIAN SUN and the Convention office. We count it a privilege to render this service in response to the services rendered the college by the Church. The Church has been generous to the college—perhaps not as generous as it would like to be—and the college appreciates this support greatly.

WHAT WILL BE YOUR RESPONSE?

On July 20, 1943, at 3:40 p. m., Reverend T. B. Dawson, father of Mrs. A. L. Hook, Elon College, North Carolina, came into my office with a note to the effect that he had a \$2.50 gold piece which he desired to be placed to his memory and on interest or investment so that it would increase in value. Mr. Dawson stated that he wanted this to be placed as a part of the endowment of Elon College. Of course, years and years will be required for this small contribution to be of real assistance to the college. The gift is appreciated, not because of the amount involved, but because of the spirit and the desire back of it. The banks do not wish to handle this small amount, but it is being used in a definite way to increase in value.

Mr. Dawson lives at Elon College with his son-in-law, Professor A. L. Hook. He is now 94 years of age, and Mrs. Dawson is 81 years old. Mr. Dawson is quite feeble. Mrs. Dawson is able to be up and about. It is good of them to think of the college and offer this assistance certainly in good will and in petitions. Mr. Dawson's gift may give others an idea.

We all love life. We want to live. In spite of our desires, we know that we can not continue to live always. Sooner or later, in God's good time, we shall be called hence. As we live, we all want to live worthily. We want to bear a good name, assert a good influence and do all the good we can while we live. It is not necessary for our good works to stop when we die. John, in recording his revelation, declared, "Blessed are the dead that die in the Lord, ye, henceforth sayeth the spirit, they shall rest from their labors and their works do follow them."

What an individual accumulates while he lives is definitely a part of him. He has exchanged mental ability, physical energies and spiritual ambitions for substance that we call money. If an individual will take a part of the earnings of life and turn it over to an institution such as Elon College is, with the instruction that it is to be invested safely and permanently, that the principle is never to be spent or endangered, that the income from such investments may be used for the benefit of the college to help pay faculty salaries, current expenses of the college or scholarships for worthy students, he in that way shall continue to live forcefully and effectively. He will write his name and his family's name on the minds of the present generation that will transmit it to the succeeding generation and so on so long as time shall last.

Life is too valuable and too precious to exist and to be felt on this earth for such a limited time as the average span of life. We need to leave our footprints on the sands of time in such a way that the winds of the coming years will neither mar nor waste them. This is our privilege and unto God may we take advantage of it.

I would like to express in this public way my appreciation of Mr. Dawson's thoughtfulness and generosity.

APPORTIONMENT GIVING.

As we move out of the summer months into the fall of the year, it is to be expected that contributions on apportionments for the college will increase. Contributions are increasing, but very slightly. Our giving for this part of our budget must increase considerably if we are to realize the full amount apportioned to the churches for the support of the college.

Not since 1935 have the current
(Continued on page 15.)

Christian Missions

At Home and Abroad

THE CHINA EXODUS.

Malcolm White reports from Foochow on the first anniversary of "Liberation."

All of us American Board Missionaries of the Fukien Mission expect to leave China within the next few months. This is quite startling news to us as well as to you. We had hoped we could remain longer, but we believe we should leave China now.

As the People's Liberation Armies swept through China, Christian missionaries in one area after another had to decide whether to leave or to stay. The communists themselves said there was no reason to leave, promising protection to missionaries and other foreigners. A few missionaries left, feeling that they could not carry on Christian work under the new government. Most of us, however, elected to stay and attempt to continue to bear witness in communist China. Believing that Christ is the Savior of the world, we felt that lasting peace could be achieved only under his banner. We hoped that China might be the place where the communist powers and the western powers could come to terms.

Recent changes have convinced us that foreign missionaries are becoming less and less effective in promoting the gospel of peace in China. People here are being taught to fear, suspect and hate the westerners. Although, officially, the enemy of China is "imperialism," and especially "American imperialism," it is very difficult for the average person to draw a distinction between a westerner who is an "imperialist" and one who is not.

Therefore, after careful and prayerful consultation with our Chinese fellow-workers, we decided on a gradual evacuation. We believed that would relieve our Chinese churches of the suspicion of being "foreign" churches. After we leave, we hope our Chinese leaders will find it easier to deal with the government, and will be able to prove that Christianity is not a foreign religion or a seedbed of imperialistic thinking.

The decision to leave was made before the outbreak of war in Korea and the arrival of the American Seventh Fleet in the waters between Tai-

wan and the China mainland. These events have led to an intensification of the "anti-American imperialism" propaganda. The walls of buildings all along the streets are covered with cartoons and posters denouncing American imperialism. And in special spots are larger posters bearing the same theme. At South Gate, for example, is a picture of a giant Chinese communist soldier, stepping from China to Taiwan and kicking Chiang Kai-shek and Uncle Sam off the island. In the waters between is an American warship being sunk by the victorious communists. Recently the city staged an anti-American imperialism parade which began late in the afternoon and ended at two o'clock the following morning. In such an atmosphere the effectiveness of the missionary is destroyed.

What do our Chinese fellow-Christians think about our leaving? Their first reaction was one of bewilderment. For more than a hundred years our American Board missionaries have been in Fukien, providing inspiration, leadership and necessary financial assistance. Lately we have been working rapidly toward an independent Chinese church, but wars and other calamities have retarded this movement. Last year the Synod adopted a new constitution, again placing more authority in the hands of our Chinese leaders. But our Chinese church is still weak in experienced leaders. And financially, everyone is suffering. One friend has guessed that twenty percent of the people in Foochow had just one meal a day, and half the people had only two meals a day. Many people do not taste meat for months at a time. In the face of these conditions, the Chinese feel utterly unable to assume the complete support of their church at the present time.

One of our outstanding Chinese leaders said that the greatest loss the Chinese will suffer when the missionaries leave is a weakening of ties with the ecumenical church. We missionaries are a living witness to the Chinese that the Church of Jesus Christ is world-wide. Our presence constantly reminds them that they are not weak but strong, that their small churches are a part of the Church of Jesus Christ which has marched tri-

umphantly through the centuries. That witness of the universal and eternal church will be weaker when we leave.

In the faces of other Christian leaders I can see shining the great love they have for special missionaries who have nurtured them in the faith. As the missionaries depart, they will see their best friends go, to return—who knows when? It is a bitter personal loss. And yet, perhaps our Chinese friends have been leaning on us too much and need a spiritual weaning. But we part with not a few tears.

The departure of the missionaries will not mean the end of our churches in China. The government has repeatedly reaffirmed its policy of freedom of religious worship. By experience the communists know that the "blood of the martyrs is the seed of the church," so government policy does not encourage martyrdom. To be sure, our formerly "Christian" schools are subject to strict control; our hospitals and other church-sponsored institutions must adapt themselves to the new order. But the government safeguards the right of Christians to worship God. The government often borrows church buildings for special meetings, but is always careful not to interfere with a regularly planned church activity. Church services, Sunday school, vacation church schools, prayer meetings, health lectures—any other regularly planned service of the church is given priority over political meetings. We know that the government will expect the cooperation of the churches in promoting government policy. Nevertheless, the Chinese Christians rejoice in the measure of freedom given them, and use it to glorify God and proclaim the gospel. When the missionary leaves, suspicions may be removed so that the freedom of the churches may be increased. Our mood is to thank God for the blessings we have, and not to complain about what we have not.

Our greatest hope is in the consecrated Christians we are leaving behind. Government officials refer with respect to the million Protestant Christians in China. Among that number, I have come to know personally a few who really glorify the name of Christ by their faith and lives. They will weather the storm, they will overcome whatever difficulties arise. But they need our prayers, and they need our constant assurance that we are all one in Christ. It is a

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

THE ECUMENICAL REGISTER.

Note: Since opportunity to join the Ecumenical Register will be given at the State Conference in October, women are especially urged to read this article.

The word Ecumenical comes from the Greek word meaning "Household." Its Christian meaning is "the household of faith throughout the inhabited earth," or "the whole household of God, all nations, all branches of the Church."

Christian believers through the years, in all parts of the earth, have felt the need of unity with kindred spirits. Step by step, and after years of planning, at Amsterdam in 1948, the World Council of Churches became a reality, with 150 member churches, Protestant, Evangelical and Orthodox. They stressed unity, not uniformity.

Today's world is perplexed, bewildered and divided.

Hoping that this would be at least one step toward a Christian unity, at the National Board Meeting of the United Council of Church Women, in Los Angeles, in October, 1949, the Ecumenical Register was launched. The goal is "One Million Christian Women giving \$1 each as a token of thanksgiving for their Christian privileges and as a symbol of their interest and concern in the Ecumenical Church. Their slogan is "To stand up and be counted," and they say, "Count me, and count on me."

There are a few questions which perhaps should be answered in connection with the Register.

1. How Register?

Registration envelopes and information may be obtained from the United Council of Church Women. I will be glad to send anyone an envelope to register. Fill in your name on the envelope flap, take the prayer card off, sign it and read it often. Send the envelope with your \$1.00 to the woman in your society who is acting as registrar or to me. Present an envelope to a friend who might be interested.

2. Where will the money go?

I quote Mrs. B. W. Hamilton, the chairman of the Registration Committee, in April, 1950, *Church Woman*, "No group has been authorized

to spend the money that is raised. When the names of the women (The National Scroll of Christian Women who make up the Ecumenical Register) are brought to the Biennial Assembly in Cincinnati, November 13 to 16, that great representative group of women will have the tremendous obligation of recommending how the money is to be used. They will not want to take that responsibility without your help. So won't you all be sending your ideas, your recommendations, to us, here at the United Council office (with your registration if you like), so that the Assembly may make wise and far-reaching decisions under the guidance of God."

3. Why should I register?

First—It is always a privilege to stand up and be counted as a Christian.

Second—It is one concrete way in which I may express my thanksgiving and praise for the growing spirit of Christian unity.

Third—I may help widen the scope and influence of Woman's work in the Church.

Fourth—That I may feel the joy and strength that comes from the share of 1,000,000 women in the Ecumenical Movement.

Fifth—That I may feel like a frail little lady living in an Old Ladies' Home, who, when she heard of the Register, eagerly came to the front and said, "I want to sign. I want to be one of the First Million Church Women. I've felt so helpless. I read the newspapers, and the world seems to be in such a terrible condition of misunderstanding and greed and it has grieved me that I could do nothing about it. Now you've shown me that I can. A million earnest Christian women can be used of God. I can have my little share in all that we can do together—and God will use us to his glory."

Sixth—The forces of evil are well organized. Says Mrs. Harry Brown, in June, *July Church Women*, "The Communists are organizing a campaign to enlist 500,000,000 Asian women to communize Asia. U. S. officials say this is the most ambitious effort to recruit women for a political cause in all world history. One mil-

lion Protestant Church Women in America, pledging allegiance to Jesus Christ as Savior and Lord, endeavoring to keep the unity of the Spirit in the bond of peace, will present a mighty fortress against the fiery darts of the wicked one."

Seventh—I dare not fail myself, my God, nor the world, to do anything in my power to help save that world by uniting with fellow Christians in presenting Christ at a time when he is so much needed.

It will not be long until November 1, when the totals are compiled.

Surely the women of the Southern Convention can be counted on as always to "stand up and be counted." Won't you be one of the First Million?

MRS. R. A. WHITTEN,
Chairman, Interdenominational Cooperation.

* * * * *

READERS, PLEASE NOTE:

All during the summer months, hardly any news items came in to the editor for publication on this page. Now, since Fall Conference is so close at hand, everybody decides to send in an article. Consequently, some days I receive as many as six at one time. That means that some articles will have to lie on my desk for a month or more before they are printed, because this is the busy season for news. Besides articles from societies, we also have to publish information about Thank Offerings, World Community Day, Conference, and so forth. It would be well to send articles at different times during the year, and it would be more interesting to describe some special event which took place, instead of listing everything that has been done—things which we all do.

* * * * *

NEWS OF WOMEN'S GROUPS

LITTLE CREEK (NORFOLK).

The most outstanding program for the year in the Little Creek Woman's Missionary Society was our vesper service at our August meeting. This meeting was held on the lawn of Mrs. Alma Daugherty, with her lovely flower garden vividly colored as our background and the sun sinking in the west. We used as our theme, "The Day is Done." Appropriate songs such as "An Evening Prayer," "Day is Dying in the West," "Now the Day is Over," were sung. A sharing of sunset experiences, using Bible verses and poems in these experiences, made us feel a quiet peace

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FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Jesus was very tired. He had had a very busy day. He began to think about his friends. "I will go to see my friends, Mary and Martha," he said. He thought about the quiet and peace of their home and their pleasant garden. He remembered that he felt happy after being with them.

And so he went, going quietly to their home and knocked gently at their door. Mary and Martha answered his "Tap, tap." "Come in, Friend Jesus," they said. Mary invited him to go in the garden where it was cool. They went to sit under the shade of a fig tree.

Martha told Jesus they had thought of him and wished he would come. Jesus replied:

"I'm glad to be resting in your garden. I'm glad to be in the shade. I have walked a lot under the hot sun."

Mary jumped up and started toward the well. "You must be thirsty as well as hungry. I'll bring you a drink."

Martha hurried to get the food. She gathered some figs and went for the dates.

"I will soon have supper for us," she told them and went into the house. Mary sat down by Jesus to talk with him and to ask what he had been doing since his last visit.

While Martha prepared the meal Jesus told Mary of the children and people he had seen during the week. Martha was busy in the kitchen, preparing a meal for her friend Jesus and that was what she liked best to do. Mary liked to listen and she did that very well. They had a brother whose name was Lazarus. He was a friend to Jesus too. Jesus liked to visit his friends, and they liked to have him visit.—From Luke 10.

PERSONALLY INDEPENDENT.

By IDA M. HALBURTON.

Issued by the National Kindergarten Association.

"Mother, today can I play on Ted's horizontal bars?"

"You need *may* in that sentence, not *can*, Bob, and those bars are *horizontal* bars," replied the mother.

"All right; *may* I? And does Peggy have to tag along?" Bob did not notice Peggy's crestfallen face, hid-

den as it was behind a profusion of curls.

"Bob! What a question! You are fortunate to have a little sister. Of course, Peggy must play with you. Why not?"

"Well, Mom, none of the boys have to ride sisters on the back of their trikes, and Peggy can't play on the bars; she has curls; and pants—pants with lace."

"Oh!" Mrs. Baker looked thoughtfully at Peggy's clouded face. "As a matter of fact, Bob, Peggy can't play with you at all this morning. She is going to town with me," replied his mother.

"Oh, Mom, let me go, too" pleaded Bob—a trip to town being more to be desired than playing on the horizontal bars.

Mrs. Baker was firm. "Not today, Bob; Peggy and I have business to take care of."

So they had. It led them to a store where Mrs. Baker bought Peggy two pairs of sensible, boyish looking overalls; and it led them to a friend's house—a friend who was about to cross the ocean with her family to live with her husband's people.

"What are you going to do with the new tricycle you bought Ricky, Helen?—take it along?"

"No, Ruth, I want to sell it—maybe to you," she added hopefully. "It is almost new but the secondhand man does not offer me much. I'd be glad to let you have it for what he offered me."

As Peggy's birthday came in snowy weather, a tricycle had never seemed a suitable gift, and so Peggy had been dependent on Bob's generosity for her sidewalk rides.

"Oh, please, Mummy, may I have it?" pleaded Peggy, her eyes shining at the prospect.

"I didn't know you longed so much for a tricycle, dear," said her mother.

"I didn't know how much I wanted one until I thought that you might get this for me," answered Peggy.

"Mummy, could you buy it for my birthday present? That would be wonderful!"

"If I do buy it, and if I let you ride it now—before your birthday—are you sure you will not expect another gift next winter, when your birthday comes?"

Very happily and sincerely Peggy promised.

So the tricycle was bought and arrangements made for its immediate delivery.

On arriving home, Mrs. Baker combed out Peggy's curls, sighing sadly as she arranged them into two braids tied snugly to her head by narrow plaid ribbons.

"Oh, Mummy, no more curls?" cried the delighted child.

"Not for weekdays, dear—perhaps on Sundays." Peggy's face fell. "Nor for Sundays either, if you prefer braids on Sunday. Already I'm beginning to like the appearance of my little all-tailored daughter."

"Oh, Mummy, I just love to be like this." Peggy surveyed herself in the mirror with intense satisfaction.

When the tricycle was delivered Peggy donned the overalls and went into action. Patiently her mother helped her to understand each manipulation, and by the time Bob arrived home from school Peggy was mistress of the machine, even achieving considerable speed.

"This is entirely your own tricycle, Peggy—yours entirely," explained Mrs. Baker. "You may let Bob ride on it sometimes, but only when he asks politely."

From behind the curtains, Mrs. Baker watched Bob's reactions as carefully and admiringly he examined the tricycle. Then he mounted it to ride away, but Peggy stopped him. With a diminutive air of authority, she seemed to be emphasizing her ownership of the "trike," which Bob respectfully accepted as her right.

"Mother," he said later, "tomorrow may Peggy come with me to try bars?"

His mother nodded assent.

"Will you come, Peggy? Say but your hairdo and overalls are terrific!"

The little sister was, after all, of womankind. "Maybe, Bob, after I'm tired of riding my trike," she promised.

Peggy was no longer a hanger-on. She had slipped into her place in the sun; henceforth she was a personality in her own right.

The saying that knowledge is power is not quite true. *Used* knowledge is power, and more than power. It is money, and service, and better living for our fellowmen, and a hundred other good things. But mere knowledge, left unused, has not power in it.—*Edward E. Free.*

FAMINE IN SOUTH INDIA.

The vivid sentences written by Mrs. Emmons E. White of Aruppukottai, South India, in the August "Letter of the Month," truly represent the conditions which prevail in considerable sections of the area where our Madura Mission works. Mrs. White wrote as follows:

"I am used to seeing the emaciated bodies of these poor, exploited people even in good times, but I was appalled by what I saw in the past two days. The people look even worse than the pictures in the newspapers. Nearly 100 men, women and children sat before us in a group, their bodies sagging, their eyes listless. Only one person in the group had any life in his eyes. This was in Mel Ramnathi, Muthukulathur Taluq. The young men acted as if life were about over. Their collar bones protruded, their ribs looked like the hoops on a barrel. They looked too tired to do anything. Even the children couldn't smile. They told me that they get one fourth measure of rice per week for a family of four. There is a little ragi sometimes available in the Black Market, sometimes not. They don't have the strength to earn money to buy it. Anyway there is no work, because there is no rain. They know no other work except field work. Sometimes there are a few dried beans obtainable at exorbitant prices. They can get no vegetables. There is not even the wild spinach or keeria in the fields burned dry and bare. They cannot get even the oil cake, or tamarind seeds that are being eaten in some places. They cannot eat statistics. . . .

"We must face fairly and squarely the fact that informal rationing has broken down. I who have staunchly preached depriving ourselves and changing diet habits rather than buying in the black market, and have practised what I preach, have to face the fact there are no longer substitutes to use in place of grains. And even black market grains are unavailable in many places. . . . I do beg of you to keep up your good work, and to get a note of even greater urgency into your pleas, for it is almost too late. It is already too late for many."

Our Service Committee is spending nearly \$5,000 in shipping food to India to help meet these needs.

It is now agreed that the best and quickest way to help is to avail ourselves of the CARE packages which are stocked in New Delhi. They can be delivered in approximately four weeks from the date the order is

given in America. The content of these packages is good to meet Indian needs.

The "India Food Package" priced at \$10.00, contains 33½ pounds of food, as follows: 10 lbs. rice, 5 lbs. sugar, 5 lbs. flour, ½ lb. hard candy, 4 lbs. dried peas, 4 lbs. dried lentils, 3 lbs. milk powder, 2 lbs. laundry soap.

Those who desire to help save a life may send \$10.00 to CARE, 20 Broad Street, New York City 5, New York, or their local CARE office.

The package should be designated to Rt. Rev. J. E. L. Newbigin, Bishop, Madura, South India.

It is tragically true that "Soon May Be Too Late."

EARLE H. BALLOU,
Executive Secretary.

"BEGINNING A NEW CHURCH." (Continued from page 6.)

At the close of the school all concerned felt that the venture had been a great success. (Such a success that meetings of the staff continued even after the closing of the school.)

The summer's work was brought to a fitting close with a worship service and community meeting on September 10. Approximately 100 people were in attendance at this service held at the "hut." Special music was provided by the choir of the First Christian Church, Burlington. Dr. L. E. Smith delivered the sermon and superintendent Scott outlined plans for the future development of the work. Several of the Congregational Christian Churches in the vicinity of Burlington were represented, and a goodly number of people from the Beverly Hills Community came.

There had been a number of laughs during the summer, and there had been a few tears shed also, for all was not as this summary would seem to indicate. There is something quite thrilling about fifty young voices singing "Jesus Loves Me." And there is something quite prophetic of things to come with the remark of one little boy: "I wanna paint!" For it is only by the love of Christ that

(Continued on page 15.)

A Month of Sundays for Youth

There will be Young People's Rallies covering every Conference of the Convention in October. Every church (no matter whether it has an organized young people's group, or whatever its young people's group may be called) should plan NOW to be represented at the Rally in their area. Below are listed the places, the dates and the presidents of the Conference organization.

October 1. Suffolk Christian Church, Suffolk, Virginia. The Eastern Virginia Young People's Missionary Rally. New officers are to be elected. Harry Lee Weaver and Jack Byrd are presidents of the two groups which are combining into one organization. Miss Ruth Seabury will be the guest speaker.

October 8. Bethel Church. Valley of Virginia Young People's Rally. Betty Showalter, president.

October 15. Happy Home Church, North Carolina and Virginia Young People's Rally. Dorothy Ballinger, president.

October 21-22. Liberty, Vance. The Eastern North Carolina Young People's Week-end Conference. E. C. Haywood, president.

October 29. Pleasant Union Church. Western North Carolina Fifth Sunday Rally. Bill Simmons, president.

If there is an further information that you or your local organization may desire, please write to—

MISS PATTIE LEE COGHILL, Educational Secretary
Southern Convention Office Elon College, North Carolina

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PERSONAL COMMITMENT TO JESUS CHRIST.

LESSON II—OCTOBER 8, 1950

MEMORY SELECTION: *To me to live is Christ.*—Philippians 1:21.

LESSON: Matthew 16:24, 25; Mark 1:16-20; Philippians 1:19-26.

DEVOTIONAL READING: I John 5:1-12.

Personal commitment to Jesus, the Christ, is the heart of the Christian religion. It is the beginning of the Christian life, and it is the condition of the continuing Christian life. When a person, young or old, comes to the place where he is willing to commit himself personally to Christ, he will experience the "new birth," or be "born again." It involves, of course, a great adventure of faith. One hardly commits his life into the hands of another unless he has faith in the other person. Personal commitment to Christ is based on a simple yet strong faith in Christ. And it is only as one keeps his life committed personally to Christ that he can really grow in grace and in a knowledge of Christ. There are many things that can be done after one has committed himself to Christ; there is little that can be done until one has made his commitment. Determination and decision come first.

The Cost of Discipleship.

Jesus played fair with his followers. He frankly, and even bluntly, told them that if they would become his disciples, they must deny themselves and take up their cross and follow him. One must quit insisting upon having his own way. One must say, "Not my will or way, but the will and way of Christ and God." Denying one's self does not mean simply denying one's self of something, but actually yielding one's self to Christ, making Christ the center of one's life. And taking up one's cross does not mean getting along with handicaps and getting along with folks who are hard to get along with, or things of the kind, but living by the will of God, no matter what the cost may be. And it is a daily matter. Most of life is commonplace and routine, a matter of dull and drab, of pale and gray days. Hence a person needs the grace of God to stand up under this routine of life.

One suspects that we have made

Christianity too easy. Perhaps we have not emphasized enough the sterner aspects of following Jesus. We have been afraid that it would keep folks out of the church. But Jesus always called attention to the demands which discipleship would make upon his disciples.

In connection with the demands of discipleship, Jesus spoke one of the many paradoxes that characterized his messages. He said that if a man tried to save his life, he would lose it, but that if he lost his life for his and the gospel's sake he would save it. It is a universal and timeless principle. Again and again it has been demonstrated that if men live for themselves they lose life in the best sense of life. But if they lose themselves in service to others or live for great causes, they find a richer, fuller, more abundant life. All too many people today are unhappy and are missing life, because they are concerned too much with self.

The Call to Discipleship.

"Come ye after me and I will make you to become fishers of men"—thus does Mark record the words of Jesus when he called Simon and Andrew to become his disciples. There is much in these few words. There is, for instance, Christ's appeal to real, he-men. Peter and Andrew were rugged, out-of-door men, men who stood up on their own legs and made their own way in life. But there was about this Young Teacher something that laid hold on them and called forth their glad response. Through the centuries, Christ has commanded by the sheer beauty of his character and the dignity of his moral and spiritual authority the loving allegiance of some of the biggest and brightest men and women on the face of the earth. Let no man think that it is sissy to follow Christ. To be a real follower of Christ is about the biggest and hardest thing that a man can do. That marks manhood at its best.

"Come ye after me." It was a call to personal discipleship. It was to begin in personal commitment. There was no theological test involved, no examination on theology, no acceptance of a creed, no emphasis or insistence upon any form or ceremony. It was simply, "Follow me," "Come

after me," "Commit yourselves to me." Thus it was then, is now, and should evermore be.

"And I will make you to become." The thing began with personal commitment. But it did not end there. They were. *But they were to become.* It was a matter of learning, growing, developing, maturing. Many Christians have been born into the Kingdom of Heaven, they have been "born again, or anew, or from above," but they are still babies in Christ. There has been little growth or development in their Christian lives. The Christian life begins with a fact—the new birth. But it is also a process—we are to become, we are to grow in grace and in the knowledge of our Lord Jesus Christ.

"Fishers . . . fishers of men." "I will make you to become fishers of men," said Jesus. It is a striking way of saying that Jesus gives new dignity to everything he touches. Even life's everyday work and common experiences take on new meaning and new dignity when he touches them and is brought into them. Family relationships, work, play, career, everything has new dignity if Christ is Lord of our lives.

It is all very personal. "Come ye after me." As has been stated above, the heart of Christianity is a personal relationship between God in Christ and the individual believer.

The Rewards of Discipleship.

Somewhat strangely, it may seem, the Lesson Committee has embodied in today's lesson a few verses from Paul's letter to the Philippians. And these verses deal with the aged apostle's desire to have done with this world. He was old, he was tired, he was a prisoner, he was ready to go. In fact, he wanted to go. "Having a desire to depart and be with Christ; for it is very far better." Who could blame the old fellow for wanting to get away from it all? But even at the end of a long and faithful and fruitful discipleship, his desires were brought into harmony with the will of God in Christ. The fact that he was still alive was evidence of the fact that God still had something for him to do. "Yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide." Not his will, but the will of the heavenly Father was the touchstone of his life. Nowhere does the old fellow appear to better advantage than here.

And as he came to the end of the long, hard road, his heart was filled with joy and peace. If he had had a

thousand lives to live, he would have done the same thing a thousand times. He was not rich in this world's goods, but he had treasures immeasurable and immortal. If he had lived for wealth and pleasure and power and self-gratification, death might have loomed before with terror. But for him to live was Christ. Death could not affect that relationship at all. Death would only make it more complete. In fact he did not speak about death, he simply said that when he did what folks would say was dying, he would simply be "departing to be with Christ." Like the Master, he thought of death as a going to be with the Father.

(Based on lesson copyrighted by International Council of Religious Education.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

that comes when we commune with God.

Family week is a busy week for our society. Besides our May Fellowship Day, we have Family Night. All families of the church were invited and enjoyed a wiener roast furnished by our ladies. Games and contests were enjoyed by all.

On Mother's Day, at our morning worship service, our ladies sponsored a "family contest." Families were invited to sit in groups, and the largest family received a beautiful picture, "Gethsemane."

We especially enjoyed our mission study, *Which Way, Japan*, as we met with the Bay View society to hear Miss Pattie Lee Coghill review the book. At our February meeting we had the film, "Kyoto Story," which helped us to understand our mission work in Japan better.

Mrs. Moulton spoke to our church people, and we were happy to give her a donation for the work in India.

Our church is being enlarged, with a new Church School Plant, and our society is busy making money to help with this much-needed addition.

MRS. M. E. TAYLOR,
President.

* * *

HENDERSON.

The Woman's Missionary Society of the Henderson Church has completed one of its most successful years under the leadership of Mrs. T. A. Park, having added 11 members to make our total number 63.

At the beginning of the year each member was presented with a year book, including roll, (three circles), hostesses, and programs and aims for the year. For our worship programs

in each circle, we used the Bible study book. The foreign mission study book, *Which Way, Japan*, was presented to the circles by Mrs. Thurston Clark. One of the highlights of our mission study was the opportunity of our society, along with several others, to hear Mrs. Carl Wallace teach *Missions at the Grass Roots* at Liberty Church, and to enjoy a social hour later.

Our society completed all Friendly Service projects by sending a box to the migrants in Florida, materials overseas in observance of World Community Day, and an Easter box to the Orphanage at Elon. In addition to these, we sent Christmas presents to Timothy Chang and collections from our Birthday Bank in the Sunday school, sponsored by the Missionary Society, were sent to the Jacks- sons in China.

Our year's work was concluded with a "hit and miss" supper, to which all circles and honorary members were invited.

May each member be inspired to greater effort in the service of the Kingdom this year.

MRS. VICTOR LANGSTON.

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REPORT OF WOMAN'S HOME AND
FOREIGN MISSION BOARD EAST-
ERN VIRGINIA CONFERENCE.

Quarter ending September 15, 1950.

Balance on hand last report ... \$ 114.81

RECEIPTS.

Women's Societies.

(On Apportionment).

Antioch	\$ 21.35
Berea (Nansemond)	42.00
Berea (Great Bridge)	10.00
Bethlehem	33.00
Cypress Chapel	28.00
Cypress Chapel (Agnese Brittle Circle)	11.50
Dendron	16.00
Eure	13.20
Franklin	83.00
Holland	40.00
Holy Neck	37.50
Isle of Wight	10.00
Johnson's Grove	11.00
Liberty Spring	66.00
Mt. Carmel	5.00
Mt. Zion	7.50
Newport News	50.00

Norfolk:

Bay View	18.75
Christian Temple	112.50
First, Norfolk	18.75
Little Creek	11.25
Rosemont	107.00
Oak Grove	9.60
Oakland	34.75
Portsmouth:	
First, Portsmouth	15.00
Shelton Memorial	2.00
Richmond, First	28.00
Spring Hill	2.75
Suffolk	172.50
Suffolk (Staley Society) ..	109.10
Sunbury (Damascus)	25.00

Union (Southampton) ...	11.20
Wakefield	18.20
Waverly	16.25
Windsor	4.51

Young People.

Berea (Nansemond)	\$ 9.00
Bethlehem	26.25
Burton's Grove	7.50
Cypress Chapel	15.00
Dendron	6.00
Eure	4.40
Franklin	7.25
Holland	4.00
Holy Neck	13.00
Liberty Spring	20.00
Mt. Carmel	7.00
Newport News	10.00
Newport News (High School Group)	3.00
Norfolk:	
Bay View	1.75
Christian Temple	25.00
Little Creek	2.50
Rosemont	27.00
Oak Grove	2.20
Oakland	8.75
Portsmouth, First	5.50
Suffolk	15.00
Sunbury (Damascus)	5.00
Union (Southampton) ...	10.81
Waverly	10.00
Windsor	10.00
New Lebanon	6.30

Juniors.

Antioch	\$ 4.00
Berea (Nansemond)	6.25
Berea (Great Bridge) ...	2.00
Bethlehem	8.50
Cypress Chapel	4.00
Dendron	2.10
Eure	1.10
Franklin	8.50
Holland	5.00
Holy Neck	7.00
Liberty Spring	7.85
Mt. Carmel	5.00
Mt. Zion	1.00
Newport News	3.00
Norfolk:	
Bay View	1.50
Christian Temple	17.20
Little Creek	2.00
Rosemont	9.50
Oakland	1.75
Portsmouth, First	3.50
Suffolk	20.00
Suffolk (Primary)	10.00
Union (Southampton) ...	1.57
Waverly	5.00
Windsor	3.76

Cradle Roll.

Berea (Great Bridge) ...\$	8.00
Bethlehem	5.00
Cypress Chapel	18.34
Dendron	3.35
Eure	1.10
Franklin	5.00
Holland	11.55
Holy Neck	20.00
Liberty Spring	5.00
Mt. Carmel	69.25
Mt. Zion	1.00
Newport News	31.85
Norfolk:	
Christian Temple	8.38
Little Creek	1.00
Rosemont	28.10
Oak Grove	5.00

(Continued on page 15.)

1,202.16

262.21

141.08

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Look at our list of contributions this week. Isn't it wonderful? I thank you everyone, and I continue to pray that God will give you generous hearts toward a work that is worthy of every gift. We live in the spotlight. People just do not like to see our swings broken down on the campus, and our lawns bare of anything for little folks to play on while others are at school. They simply do not like to see these children sleeping in ugly rooms, and looking bed-rabbed in their clothes. They will give more for a decently kept home, and a rightly trained child.

Our record over the splendid years shows that. We are far from the highest priced Orphanage, but we covet to be, and we believe we are, one of the best orphanages in this section of the country. At any rate we have a team of workers here with that worthy goal.

A patron of the local Parent-Teacher Association took me aside the other day and said, "There is something I think you ought to know." I was afraid there was. "Time was when the children at the Orphanage would go into my watermelon patch, take my melons out under cover and burst them open before they were grown. They do not do that now. I greatly appreciate that, and I wanted you to know it." I just quietly said, "Thank you." "Well," he said, "It's a mighty big compliment." "Yes," I said, "to the boys and their helpers."

To be sure we have our problems. Apple trees grow close by. Ten boys are campused for a month right now for getting the other fellow's apples and pears. They understand that we want to be right with our neighbors—and incidentally our neighbors like us and do many kind and gracious things to help us. Some of them were once boys and girls themselves. Dying out is the thought that if it is done badly, an orphanage boy did it. Plenty of them do nobly and on the best of honor. God grant that they may have heaven's help today and always. Take it from me, we have fairly good boys and girls here—not perfect, but perhaps near enough, if you know what I mean.

Our Board of Trustees met here on September 20. They saw good signs and gave all the workers most kindly assurance of the fact that reports and the general appearance everywhere met their approval. We bowed in prayer together that we be a worthy enterprise of our church and for our needy children, and that God would vouchsafe to us his guidance and his blessing.

Our goal for the year is set at \$55,000.00, which is only \$9,000.00 more than we raised last year. We want all our churches and Sunday schools to help us as much as they can. And we want many individuals to remember this work in their benevolent giving. There are people in your community who, if they knew the story of our Orphanage, would be glad to make a donation. Other orphanages are raising a good bit more per child than we are. I wish you could see the monthly reports and financial statements from the other orphanages of this section of the country. Men

and women of means really do big things for them. Our reports will show how we, too, are doing well.

This Orphanage has a glorious record, which has been made by both sacrificial gifts from many and large gifts from some who saw the worth-whileness of the charitable work being done.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. C. C. Griffin, Reidsville, N. C.: clothing.

Mrs. Bessie Tapcott, Union Ridge, Burlington, N. C.: clothing.

Mrs. Gertrude B. Hester, Henderson, N. C.: clothing.

Mrs. T. P. Miles, Bethel W. M. S., Rt. 3 Burlington, N. C.: clothing.

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REPORT FOR SEPTEMBER 28, 1950

Sunday School Monthly Offerings.

Amount brought forward \$ 8,968.32

Eastern N. C. Conference:

Damascus \$ 6.00

Morrisville 7.58

13.58

Eastern Va. Conference:

Bethlehem (Nans.) \$ 14.45

New Lebanon 12.00

Norfolk, First 102.35

Portsmouth, First 7.01

Portsmouth, First 8.60

144.41

N. C. & Va. Conference:

Bethel \$ 3.14

Durham 26.08

Mt. Zion 3.20

Pleasant Ridge 24.00

Reidsville 25.00

81.42

Valley Va. Conference:

Newport 14.66

Alabama Conference:

2.81

Total this week from churches \$ 256.88

Total this year from churches \$ 9,225.20

Special Offerings.

Amount brought forward \$20,666.00

L. S. Holt \$150.00

Suffolk, Jr. Phil. Class .. 15.00

Christian Temple, Dorcas

Twiddy Class 4.00

Patti Adams 5.00

Young People's Class,

Wakefield, for R. B. ... 20.00

Carolina Bio. Supply Co. . 249.49

Mrs. L. E. Carlton 50.00

Mr. L. E. Carlton 100.00

Mr. & Mrs. Charles Rich-

ardson 50.00

Birdie Wilson & Sisters .. 10.00

Cypress Chapel W. M. S. . 4.00

Mr. J. M. Whitley 1.25

Special gifts 95.00

753.74

Total this year from specials \$21,419.74

Grand total for the week .. \$ 1,010.62

Grand total for the year ... \$30,645.23

Who are most selfish? The usurer, the courtier, and above all, the spend-thrift.—*John Randolph.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

GLASSCOCK.

A funeral service for Mr. Joe Glasscock, of Lacrosse, Virginia, was conducted at Union Congregational Christian Church, Virginia, on Monday afternoon, September 11. The service was conducted by the Rev. M. W. Andes and Dr. C. E. Newman.

Mr. Glasscock, age 21 died as a result of an automobile accident.

Besides his parents, Mr. and Mrs. Henry Glasscock of Lacrosse, he is survived by one sister and six brothers.

May the love of God sustain the family at this and every time of need.

GRIFFIN.

Charles C. Griffin, 66, son of the late W. L. and Aries Anne Griffin, died March 13, 1950 at his home on Route 4, Reidsville, N. C. He endured a lengthy illness.

He is survived by his wife; two sons, Iredell and Milton Griffin; five daughters, Mrs. Aleta Ellison, Mrs. Marian Law, Mrs. Anne Leebrick, Misses Ethalinda and Virginia Lee Griffin; by three grandchildren, and two brothers, R. R. and W. L. Griffin.

In May 1915 he was married to Miss Ethalinda Jones. At a very young age he joined New Lebanon Christian Church and was its youngest member for several years. For many years he was a Sunday School teacher and was teaching the Men's Bible (Baracca) Class before his illness.

He was active in civic affairs of the community; having taught school for many years; was a retired farmer and member of the National Grange Organization; and was a rural merchant.

Funeral services were conducted at New Lebanon Christian Church on March 14th with burial in the church cemetery. Many relatives and friends were present and tokens of love and appreciation were shown by the beautiful flowers brought to the rites.

A FRIEND.

THE CHINA EXODUS.

(Continued from page 8.)

glorious fact of our Christian fellowship that we take joy in bearing one another's burdens. That is still the privilege of western Christians.

As we leave China, I have two pleas to make to American friends of our Chinese churches. First, let us continue to seek ways to encourage and help our Chinese fellow-Christians. Financial help will still be possible, letters will continue to come back and forth, and we will remember them regularly in our prayers. In the absence of the missionary, we will have to be more diligent in finding ways to maintain fellowship with our Chinese churches. My second plea is that American Christians will go beyond thinking in terms of international politics when they think of our Chinese Christian churches. We should rejoice at the presence of

Christians and Christian churches in China now. On the level of politics, the world is in a sorry plight. But we hold to the belief that the presence of Christians in many countries of the world forever provides a basis for spiritual reconstruction when hate and violence have spent themselves.

CHURCH WOMEN AT WORK.

(Continued from page 13.)

Oakland	2.00
Portsmouth, First	1.00
South Norfolk (Cradle Roll and Primary)	5.00
Suffolk	26.57
Union (Southampton)	18.00
Wakefield	12.62
Waverly	2.50
Windsor	11.00

Thank Offering.

Bethlehem (Young People)	\$ 10.00
Bethlehem (Juniors)	2.00
Johnson's Grove	10.00
South Norfolk	20.00
Waverly	5.00

Life Memberships.

Antioch	\$ 20.00
Berea (Great Bridge)	10.00
Bethlehem	30.00
Bethlehem (Young People)	10.00
Burton's Grove Young People	10.00
Cypress Chapel	10.00
Cypress Chapel (Young People)	10.00
Dendron	10.00
Eure	10.00
Franklin	10.00
Holland	20.00
Liberty Spring (Young People)	10.00
Mt. Carmel	10.00
Mt. Zion	10.00
Norfolk:	
Bay View	10.00
Oak Grove	10.00
Portsmouth, First	10.00
South Norfolk	40.00
Suffolk	10.00
Sunbury (Damascus)	10.00
Sunbury (Damascus) (Young People)	10.00
Union (Southampton)	10.00
Windsor	20.00

Memorials.

Berea (Nansemond)	\$ 10.00
Liberty Spring	20.00
Norfolk:	
Bay View	10.00
Little Creek	10.00
Oak Grove	10.00
Oakland	20.00
South Norfolk	10.00
Suffolk	10.00
Sunbury (Damascus)	10.00
Wakefield	10.00
Waverly	20.00

Friendly Service—Carroll Conuty.

Cypress Chapel (Young People)	\$ 2.50
Portsmouth, Shelton Memorial	10.00

Friendly Service—Japan.

Bethlehem (Young People)	\$ 5.00
Eure	5.00
Franklin (Juniors)	1.50
Holy Neck	15.00
	26.50

Special Offering for Shaowu.

Suffolk	100.00
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Total for Quarter \$ 2,542.06

Grand Total \$ 2,656.87

DISBURSEMENTS.

Franklin Printing Co.	\$ 6.25
Bank Service Charges	2.60
Mrs. L. W. Stagg (Expense of Secretary)	5.16
Mrs. W. V. Leathers, Treasurer	2,542.06
	2,556.07

Balance in Treasury

September 22, 1950 \$ 100.80

Respectfully submitted,

MRS. W. B. WILLIAMS,

Treasurer.

APPORTIONMENT GIVING.

(Continued from page 7.)

needs been as crucial as now. If the college is to continue without financial embarrassments, it will be necessary to receive the full amount of the apportionment, \$15,000.00, and more, from some other source. I am sure that the churches appreciate Elon College and that they will measure up to their full responsibilities.

Previously reported \$ 6,104.55

Eastern N. C. Conference:

Damascus \$ 21.00

Morrisville12

N. C. & Va. Conference:

Bethel \$ 5.00

Mt. Zion 63.00

Union (N. C.) 5.00

94.12

Grand Total \$ 6,198.67

"BEGINNING A NEW CHURCH."

(Continued from page 11.)

the shed was built and it will be only by the raising of many hands as willing workers that the Beverly Hills Community Church will assume its place as a Congregational Christian Church in the city of Burlington.

Plans are now being made for enclosing the "hut," provide heating facilities, to provide leadership from "now on," and to organize the Church.

Note: Bill Scott, Jr. has returned to Yale Divinity School for his second year. Ministerial Students from Elon College have offered their services to help with the work until a pastor can be secured for the Church.

"Law should be the method of freedom."

MINISTERS AND RELIGIOUS GROUPS ENCOURAGED TO PARTICIPATE IN 1950 FREEDOMS FOUNDATIONS AWARDS PROGRAM

**Categories Open for Sermons and Community Efforts
By Adult and Youth Groups**

"Sermons delivered in the nation's churches are at top rank as a means of expression for the basic concepts of the free American way of life," reports Kenneth D. Wells, executive vice-president of Freedoms Foundation at Valley Forge, based on an analysis of materials submitted by persons in all walks of life in its 1949 General Awards Program.

"Because of the key patriotic role of the local ministry, sermons have been designated again as a principal category in which 1950 Freedom Foundation awards are offered to encourage more citizens to 'speak up for freedom,'" reports Mr. Wells. In addition, categories have been added to include activities by mens', womens', and youth groups, many of whom are associated with community or neighborhood churches. In all, there are 18 award divisions for 1950, totaling \$100,000.00, plus 300 Honor Medals and 200 Certificates of Merit.

In commenting on the 1950 Awards Program, Dr. John R. Hart, Rector of the Valley Forge Memorial Chapel and a director of Freedom Foundation, stated: "The particular attention of ministers of all faiths and religious groups everywhere is invited to this Awards Program, because our 1949 experience has shown that such persons and groups are intimately acquainted with the patriotic and citizenship efforts of the entire community. It is noteworthy that among the recipients of the 1949 Freedoms Foundation Awards were religious leaders from among the Catholic, Protestant, and Jewish faiths, including members of virtually all denominations, nationalities and races in our American community diversity.

"A local minister may not only nominate his own or another's sermons," added Dr. Hart, "but it is also in order to nominate a speech by a church member, a good deed by a neighbor, an editorial or photograph in the local paper, a patriotic pageant by a youth group, poems, songs, local publications, or any other endeavor taking place in his community which has contributed to the furtherance of understanding and practice of our way of life. Any material not covered in the specific categories is eligible for nomination in the general category."

Nominations are open for any material completed after September 20, 1949, and mailed to Freedoms Foundation, Inc., Valley Forge, Penna., before November 1, 1950. An independent Awards Jury of 21 members, composed of outstanding citizens will review the material and select the award recipients. Dr. Milton S. Eisenhower, president of Pennsylvania State College, will serve as non-voting chairman of the Awards Jury.

Entries in the \$100,000.00 Awards Program should be made directly to Freedoms Foundation, Valley Forge, Penna.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, OCTOBER 5, 1950

NUMBER 39

Why Go To Church



HOPE CONGREGATIONAL CHURCH, SPRINGFIELD, MASSACHUSETTS

1. BECAUSE the stress of modern life demands "A power other than my own" if I am to live victoriously.
2. BECAUSE I can't get away from that "inner urge" that demands communion with God.
3. BECAUSE after six consecutive days of such strenuous living as this age requires, I need SOUL REST.
4. BECAUSE I feel that my presence may be helpful to a divinely created institution that is helping God to make a better world.
5. BECAUSE I wish to be identified with the one institution whose future success is guaranteed by its Founder. . . . "Upon this rock I will build my Church and the gates of hell shall not prevail against it."
6. BECAUSE I wish to aid the institution that cooperates most effectively toward making my home and my community more desirable.
7. BECAUSE I know there will come the inevitable crises of life where I must depend upon the Church alone for its service.
8. BECAUSE I have children who are watching me and who will, in most cases, follow my example.
9. BECAUSE many years ago my parents taught me to go to church and it's hard to break away from the old habits.
10. BECAUSE I am still old fashioned enough to take God's word seriously, "Remember the Sabbath day to keep it holy."

The Belmont Methodist Bulletin
Nashville, Tennessee

—Dr. John L. Ferguson

News Flashes

Mr. Ernest E. Waterfield, active layman in Berea Church, Norfolk, is the new president of the Great Bridge High School P. T. A.

Rev. R. A. Whitten began his 15th year as pastor of our Winchester, Va., Church last Sunday. "Toward the Goal," was the theme of his sermon.

Dr. Luther B. Grice, the pastor of Holy Neck Christian Church, died last Monday at the Kecoughtan Hospital. Funeral services were conducted Tuesday afternoon. THE SUN extends its sympathy to Mrs. Grice.

Dr. Frank C. Laubach, internationally known "apostle of literacy," Congregational Christian educator and missionary statesman will speak in Richmond at the First Congregational Christian Church at 6:30 p. m. on October 9. On the tenth he will speak at a noon meeting at First Baptist Church. That evening he will address an interdenominational meeting at a place to be announced.

HARRELL BIBLE CLASS OF DURHAM HOLDS MEETING.

The Harrell Bible Class of the Durham Congregational Christian Church met last week with Dr. and Mrs. Stanley C. Harrell in their home on West Markham Avenue. Mrs. Hoyle T. Killiugh, president, presided. After a business session, Clarence Walker from the Young People's department, gave a review of Floyd Shadlock's book, *Which Way, Japan*.

Following the program, Mrs. Kilough was presented a gift from the class in appreciation of her work as class president for the past two years.

Refreshments were served to the following members present: Mesdames J. O. Kimrey, A. Virgil Kennedy, R. C. Fuquay, R. H. Woody, J. R. Pleasants, W. H. Elder, R. J. Newton, E. F. Walker, M. L. Delionbach, Mittie B. Branch, Vera Cheek, N. F. Carden, Sr., Harry Ollerhead, E. G. Ennis, N. P. Alexander, A. T. Crutchfield, J. A. Sears, W. J. High, T. W. Williams, E. H. Bowling, Alice Harward, Geneva Woods, C. H. Burke, H. T. Killiugh, D. M. Estes, S. L. Mouldin, C. C. Mullholland, Jr., and the Misses Lena Munday, Leila Massey, Effie Tilley and Lottie Harward.

BURLINGTON ADDS ASSOCIATE IN CHRISTIAN EDUCATION.

Rev. Henry E. Robinson announces the addition of Miss Dorothy Foltz to the staff of First Church, Burlington, N. C. Miss Foltz goes to Burlington after serving for a number of years in a similar capacity at the Elon Community Church. She has been succeeded at the Elon Church by Mrs. Sarah Foster Dobson.



MISS. DOROTHY FOLTZ.

The budget for the new year at the First Church, Burlington, calls for \$21,250. The every member canvass was conducted recently under the leadership of Mr. James A. Holt,

SEMINARS ON CHURCH ARCHITECTURE.

How Protestant churches can better adapt their buildings both for more impressive worship and more effective religious education is the

theme of the Seminars on Church Architecture which will be held in the Christian Temple, 301 West 34th Street, Norfolk, Virginia, on Tuesday, October 10, from ten until four o'clock, and in the First Christian Church, Burlington, North Carolina, on Thursday, October 12, from ten until four. The meetings will be under the auspices of the Southern Convention of Congregational Christian Churches in cooperation with the Virginia and North Carolina Councils of Churches. Ministers, architects and building committees of all denominations will be welcome.

The meetings will be under the direction of Dr. John R. Scotford of New York City, president of the North American Conference on Church Architecture, with the assistance of Dr. Elbert M. Conover, also of New York, the director of the Interdenominational Bureau of Church Architecture. Both men have written books on church architecture and have also had much experience counselling local churches concerning their building problems.

Other speakers at the Norfolk Seminar will be Dr. Lynn T. Jones of the Royster Memorial Presbyterian Church, Norfolk; Dr. Joseph S. Johnson of the Epworth Methodist Church, Norfolk; a representative of the Norfolk Planning Commission, and one or more local architects.

In Burlington, the other speakers will include Rev. O. V. Caudill of Salisbury, director of the Presbyterian Planning and Building Committee of North Carolina; Charles C. Benton, Church Architect of Wilson, and a

(Continued on page 10.)

Important Dates to Remember

OCTOBER, 1950

Tuesday, October 10—Church Architecture Institutes for Eastern Virginia Ministers and Churches, Christian Temple, Norfolk, Va.

Thursday, October 12—Church Architecture Institutes for North Carolina Ministers and Churches, First Church, Burlington, N. C.

Tuesday-Wednesday, October 17-18—Eastern North Carolina Conference, Wake Chapel Church, near Raleigh, N. C.

Tuesday-Wednesday, October 24-25—Executive Board of the Southern Convention, Suffolk Church, Suffolk, Va.

NOVEMBER, 1950

Wednesday-Thursday, November 1-2—Eastern Virginia Conference, Bethlehem (Nansemond), near Suffolk, Va.

Wednesday-Thursday, November 8-9—Western North Carolina Conference, Pleasant Grove, Bennett, N. C.

Tuesday-Wednesday, November 14-15—North Carolina and Virginia Conference, Shallow Ford, Elon College, N. C.

EASTERN NORTH CARLONIA PROGRAM.

Following is the program of the One Hundred Twenty-Fifth Annual Session of the Eastern North Carolina Conference of Congregational Christian Churches, to be held at the Wake Chapel Christian Church, Fuquay Springs, N. C., Tuesday and Wednesday, October 17-18, 1950:

PROGRAM.

Morning Session—First Day.

- 10:00 Call to Order—President—Rev. R. T. Grissom.
Devotional Service—Dr. R. Lee House.
10:15 Enrollment of Ministers and Delegates.
Report of Program Committee.
Report of Executive Committee.
10:30 Report of Treasurer, W. J. Ballentine.
Appointment of Special Committees.
10:35 Report on Christian Education—Dr. R. Lee House.
"Our Sunday Schools"—Rev. Fred Register.
"Our College"—Dr. L. E. Smith, President of Elon College.
11:20 The President's Message—Rev. R. T. Grissom.
11:50 Communion Service—Dr. W. B. O'Neill.
12:15 Adjourn for Lunch.

First Day—Afternoon Session.

- 1:30 Call to Order by the President.
Hymn and Prayer.
1:35 "Our Mid-Century Advance"—Dr. W. T. Scott, Superintendent Southern Christian Convention.
1:50 Report on Evangelism—Rev. J. Frank Apple.
2:10 Report on Home Missions—Mrs. R. L. House.
2:25 Session of Conference Missionary Association.
2:50 "The Churches of the South"—Dr. Ross W. Sanderson, New York.
3:15 Report on Foreign Missions—Miss Margaret Alston.
3:20 "Our Youth at Work"—Miss Pattie Lee Coghill.
3:40 Report of Nominating Committee.
3:50 Report on Education and Standing of the Ministry—Rev. R. T. Grissom.
4:00 Adjourn till 7:30 p. m.

First Day—Evening Service.

- 7:30 Worship Service by Youth Fellowship.
Sermon by Rev. Carl Wallace.

* * * * *

Second Day—Morning Service.

- 9:30 Call to Order by President.
Devotional Service—Rev. J. Frank Apple.
Reading and adoption of Minutes of yesterday's session.
10:00 Report on Religious Literature—Mrs. W. B. O'Neill.
The Christian Sun—
10:20 The Women's Missionary Conference—
10:30 Report on Stewardship—Dr. W. B. O'Neill.
10:45 Report on Superannuation—Glendon Johnson.

- 11:00 The North Carolina Council of Churches—
11:20 Our Orphanage—Dr. John G. Truitt, Superintendent.
11:45 Report on Apportionments—Mr. A. H. McIver.
12:00 Adjourn for Lunch.

Second Day—Afternoon Session.

- 1:30 Call to Order by the President.
Hymn and Prayer.
Report on Social Action—Rev. Fred Register.
Report of Special Committees.
Report on Resolutions.
Miscellaneous Business.
3:00 Final Adjournment.

R. T. GRISSOM,
E. M. CARTER,
J. F. APPLE,
R. L. HOUSE,
Committee.

CHURCH STARTS NEW BUILDING.

Ground-breaking ceremonies for the new Ebenezer Christian Church building were held on Sunday afternoon, October 1, on the church grounds, located about seven miles north of Raleigh, North Carolina, just off U. S. Highway 70.

Rev. W. C. Farrell of Sanford, the pastor of the church, was in charge of ceremonies. The new building will be of brick construction and is expected to cost between \$15,000 and \$20,000. It will be located on a lot adjoining the present church and will include basement Sunday school rooms. The 70-year-old frame building in use at the present time will be razed to give additional space in the church cemetery.

IMPORTANT.

The Home Mission Committee of the Eastern Virginia Congregational Christian Conference will meet at the Christian Church, Suffolk, Va., October 18, 1950, at 2:30 p. m. All persons, or churches having business with their committee are invited to present their claims in person or by proxy, together with due information concerning the same.

N. G. NEWMAN,
Chairman.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardecastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

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All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

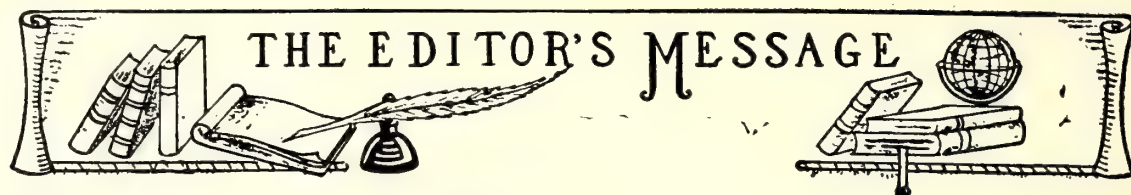
Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

Name

Address

[] New

[] Renewal Name of Church



THE CHURCH BEAUTIFUL—BEAUTIFULLY APPOINTED, NAMED AND LOCATED

Expurgated worship begins with the elimination of the bizarre and the incongruous. A beautiful church may have an unfortunate or ludicrous name. A church with a euphonic and spiritually suggestive name may lack an appropriate physical structure. The name, location and architecture should synchronize, corroborate. Lacking this unity of design, a church loses the sharp focus of distinctiveness and becomes a kind of ecclesiastical mongrel.

Modern churchmanship requires a restudy of much inherited architecture and nomenclature. One church may need renovation, another relocation, and yet another renaming. Old Zion in Norfolk changed its name to Second Church and is planning now for a new location. Damascus Church, Sunbury, changed its location, but did not change its name. If a change of name is desired, the opportune time comes with the change of location. Emancipation may await relocation in many instances.

Hope Church in Springfield (see front page) and Beneficent Church in Providence (see book review) are examples of fortuitous names. Protestants should use more imagination in naming and designing churches. That which lacks imagination in its conception is not likely to inspire the imagination.

A choir director emphasizes the fact that a good beginning and ending make an anthem. Some teachers of homiletics emphasize the same truth with reference to sermons. First and last impressions linger. For this reason some churches place flowers and pictures tastefully near the entrance and exit. The last as well as the first impression of worshippers is pleasing.

SOUTH NORFOLK SETS RECORD

We salute the South Norfolk Sunday School for its fine record of attendance. The conclusion of the past quarter established an enviable record. The church uses the pin and bar system to honor members having perfect attendance. Honors went to Mrs. Margie Humphries and Mrs. H. E. Seymour, who have established a 29-year attendance record unmarred by absence. Mrs. Humphries is a charter member of the school, and Mrs. Seymour has taught the same class for 29 years.

Congratulations to Mrs. Humphries and Mrs. Seymour. Superintendents would have fewer headaches if there were more pupils and teachers of this type. Kindly notify the editor if any of our readers have a better record.

In all, 54 members received pins and bars for attendance records. Some of these were: W. B. Daniels, awarded a 9-year bar; Lonnie Hanbury, 12-year bar;

Grace Simons, 12-year bar; Mrs. Lonnie Hanbury, 6-year bar; Mr. and Mrs. Cecil Hollowell, 5-year bars; Carlton Blade, 7-year bar; Shirley Tull, 6-year bar; Dan Jones, 5-year bar; Margaret Ann Williams, 4-year bar; Caroline Blade, 5-year bar; Janie Leggett, Claudia Leggett and Linda Smith, 4-year bars.

Think of the cumulative influence of this Sunday school in South Norfolk. Contemplate the lessons prepared, taught and learned; the fellowship engendered, and the evil counteracted. The Sunday school is a powerful force for righteousness in a community.

How is your Sunday school attendance—regular or spasmodic? Does your school recognize and honor those with perfect attendance? Those who neglect attendance at Sunday school forego a grand opportunity for fellowship and Bible study.

MOULTON RETURNS TO INDIA

Many of our readers will be interested in the announcement that Rev. Joseph L. Moulton, who had numerous speaking engagements in our midst last spring, is sailing this week from New York City on the S. S. Georgic back to his post in Ahmednagar, India. Mr. Moulton returns with the conviction that "India is destined to play an important role in the eventual stabilizing of Asia." He went out to India first in 1918.

A very substantial reminder of the great Pine Tree State of Maine is going with Mr. Moulton in the shape of a Plymouth-DeSoto suburban carry-all automobile, the gift of the Congregational Christian Churches of Maine. On its shining sides it will proudly bear the name of the Maine Pilgrim. The car will serve as transportation and home for Mr. Moulton as he travels throughout a territory some 1,000 miles square with 90 villages. Sometimes the Maine Pilgrim will even be an ambulance.

Gifts for this automobile came in varying sizes, but one of the most important to Mr. Moulton was the 26c presented him by a small boy down in Norway.

Mr. Moulton is a graduate of Bates College which gave him an honorary degree in June 1949, and Hartford Seminary. In addition to his work as a Christian pastor, traveling superintendent and educator, Mr. Moulton helped organize the Rotary Club in Ahmednagar and is the only "foreign" member.

Every returning missionary is a strong and sailent unit in Our Christian World Mission.

Thousands of engineers can design bridges, calculate strains and stresses, and draw up specifications for machines, but the great engineer is the man who can tell whether the bridge or the machine should be built at all, where it should be built, and when.

—Eugene G. Grace.

LAYMEN'S SUNDAY--OCTOBER 15, 1950

EMPHASIS UPON TITHING AS AN EXPRESSION OF CHRISTIAN STEWARDSHIP.

George D. Colclough, chairman of the Laymen's Fellowship of the Southern Convention of Congregational Christian Churches, makes a timely suggestion that the emphasis on Laymen's Sunday of 1950 be *Stewardship*, with particular stress upon *Tithing*.

A packet has been prepared and will be sent to a key layman in each church of the Convention; and it hoped that either on the third Sunday, or one near that time, each church will make it possible for its laymen to present this great matter of Tithing. The Fellowship of Tithers, the national group of the Congregational Christian Church, invites your cooperation with them in this act of Christian Stewardship.

Their invitation is as follows:

You are invited to join
THE FELLOWSHIP OF TITHERS AMONG
CONGREGATIONAL CHRISTIAN
CHURCH FOLK.

Tithing means giving one-tenth of one's income to God through the church and philanthropic channels.

Tithing was a part of religious observances from earliest times. The Christian attitude toward the tithe is that it is a simple, workable way of dealing with the question of proportion in giving. Every Christian will give; the question is: Will it be a worthy proportion? Those who practice tithing have found great spiritual enrichment. The tithe will mean real sacrifice for some. It is a good minimum for all.

Several hundred of your fellow churchmen have an informal organization, *The Fellowship of Tithers Among Congregational Christian Church Folk*, the purpose of which is to promote tithing. This year, as a part of the Stewardship Biennium Emphasis, 1948-1950, the Commission on Stewardship of the General Council is cooperating with this Fellowship in seeking an enlistment of 100,000 tithers among our people.

You are invited to consider and practice the tithe as your minimum proportion in Christian giving and to join the Fellowship of Tithers Among Congregational Christian Church Folk.

RONALD BRIDGES, *Chairman,*
The Fellowship of Tithers.
WM. C. JONES, *Chairman,*
Commission on Stewardship.

On the reverse of this "Invitation" there is given the following enrollment card:

ENROLLMENT CARD.

I purpose under the guidance of the Holy Spirit to regularly give at least one-tenth of my income for church and philanthropic causes.

Name
Address
Town
Church
Date

THE FINE ART OF GIVING.

A GUIDE TO A JOYFUL HABIT.

By CHARLES R. BROWN, D. D.

The right mood for giving is one of high and glad privilege. The Lord blesses the cheerful giver. "When the burnt offerings began, the song of the Lord began also with trumpets." The people of Isreal gave of their best to the God they served, and they clothed the self-denial they practiced with the radiant joy that they felt in doing the will of the Most High. Their gifts came with a burst of music.

The whole world has been torn to pieces politically, industrially, socially by the ravages of war. The cost of repair must of necessity be met by those who have not made the supreme sacrifice. The High Cost of Living leaves nothing untouched, and the expense of carrying forward the charitable and missionary enterprise already organized into nation-wide and world-wide usefulness shares in the common advance. We have to give more abundantly than we gave before the war to achieve the ends in view.

Giving had best be proportionate and systematic. The man of method has the wind and the tide with him. He wins out over the man who works by rule of thumb, or who intrust valued interest to passing moods and impulse. It is significant that the two most methodical organizations on earth—the Standard Oil Company and the Roman Catholic Church—are both "going concerns."

The old scriptural rule of giving a tenth of one's income to the work of religion and charity has stood the test of experience. The early Hebrews were blessed in heart and soul, in basket and in store by their practice of tithing. The Mormon Church, whatever limitations may attach to some of its convictions, has been able by its system of tithes to send forth

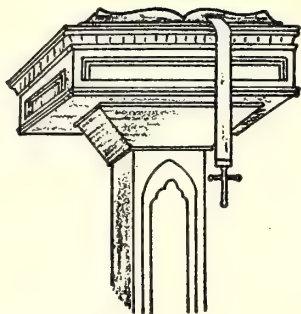
an army of missionaries into all parts of the world, and to care for the needy with an admirable thoroughness. Let there be some definite percentage which mind and conscience can approve! Let people give as they live! If they are compelled to live sparingly, there can be no reproach when they give sparingly. Where they live bountifully, let them also give bountifully. When a man spends, or saves for investment, nine dollars, let him see to it that at least one dollar is given to interest quite outside the field of his own comfort.

I began to give a tenth fifty-one years ago. My salary was a very modest one at that time—it was just one thousand dollars a year—and when I took out the tithe it made a big hole in it, but I kept it up through all the years that followed. When the World War came with so many calls for aid to the Red Cross, the Y. M. C. A., the Salvation Army and other charitable agencies, I felt I must increase it to two-tenths. I have maintained that ratio ever since, keeping an exact account of income and of my gifts to benevolences. I have never been tempted for a moment to return to the old spasmodic, haphazard method of giving to the Lord.

I do not feel that this should be imposed as a hard and fast rule upon all people alike. For Mr. John D. Rockefeller to give a tenth of his income to benevolence would not be generosity on his part. He has undoubtedly been giving for many years a very great deal more than that proportion of his income. For some man on the other hand, whose wages are meager and who finds it difficult to maintain his family comfort, any insistence upon his tithing would be unwarranted. But for a great multitude of people in this country who are neither millionaires nor those who are living on very narrow margins, the practice of tithing would be entirely practicable and wholesome.

The Christian world has never as yet had the moral courage to test the readiness of Him, who has all the resources of earth and sky under His direction, to meet systematic giving with blessings bountiful beyond all our anticipations. Here in the closing words of the Old Testament the Lord flings down a kind of Challenge! "Bring all your tithes into the storehouse that there may be meat in my house! Prove me now, saith the Lord

(Continued on page 8.)



UNDER THE SHADOW OF THE ALMIGHTY.

Sermon by the late

REV. HERBERT E. FOSS, D. D.

*Pastor of the Congregational Church
Southern Pines, N. C.*

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psalms 91:1.

In every walk of life there is more or less of the superficial. In trade some men are content to remain at the foot of the ladder when they might as well stand upon the topmost round.

The superficial mechanic begins just where he left off years before. The "would be" scholar, swallow like, skimming along the surface touching here and there to grasp a bit of truth, placards himself a scientist; but none of these men are the true representative of their spheres of life.

The true exponent of business is the man who gives himself and all his energies to its conduct; the man who forgets ease, comfort, pleasure, everything save principal, in his earnestness to expand and widen his operations.

The successful mechanic is the man is ever striving to better himself, to dig deeper into the subsoil of his occupation, and to understand more perfectly all its principles.

The true scholar is not satisfied to pick up the fragments of truth; he is ever striving to get down to the bed rock.

The true scientist is not content to hang upon the outskirts of those vast realms that lie before him, he is ever seeking to push aside the veil that he may grasp the treasures of truth that lie hidden in the inner chambers.

The importance of religion would seem to render it impossible for superficiality to gain a foothold there.

Though a man were careless as to his business prosperity, indifferent to his professional standing, satisfied to glance merely into the vestibules of knowledge, though he were careless

of everything bounded by his life, it would seem that when highest earthly happiness, his eternal safety, and through the avenues of influence, the welfare, perhaps the everlasting destiny of other souls, were at stake, indifference would be banished and carelessness would give place to the most scrupulous and painstaking care.

The church of God, humanity's guide and hope, stragglers under the destinies of a world, ought to be the last place into which indifference and superficiality should find entrance, and yet these things do find their way even there, and the thing above all others that saps the power of the church, that rises in its pathway to stop its onward march, that opens wider breaches than all the batteries of the enemy, is this half religion, this outer court piety.

It is one thing to be a Christian and ever stand in the outer court, gazing longingly at the veil before the holy place, but it is quite another thing, and far grander, to be a Christian and live in the secret place of The Most High, live in the holy of holies. There are times in the lives of most Christians when they brush aside the veil and step in, but they do not abide.

When difficulties come to hedge our way, when doubts perplex, when dangers confront, when the billows of grief roll in upon our souls, seemingly to overwhelm us, when sorrow comes almost to crush us, then it is, when earth affords no resting place and the heavens above seem brass, that we flee for refuge to God's secret place, that our terrified and smitten souls ride from their pursuing enemies, and there they rest in security and peace until the sunshine of prosperity bursts through the clouds, dispels the darkness, and then, like restless children, we forsake our refuge and go out to fight the same battles over.

This is not dwelling in the secret place of the Most High, it is simply fleeing there to escape the storm, but God wants us to live there.

What does the text mean? What is it to dwell in the secret place of the Most High? It means a peculiar nearness to God and it ought to be said that a person's usefulness, his plane of Christian life, the depth of his experience and his capacity for the truest and highest enjoyment depend upon his nearness to God, more than upon his mental, social or material qualifications.

I look out upon the earth and remember that God made it and peopled

it with life. I look out over the sea and remember that God created that, and filled its depths with wonders. I look up to the heavens and remember that God unrolled them and sentinelled them with suns and stars. I ponder upon my own creation and mysterious endowment, and ascribing all to God, I have no conception of him that has practical worth to me as yet, for of what value to me is the mighty power which performed these marvels if its author sits upon the throne from which he spake them into being, cold, distant and impersonal?

I need to know God, not only as the motive power of the Universe, not only as the author of all the wonders by which I am surrounded, but as a friend beside whose friendship the closest and dearest friendships of earth are distant.

I want to conceive him as a Father whose tenderness and love outreach the strongest and deepest affections of earthly parents, for they are finite but He is infinite.

I desire to think of him as a God whose watchful care is ever above me, who reads my every thought, who bends his ear to catch my broken petitions and from his boundless love supplies my every need.

I desire to think that he sits upon his throne up yonder, in power and awful majesty, and yet I want to know that his spirit fills my heart and pervades my whole being every moment of my life, and we may know him thus, but only as we become dwellers in his secret place.

Yes, to dwell there means to know God.

It would seem to be a strange question to put to the Christian, "Do you know God?" But let us ask ourselves—Is our acquaintance with God as close and intimate as it should be—as it may be?

It is not enough that I know that there is a God. It is not enough that I know that unbounded power, is his. It is not enough that I know that impartial and unerring justice belongs to him.

I must know that he is God of infinite love, love that yearns over every sinner, no matter how vile, love proved by the greatest sacrifice the world ever saw.

I must know him as a God of mercy, mercy broad enough to cover the sin and ingratitude of the whole world—specific enough to single me out of the great mass of humanity,

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON COLLEGE SUSTAINING FUND.

The following "bulletin was recently sent to the members of all Sustaining Fund committees and to all ministers of churches in the Southern Convention. It is reprinted here for the information of SUN subscribers. Its contents are extremely important and should be read carefully.

BULLETIN.

There have been certain misunderstandings in some quarters as to the character of the "Sustaining Fund." It is to clear up these misunderstandings and to answer questions, which have been asked in the last several weeks, that this bulletin is issued.

Please note the following important facts:

1. The "Sustaining Fund" is a purely *voluntary* effort. But, at this juncture in the history of the college, it is extremely important not only for the present but for the future that the program succeed this year.

2. It is not intended to replace any program or effort already being made among our churches.

3. It is exactly what its name implies, a program to *sustain* our church college and to enable it to carry out its mission effectively without so-called "deficit financing."

4. The success of the "Sustaining Fund" effort depends entirely, of course, upon the effective cooperation of our ministers and our lay leaders. If they do not give it their full cooperation, it will not achieve its announced objectives.

5. There has been no change in the previously announced purposes of the "Sustaining Fund." They are listed for your information as follows:

- (a) Erection of a dormitory for women.
- (b) Furnishing this dormitory.
- (c) Additions to the permanent endowment of the college.
- (d) Meeting special needs of the college, which may arise out of the present emergency.
- (e) Unrestricted gifts, to be applied to such purposes as the administration may decide.

6. It is to be emphasized, that the right of designation resides in the donor, of course. Each individual and each church may, and should,

designate one or more of the above-listed purposes, to which his or its gift shall go.

7. The offer of a free scholarship for \$100.00 to each church reaching its goal of \$1.00 per member not later than September 1, 1951, still stands.

8. Each church is to decide the best method of presenting the "Sustaining Fund" program to its members. Some churches have decided to include their contribution to the "Sustaining Fund" in their budgets. Other churches are making it an individual matter to be handled on "Sustaining Fund" Sunday or at the time of the annual Every-Member Canvass. In any event, it is assumed—and urged—that the ministers and the officers of the local churches use their own best judgment as to the method to be employed in their respective churches. The main thing is that each church give its members a genuine opportunity to say whether the college is worth \$1.00 (or more) per year to them.

9. The date of "Sustaining Fund" Sunday is left, of course, to the local churches. Whenever possible, it is hoped that this will be some Sunday in October, so that the program may get off to as active a start as possible.

10. Remember:

That the "Sustaining Fund" is *voluntary* on the part of the church and its members;

That every contributor may *designate the specific purpose* to which his contributions will go;

That all contributions are to be sent to the *Southern Convention office*, earmarked for the "Sustaining Fund" and for the specific purpose or purposes listed in No. 5 above as may be desired;

That the *Southern Convention* office will turn these gifts over to Mr. Clyde W. Gordon, secretary-treasurer of the *Elon College Foundation*, who will disburse them *exactly* in accordance with the wishes of the donors.

APPORTIONMENT GIVING.

There are certain facts which the ministers and churches of the Southern Convention should observe and

consider carefully. The Convention apportioned \$15,000.00 to the several conferences constituting the Convention. The conferences, they were instructed to apportion this amount to the several churches constituting the conferences.

The annual meeting of the Eastern North Carolina Conference is scheduled to meet on October 17-18, and the other conferences will meet regularly thereafter until the last one is held. It has been customary for the conferences to collect apportionment money before or during the annual session of the conference. To date, the college has received a total of \$6,857.65 on its apportionments. Only a few more weeks remain in this year. It would be of great assistance to the college if the total amount could be secured between this and Thanksgiving.

I realize, and I am sure you do, that the Convention directed that conference apportionments should be paid during the calendar year. All money contributed by the churches on college apportionments during 1950 will be credited on this year's apportionment unless the church's apportionment has been paid in full, or the church directs otherwise. This point is important, and I am sure that everyone will work in compliance with this discussion.

The college greatly appreciates the assistance of every church.

Previously reported \$ 6,198.67

Eastern N. C. Conference:

Beulah \$ 18.00
Good Hope 18.00
Mt. Herman 4.00

Eastern Va. Conference:

Berea (Nans.) \$ 60.00
Centerville 15.00
Dendron 3.95
Holland 250.00

Norfolk:

Rosemont 50.00
Second 6.00
Portsmouth, First 150.16
Suffolk 38.77

N. C. & Va. Conference:

Concord \$ 10.00
Monticello 30.00
New Lebanon 5.10

658.98

Grand Total \$ 6,857.65

NOTICE.

The Committee on Ministry of the Western N. C. Conference will meet at our church in Asheboro, Monday, October 9th at 4:30 p. m. Those persons interested in meeting with the committee should take due notice and act accordingly.

E. CARL BRODY,
Chairman.

Christian Missions

At Home and Abroad

MISSIONARY EXCERPTS.

From Dindigul, Samuel Dovapragam reports on famine in South India—

South India has never experienced a more severe drought than this year. Rain has failed us. Summer rain and the South West Monsoon have forgotten us with the result, all the trees look as if experiencing a Wisconsin winter. There is no water in the well and the water supply both in the town and rural areas is almost nil. The electricity was cut as much 60% owing to the low level in the Dam. Women in the villages walk four to six miles to get a pot of water, and the people in the town buy water. Prayers are offered by people of all creeds for a heavy down pour, failing which the effects will be disastrous. It was interesting to hear from a Hindu lawyer last night that the reason for the lack of rain is due to one of the planets taking a doog sleep in the South and the same will be in slumber for another three weeks, after which we would get rain.

The quantity of rice has been cut from eight to seven ounces and wheat to two, per day per adult, while the normal consumption is fourteen to sixteen ounces. Two weeks ago a representation was made to the District Head about the lack of supply of food grains to the poor in the villages. The Government officials sent a contradictory report. So we had the chance of taking the District Collector to the affected areas, and as he went from house to house, found to his dismay, just a pile of empty pots. Men have gone from villages to seek work and some have returned with their condition worse than before, since they could not find work. The women and children, with skin and bone, told harrowing tales to him that it was two days since they had any food. Three women showed fruits which they have plucked from the wild-cactus, which they have been eating for some days. They showed wells which have been dry for more than four months and also told him, that their voice for deepening them has been a cry in the wilderness. The children of the very poor are beginning to sit listlessly on their doorsteps instead of playing. Tuberculosis—which is a hunger disease—is

mounting steadily. Hunger oodema, which is the stage of actual stravation, is increasing fast.

Through the help of a Missionary, we rushed one hundred and forty-four small tins of multipurpose food to the people in seven villages in this area and gave each family one fourth measure. It is a drop in the bucket. Today I am taking delivery of thirty-six bags of lima beans sent by Church World Service, for distribution in this area. I hope to do it beginning tomorrow. The transportation to the villages is difficult and costly. Something needs to be done to continue such help to these people for another three or four months.

Mrs. Maxwell Welch tells of her husband's busy life in Galangue, Angola—

I see Max now and then these days. He comes in from the villages with the intention of spending a few days in his office catching up on correspondence and accounts. But as soon as he lands there, the parade starts. One of the church leaders has walked two days from the village of a different tribe where he has been working and he wants to talk about the work there, or a deacon wants to discuss the location of a new center in his area. Or perhaps a boy comes who wants to go to Dondi, our American Board institute for higher education. But the boy doesn't know where he is going to get the necessary money. Or perhaps a teacher from a village and wants Bibles, hymn books, and the new Laubach reading lesson to take back with him. I could give him the books, but that is not enough, for he wants also to contact the new missionary, the opportunity to get better acquainted in an informal way and to go back to the village with, "Nala said. . . ." and Max, too, wants to get acquainted with the teacher. Then there is work on the pickup, to put it in condition for the next trip. He is training a boy to do the routine jobs like filling the gas tank, greasing the proper places, checking tires and a number of other time consuming things that may spell the difference between arriving at your destination on time or a half a day late. When you can drive for sixty miles without seeing a single habitation,

you learn your Boy Scout motto well. In the rainy season the roads often resemble the logging roads in northern and eastern Maine. During the dry season, which is now, you some times make roads for yourself. A couple of weeks ago Max, the pastor, and a guest, one of our best-educated leaders, (he just returned from a year's study in South Africa), did just that. They found the road to one village very good, and were congratulating their good fortune when it ended. The king of the village tried to persuade them not to go on, but others said that if they continued they could find a good road soon. Max decided to go on. At first he was able to weave in and out among the trees, but then they became too thick. So they got out and cut them down. This they did for nine kilometers. Then sure enough they found the good road. But they later ended at the river, where they crossed by foot a native log bridge and finished their journey on bicycle. On the return they were dreading their road but were happily surprised to find that the old king had called out all the men in the village and that by dint of much hard labor they had cleared a passable *picada*, as such roads are called in Portuguese. A lot of repair work on the Ford Max is forced to do himself since the nearest mechanic is eighty miles away. By the time it is the day to start off on another tour his paper is still in the typewriter with a beginning paragraph written.

LAYMEN'S SUNDAY.

(Continued from page 5.)

of Hosts, and see if I will not open the windows of heaven and pour you out such a blessing that there shall not be room to receive it."

How the treasures of the Christian Church would be filled with the sinews of war for a more effective campaign against the forces of sin and want, did all professing Christians begin to practice tithing! How the needs of our missionary societies, at home and abroad, would be met, their arms lengthened and strengthened for a mightier service, by this adequate support! How the noble army of aged ministers who have been giving their lives to the service of Christ on very meager salaries and with no comfortable Carnegie pensions awaiting them, could be maintained in decency and self-respect until God calls them home! And how the heart of the Master Himself,

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

OUR THANK OFFERING PROJECT— 1950-1951.

When we refer to "Dates to Remember" in your *Year Book*, I am sure that we are reminded at once of the fact that the month of November is fast approaching. We must begin to think seriously about making plans for our annual Thank Offering service, to be held as near Sunday, November 5, as possible.

For four consecutive years, we have designated this offering for educational and religious programs in Shaowu, China.

Our project this year is to renovate and redecorate the Whitley Memorial Auditorium at Elon College, N. C., as Mrs. O. H. Paris, convention president, has already informed us through this page.

We, who attended the School of Missions this summer, certainly observed the need of this work. Since the college offers us the auditorium as often as we, the women of the Southern Convention, need it for various meetings and conventions necessary for us to go forward with our work, and since it is so widely used by our young people, our College, our church and distinguished visitors, we feel that it will be a high privilege and a pride and joy to have our Thank Offering for 1950 go for this most worthy project.

Programs are being prepared to be sent to leaders of our missionary societies in the conference in time to use at their meetings in November.

As chairman of the Thank Offering Committee, I urge you to give this your prayerful attention, and, together, let us make it one of our finest Thank Offerings!

MRS. M. F. HALL, *Ch'n*,
Thank Offering Committee.

* * * * *

NEWS OF SOCIETIES. SHALLOW WELL.

The Maggie I. Moran Missionary Society of Shallow Well Community held its August meeting in the basement of the church.

An informal picnic supper was enjoyed by about 29 persons. After supper, we played several games that were greatly enjoyed by all.

The society was called to order by

the president, Mrs. Jack Campbell, Sr. Our devotion was taken from the 12th chapter of Romans.

Several business matters were attended to. Then the president, in very heart-warming words of praise, presented to Mrs. A. S. Thomas a Life Member.

MRS. LONNIE WATSON,
Reporter.

* * *

MT. CARMEL.

The Junior Missionary Society of Mt. Carmel Church, feel that we have had a good year.

We have our meeting every second Sunday morning at the church. We have used the mission study books as part of our programs, reading certain chapters and asking questions about what we read.

The Juniors, with some of the larger children in the Cradle Roll, gave a program on Mother's Day after Sunday school. In July we had an enjoyable picnic.

Each member who has been sick was remembered with cards and fruit.

We hope to do greater work for God's Kingdom in the coming year than we have done in the past one.

MRS. JASPER CARR,
Leader.

* * *

LIBERTY SPRING.

The Woman's Missionary Society of Liberty Spring Church has enjoyed the great privilege of dedicated service in this year's work.

On World Community Day, we prayerfully met together and placed our "Pieces of Peace" bundles on the altar for overseas shipment.

So that we might boost our Parsonage Fund, we sponsored a Baby Contest, which netted a total of \$1,101.20.

We packed a box to aid our Migrants in this country.

As sponsor, we entertained our Young People during National Youth Week.

During National Family Week, we observed a Family Night supper and program. Using as our theme, "God Works Through Homes," we enjoyed the following: Welcome, Mrs. N. H. Bradshaw, president, W. M. S.; Invocation, Dr. Jesse H. Dollar; Food and Fellowship, Song Fest; Poem,

"The Invisible Guest," by Mrs. W. T. Harrell; Solo, "Bless This House," by Mrs. Joseph Savage; Address, Dr. Stark Jett, Jr., pastor of Whaleyville Methodist Church; Hymn, "Blest Be the Tie that Binds"; Benediction.

Dr. Jett is a most forceful speaker, with humor enough to make you interested in every word. He made us see that a dedicated home, with a Family Altar, is the kind of home we should have and should encourage among our friends and neighbors.

During the year, we have lost two members by death and one by transfer, yet we find joy in having had four new members added to our roll.

We now look forward to a more consecrated new year.

MRS. J. E. HARRELL,
Secretary.

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DENDRON (VA.) SOCIETY.

The Missionary Society of Dendron Congregational Christian Church has enjoyed a very successful year, under the leadership of our president, Mrs. Garland Spratley, and a membership who are interested and loyal.

We meet each month, having a well prepared program from the plan book. We feel that the high-light of our meetings is the worship service, which is prepared with much thought and effort by our Spiritual Life Superintendent, Mrs. Owen Whitmore.

With other denominations, we observed World Community Day with a program and gifts. We also observed May Fellowship Day, and held a Thank Offering service, with a liberal offering.

We have sent gifts to Japan and to Migrants in Florida. World Day of Prayer was observed, and also the Week of Prayer, at which time we studied the book of John.

The Home and Foreign study books have been arranged for us by our Visual Aids chairman.

Our Life Membership has been purchased and we have funds with which to meet our apportionment and go over and above last year. We feel very thankful to God, knowing that it was through him that we were able to achieve these things.

MRS. LUTHER WILLIAMS,
Reporter.

* * *

WAKEFIELD.

The Woman's Missionary Society of the Wakefield, Virginia, Church, has completed a successful year under the leadership of Mrs. William Bailey.

(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

For Children . . .

Guess what?

A fluffy cat is saying - - - -
A puppy dog is saying - - - - -
The red cow is saying - - - - -
And the sleepy owl's saying - - -

Answers at the bottom of this page.*

* * *

October is here with its bright red and brown and yellow leaves. John and Ann were walking in their yard. Their brown oxfords scuffed up lots of leaves.

John stood on his head in the bright leaves.

Ann stood on her head in the bright leaves.

Mother came into the yard. She saw the children's bodies and feet coming out from the leaves.

"Where are the headless children?" she called.

Bump-up popped two heads that were covered with stems and leaf bits.

"Here we are," they called back to her.

Ann began to sing her version of a church school song,

"Red leaves are falling

Like feathers,

Down—

Down—

Down."

* * *

The prettiest leaves you find may be pressed between pages of magazines and big books for weights.

To preserve them for a long time, do this: Rub a white candle or a piece of parafin, over a warm iron. Then rub the iron over the leaves until they shine with the wax. Protect mother's ironing board with lots of newspaper, and it is a good plan to have her close by when working with a hot or warm iron.

* * * * *

For Teachers . . .

Last Sunday marked the beginning of a new quarter. Some of our church schools are using the Pilgrim Series for their children's departments or throughout the school. If you are not acquainted with this literature, there will be opportunity in the future to learn about it. The present

course is about "Our Church" and has stories, pictures and activity sheets that are correlated. Write to 14 Beacon Street, Boston, Massachusetts, for specific information.

Nursery teachers who have little play equipment might collect tin cans—the kind with tops removed smoothly—paint them bright colors and nest them. Saw mill odds and ends make excellent blocks. They need not be painted, but should be sanded and waxed. These are good for Kindergarten, too.

* * * * *

For Parents . . .

NO TEASING, PLEASE.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Oh, Mother, Mother, my nose!"

My sister Doris' three-year-old son rushed into the house with that frantic exclamation. His mother and I looked up from our knitting to see a sturdy little boy with both hands pressed tightly over his face.

Doris gathered the excited child into her arms. "Did you fall down, Bruce?" she questioned. "Please take your hands away so I can see where you are hurt."

"I didn't fall, Mother. I didn't hurt myself," the boy replied, removing his hands from a round face that showed no sign of injury.

Doris looked relieved. "There's nothing the matter with your nose, Bruce," she assured him.

"Oh yes, Mother, there is! It's broken! Mr. Phillips said so."

My sister's face darkened, but she spoke in a lighthearted tone. "Mr. Phillips must have been joking, Bruce. He likes to make up funny stories."

"Mr. Phillips said Jerry broke my nose. He said Jerry has my place. What does that mean, Mother?"

Doris put aside her knitting and took the little boy up onto her lap. Holding him very tenderly, she explained. "Mr. Phillips just doesn't understand about Jerry, Bruce. Jerry doesn't need your place in our house or in Mother's heart—or Father's. Jerry has a place of his own. Don't you remember how we fixed his little bed before he came and how

you have been saving some toys for him to play with as soon as he is old enough to handle them?"

"Yes, Mother." Bruce smiled happily and jumped down. "How soon can Jerry play with me?"

"Very soon," his mother replied. "Jerry likes to smile at you now. When he wakes up from his nap you may give him that soft little rubber kitten you've been saving for him. Jerry can't hold it yet, but I think he'd like to see it."

"All right, Mother."

As the little fellow went to find the toy, Doris looked at me soberly. "How can people be so foolish?" she asked. "Fred and I have spent months building up a happy relationship between Bruce and the new baby, and a few careless words of teasing could tear it all down."

"I'm sure you have built too well for that, Doris," I told her. "Bruce was satisfied when you explained to him that your neighbor was joking. You helped him to understand that each of your children has a place of his own in the family. Ever since I first came to visit you I've noticed how joyously every one of them has welcomed the new little brother."

"I'm glad to hear you say that, Lucia," my sister continued. "From the moment we knew Jerry was coming to us, we tried to prepare the rest of the family to welcome him. Especially, we did not want Bruce to feel that he was being pushed out; we did not want him to experience any feeling of jealousy. It would have been much easier for us if the neighbors hadn't given him some wrong ideas."

"People do not realize what harm they can do to a sensitive child by teasing," I concluded. "Friends and neighbors should learn to help, instead of hinder, in the adjustments that must be made when a new baby comes into a house."

ARCHETECTURE SEMINAR.

(Continued from page 2.)

speaker, yet to be selected, on "Building for Religious Education."

Matters to be discussed will be: how to make a church worshipful, how room can be found for the new influx of children into Sunday school, the use of new building materials, the responsibilities of architects and contractors.

There will be an unusually interesting pictorial exhibit.

There will be no fees; each person will make his own arrangements for meals, etc.

*Answer: Meow, Bow-wow, Mo-oo-o Who-o.

Youth at Work in the Church

MAX VESTAL, *Elon College, N. C.*
MISS ANN TRUITT, *Associate*

LET'S GO TO A RALLY.

No young person in the Southern Convention is without a rally to attend during the month of October. The first of these has already passed. Next Sunday, October 8, finds the rally at Bethel Church in the Valley of Virginia Conference. The program is well planned for an interesting, informative and worshipful session. This rally begins at 2:30 and lasts until 7:45. The program includes reports from Powell's Fort Camp, from Evelyn Allen and Warren Matthews on the National Council of Pilgrim Fellowship, and from Max Vestal on Agape. Don't fail to come; bring a supper, and we'll eat picnic style.

Betty Showalter, president of the Valley Young People, will preside. She writes: "We hope to have a representative from each church. I'll be looking for all of you."

Maxine Dofflemyer of Bethel says: "We are expecting a large crowd and are looking forward to having you at our church. There are some young people in every church in the Valley Conference and we want you all to

send representatives. Come and we will enjoy the program and fellowship together."

All the rallies are important, but the Eastern N. C. Young People offer the only week-end conference, October 21-22, at Liberty Vance Church. Their first week-end conference was held one year ago. They liked the idea; so now the conference is an annual affair. There is an interesting program planned for the two days. Of special interest will be the report of the Cobbs on their experience in Puerto Rico. Max Vestal will tell of his experiences at Agape on Sunday morning.

S. C. Haywood, president of the Eastern N. C. Young People urges all young people to come and make this the finest rally yet. Emily Eanes, a conference officer and a member of the local church, says, "The Liberty Vance Young People send a hearty welcome to everyone."

"Build a wall between the children and the first glass of any alcoholic beverage."

A Month of Sundays for Youth

There will be Young People's Rallies covering every Conference of the Convention in October. Every church (no matter whether it has an organized young people's group, or whatever its young people's group may be called) should plan NOW to be represented at the Rally in their area. Below are listed the places, the dates and the presidents of the Conference organization.

October 8. Bethel Church. Valley of Virginia Young People's Rally. Betty Showalter, president.

October 15. Happy Home Church, North Carolina and Virginia Young People's Rally. Dorothy Ballinger, president.

October 21-22. Liberty, Vance. The Eastern North Carolina Young People's Week-end Conference. E. C. Haywood, president.

October 29. Pleasant Union Church. Western North Carolina Fifth Sunday Rally. Bill Simmons, president.

If there is an further information that you or your local organization may desire, please write to—

MISS PATTIE LEE COGHILL, Educational Secretary
Southern Convention Office
Elon College, North Carolina

UNDER THE SHADOW.

(Continued from page 6.)

and wrap itself about me, claiming me as its own.

And then there is a still closer acquaintance with God. I may not only know these overshadowing elements in his character, but I may know those things which may be known only through the most intimate and confidential relations.

The man who stands in the outer court catches glimpses of God, only as the veil is brushed aside to let some more earnest seeker pass in, and such knowledge of God is not worth very much.

Think how deceptive superficial acquaintance with men is. How likely we are to misunderstand the person whom we know but slightly. How cruelly we sometimes misjudge the man the surface of whose life only, is open to our view. We go into his home and hear a cross or fretful word, drawn forth by the cares and perplexities of the day's business, and we go out and call him a tyrant, but if we lived in that home we would see that harsh and hasty word atoned for by a thousand deeds and words of love.

In the rush of business life we are jostled against a man as we go, our way we discover a scar, and call the man a rascal but a closer acquaintance would in many cases show him to be scrupulously honest. Such cases are not all rare. It is a frequent experience that we come to admire and then to love the very ones whom as casual acquaintance we utterly disliked. We did not, in the true sense, know them.

So it is with God.

The God whom we come to know closely and intimately, is not the same God at whom we look from a distance.

We behold the numberless manifestations of his power and when the stroke of that power falls upon us we call him harsh and cruel, but if we had his abiding presence in our hearts, the cruelty of the stroke would be banished.

If we would, like tired children, but nestle in his arms he would not seem so cruel and harsh, but kind and tender.

Sometimes prop after prop is stricken away, friendship after friendship fails, until we stand alone facing a seemingly hostile world. Calamity follows calamity until it seems as if adversity's clouds had emptied themselves upon our heads.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

USING THE BIBLE.

LESSON III—OCTOBER 15, 1950.

MEMORY SELECTION: *Thy word have I laid up in my heart, that I might not sin against Thee.*—Psalm 119: 11.

LESSON: Psalm 19: 7-11; Acts 8: 26-35.

DEVOTIONAL READING: Luke 24: 25-32.

A Cheap, but Priceless Book.

There was a time when a Bible was the most expensive book in the world. So costly were they, that only the very rich, or a few churches, could afford to own them. And those who owned them zealously guarded them. Those in churches were chained with a heavy chain to the pulpit so that nobody could steal them. And, of course, only a few people could read the Bible. It was a precious and a priceless book. And there was a reason for the ignorance of the people concerning the Bible.

But times have changed. The Bible, once the most expensive book in the world, is now one of the cheapest. The American Bible Society, which prints and distributes Bibles and portions of the Bible at cost, can furnish a Bible for a paltry sum. Bibles can even be bought in 5 and 10 cent stores. To use slang, "they are a dime a dozen." There is no one so poor that he cannot own a Bible today.

Yes, times have changed. The Book, once so expensive, is now very inexpensive. But it is still priceless. It is the one indispensable book in the world. Its words are spirit and life. Their entrance into life give light and life more abundant. In them men find eternal life and they testify of the Lord Jesus Christ. The Bible is the Word of God. Through it God speaks to men. Through it he often makes known his will to men. A Christian cannot be furnished unto good works unless he allows the message and the spirit of this Book to guide and gird his life.

The Bible in the Home.

Every home ought to have a Bible. It need not be an expensive Bible, but it ought to be a good one, well bound, with good type, usable and at hand. This is true both in the case where there are children and where

there are no children. The Bible has a message for old and young. It is a universal book, both in its sweep of time and in its range of interest. The writer of these *Notes* likes to see a Bible in the homes into which he goes, a Bible displayed in a prominent place. To be sure there is no magic values simply in having a Bible on display. But there is a value in the people in a home bearing witness to their Christian faith by displaying the Word of God along with other literature.

It is even better for every member of the family to have his or her own Bible. It will take on new meaning if it is a personal possession. There are arrangements of the Bible for even small children. Children of every age can find a Bible suited to their needs as to binding, print, helps, and so forth.

The Bible in the Hand.

It is not enough to have a Bible in the home. One should take the Bible into his hands. As has been stated above there is no particular merit simply in having a Bible in the home. It is not a "good luck charm" to keep away misfortune. It has little value, unless it is used. Christians should form the habit of reading the Bible, of taking it in their hands and using it regularly. Even five or ten minutes a day with the Bible would make a difference.

The Bible in the Head.

It is not enough to have the Bible in the hand; one should also get it in his head. One should bring to it attention, concentration, expectancy, eagerness to learn, determination to master what he reads. There is little value in trying to read while listening to the radio, or while thinking about school work or business or what have you. One suspects that Jesus would emphasize entering into the secret place for Bible reading even as he did concerning prayer. One reason why many people prefer the early morning hour for Bible reading is because the mind is rested and fresh. A few minutes listening to God as he speaks through his word may give tone and zest to the whole day, and in like manner to the whole life. One should store his mind with the treasures of the Bible. I heard a man well along in life, who had spent a

couple of years in a Japanese prison camp during the recent war—he was a missionary who was interned—tell how he spent many of the long, long hours of his imprisonment, repeating and calling to mind the verses and sections of Scripture he had read through a lifetime. What a source of comfort and inspiration they were to him.

The Bible in the Heart.

We often use the term "to learn by heart." Perhaps this is what the Psalmist meant when he said "Thy word have I hid in my heart, that I might not sin against Thee." It is not enough to have the Bible in one's head. There are some folks who study critically and they have a wide knowledge of the Bible in their head. There are others who read it without any ulterior motive but who know the Bible only as facts. It is not for them a literature of power. The message and the spirit and the power of the Bible must find a place in the inner life of the reader if it is to mean what it ought to mean. It must function in the realms of the emotions and the will as well as in the head. If we hide its words in our hearts we will find the secret of victory over temptation, and of power for service.

These comments have not followed the lesson text as printed in the Quarterly. Perhaps this is unfortunate especially in the case of the stirring story of Philip and the Ethiopian eunuch. One could write a whole page on that and then not begin to exhaust the rich treasures to be found therein. But teacher of the Lesson will probably deal with that section more in detail—they ought to at any rate. Perhaps what has been written in a more general way for the average reader of THE SUN will not be altogether amiss. Not if he becomes a doer as well as a reader of these words. Here endeth the reading of these *Notes*; now for the doing of them.

(Based on lesson copyrighted by International Council of Religious Education.)

The function of a modern religion is to accumulate spiritual power in life and for life. We need that power all the time, but if it has not been accumulated, it is not there when we need it most. In a world like this, particularly like the one at the present time, can anyone get along just as well without the inspirations of religion. Indeed, he cannot. Religion keeps us up to the everlasting effort to attain the best life and best things in life.

—Minot Simons.

LAYMEN'S SUNDAY.

(Continued from page 8.)

who said "It is more blessed to give than to receive," would rejoice in witnessing the advance of a more generous service to the hungry and the sick, the orphaned and the imprisoned, as an acceptable service rendered to Him.

If the Christian people of this one land, rich in its resources and prosperous beyond all the other lands of the earth, could be moved to give a tenth to the Lord, it would seem at once as if all our benevolent activities had been harnessed to some Niagara of power. There would come a new thrill of life along the whole line of religious effort, and presently we would see the kingdom of God on earth coming with power and great glory.

THE STEWARDSHIP OF TITHING.

World-Old and World-Wide.

We do not know when or where the tithe originated. We do know it originated with God. We do know it is one of the most ancient customs known to man. It antedated the Mosaic Law by centuries. It was already old in other parts of the world when Abraham insisted on giving Melchizedek the tenth of all the spoils he had won in battle. (Read again the story in the 14th chapter of Genesis.)

Two Schools of Thought.

There are two clearly defined schools of thought on tithing. One teaches it is no longer binding, and is Old Testament legalism from which Christ set us free. The other teaches that it has never been abrogated, and is as binding today as the Ten Commandments. Those of the latter school insist that Christ demands *more* from his followers in this noonday of the twentieth century A.D. than was demanded by the Mosaic Law in the twilight of the fifteenth century before Christ.

"To whomsoever much has been given, from him much will be required: and to whomsoever much has been entrusted, of him more will be demanded."—Luke 12:48.

Did Christ Tithe?

Members of this latter school insist, also, that Christ himself must have practiced tithing, otherwise the Scribes and Pharisees, who were sticklers for the tithe, would have challenged his position, as they did on everything else where he disagreed with them, either in theory or in

practice. In support of their position they quote Matthew 23:23 where he clearly approved tithing along with his demand for the observance of the weightier matters of the law—"Justice, mercy and truth."

Present-Day Trends.

An increasing number of both clergy and laity every year look upon tithing as an invaluable first aid in the development of a stewardship-consciousness. Tithing groups are being organized in many congregations. Calls for tithing literature are becoming more frequent. It is becoming the rule rather than the exception to introduce the subject into round table discussions when it is not on the regular program. A growing number of pastors are "talking out loud" on tithing, from the pulpit, and inserting tithing appeals in their church letters and bulletins. Objections to tithing on the ground that it savors of legalism are becoming less and less vocal. All of which augurs well for a general awakening on the whole subject of Christian giving.

What Tithing Does.

TEACHES the tither to "put first things first," by accepting the scriptural doctrines of (1) divine ownership, (2) man's stewardship and (3) the translation of both into Christian service. *"Seek ye first the Kingdom of God."*

GIVES the tither an enlarged vision, a willing mind, a liberal heart, and a closer partnership relation with Christ. *"The love of Christ constraineth us."*

CREATES within the tither's soul a growing appreciation of spiritual values, a spirit of liberality, and an attitude of cheerfulness. *"The Lord loveth a cheerful giver."*

RETURNS to the tither constantly growing spiritual dividends, and material dividends, too. This is the universal testimony of tithers, born of experience. *"There is that scattereth and yet increaseth."*

CLEANSSES the heart of the tither from selfishness, covetousness, self-satisfaction and self-centeredness, substituting for them the double satisfaction of life. *"Beware of covetousness"* . . . *"Freely ye have received, freely give."*

RESULTS in more careful spending of the other nine-tenths. Any tither will testify that after he has paid his tithe, Christ makes the other nine-tenths go farther than ten-tenths did in other days. *"Wherefore do you spend money for that which is*

not bread? and your labor for that which satisfieth not?

SOLVES all financial problems early, certainly, and more satisfactorily, than any other method of finance. This because tithing converts the pocketbook. *"Bring ye all the tithes into the storehouse."* . . . *"The tithe is the Lord's."*

DEVELOPS Christian character. That is the tither's supreme reward—the reward every sincere Christian steward justly covets. *"Well done, good and faithful servant; enter thou into the joy of thy Lord."*

When Giving Becomes Sharing.

These are some of the benefits and blessings tithing confers on tithers. Why? Because tithers accept—at their face value—the promises in the quoted Scriptural passages; as they do all similar promises with which both the Old Testament and the New Testament abound. Tithers look upon *giving* as a spiritual force, an expression of devotion, an act of worship, a first aid to the building of a Christian life. They always remember the fact that Christianity is the religion of giving—in the sense of sharing—as so tenderly and beautifully expressed in "The Vision of Sir Launfal." When Sir Launfal, on the verge of starvation, following his lifelong quest for the Holy Grail, shared his last crust with a supposed leper, Lowell sums up the result in these never-to-be-forgotten lines:

And the voice that was softer than silence
said,

"Lo, it is I, be not afraid!
Thou hast spent thy life for the Holy Grail;
Behold, it is here—this cup which thou
Didst fill at the streamlet for Me but now;
This crust is My body broken for thee,
This water His blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need,—
Not what we give, but what we share,—
For the gift without the giver is bare;
Who gives himself with his alms feeds
three,—
Himself, his hungering neighbor, and Mee."

Representative Tithers.

While not synonymous with Christian stewardship, tithing is just about the best "first aid" in the development of a Christian stewardship life. For proof read the life tithers and testimony of such representative tithers as William Colgate, Albert Alexander Hyde, Dr. Charles E. Welch, Nancy J. McConnell, Captian Robert Dollar, and others like them. *Their experience is a thousand times more impressive than non-tither's theories.*—From *"First Steps in Stewardship."* Lutheran Laymens Movement.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

This week I called on one of our young men who came to us when we were receiving babies, went through school with the highest grades in his class at Elon High School, completed an engineering course at State College, and is now superintendent of power—both electric and steam—for the R. J. Reynolds Tobacco Company. He has a nice family, and a lovely home. He is a credit to all concerned.

Many of our former boys and girls will join with us in sincere regret that L. W. Wagoner, of our staff, had a very serious injury to his right hand and wrist while trying to unblock a heavy-powered corn harvester. He is carrying the hand and wrist in a cast, and it is hoped that it will not be permanently impaired.

One of our former boys, Lester Moore, who had a job here as a worker on the farm and in the dairy, has been called to the service of his country. "Lac" is a very fine young man, and knows how to handle the machinery on our farm and dairy. We are sorry to lose him and pray that he may return to us in due time safe and sound. He is such a quiet young man and did his work well. It was a sad day when he left here.

This week I called on Miss Nannie Kernodle, who has been in a nursing home in Winston-Salem several years with arthritis. She is a member of Union Ridge Congregational Christian Church in Alamance County,

reads THE CHRISTIAN SUN, and is greatly interested in the work of the church. She was glad to see me because she wanted to give me the following verse which she had placed in her prayerbook:

God will add his blessings
To whatever you may give;
And happiness will come to you
Who help a child to live.

She could not recall the author's name, but she said as she read it she thought of the eighty children at the Orphanage who would be without a home were it not for the contributions of generous, thoughtful people. I feel indebted to Rev. W. J. Andes for taking me into her room, as it was a joy to witness her Christian fortitude and charm.

On September 27, three matrons, Miss Hattie Brakefield, Mrs. Sarah Goode Branch and Mrs. Oie Black, and I attended the State Conference of Orphanage Superintendents and Staff Members at the Oxford Orphanage. We heard several addresses and forums on how it should be done. We got a good many new ideas, but on the whole we felt very proud of the work being done at our Christian Orphanage.

The annual conferences are close at hand. Do not be content to just follow the letter of the law in making your contributions to enterprises of your church. "The Lord loveth a cheerful giver." "It is more blessed to give than to receive." God richly blesses us all, and takes notice of those who with grateful hearts go the second mile in their giving. Count your blessings and see what God has done for you, and generously give to his work that needs it so much. Do you really wish to show your deep

gratitude? "In as much as ye do it unto one of the least of these, ye do it unto me," says the Christ.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Miss Betty Jean Oliver—clothing.
Miss. Louise Patton—clothing.
Mrs. Fogleman—clothing.
Mrs. R. F. Borum—clothing.
Miss. Flossie Bray—clothing.
Mrs. John W. Norfleet—clothing.

* * * * *

REPORT FOR OCTOBER 5, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 9,225.20	
Eastern N. C. Conference:		
Mt. Herman	\$ 8.00	
Wake Chapel	54.33	62.33

Eastern Va. Conference:		
Berea (Nans.)	\$ 35.00	
Dendron	13.50	
Liberty Spring	20.00	
Rosemont	25.00	
Norfolk, Second	16.00	
Portsmouth, First	5.64	
Richmond, First	14.83	
Suffolk	107.80	237.77

N. C. & Va. Conference:		
Concord	\$ 10.00	
Greensboro, First	37.57	47.57

Western N. C. Conference:		
Smithwood	\$ 18.00	
Zion	64.01	82.01

Total this week from churches	\$ 429.68
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Total this year from churches	\$ 9,654.88
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Special Offerings.

Amount brought forward	\$21,419.74
Isabelle F. Robinson	
(shoes for Jo Ann) ...	5.00
Damascus W. M. S. (Shoes	
for Raymond H.)	7.00
Mrs. G. E. Rountree	1.00
Mrs. Marvin Whitley	10.00
Progressive Bible Class	
(Newport News)	15.00
Mr. & Mrs. J. E. Branch	
& Dottie	10.00
Mrs. M. R. Pully, memo-	
rial for Mrs. Mills R.	
Pully	1.00
Mr. & Mrs. T. E. Brick-	
house, Anniversary G. .	43.00
Special gifts	40.00
	132.00

Total this year from specials	\$21,551.74
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Grand total for the week ..	\$ 561.68
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Grand total for the year ...	\$31,206.91
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MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

CHURCH BUILDING LITERATURE

Send card for list of more than 100 items provided by The Interdenominational Bureau of Architecture.

E. M. CONOVER, Director
300 Fourth Ave., New York 10, N. Y.

Book Reviews

PADDY WILSON'S MEETING HOUSE. By Arthur E. Wilson. The Pilgrim Press. \$3.00.

Any one who takes the time to search the records and compile the history of a local church has rendered a distinct service to his contemporaries and to posterity as well. Most people are too busy to do this kind of thing or find church records too dull. Consequently, few churches are fortunate enough to rate a biography.

Arthur E. Wilson has studied with meticulous care the well-preserved records of Beneficent Church in Providence. A lively but disciplined imagination has made colorful reading of this church chronicle. The author states in his preface: "The story of the beginnings of American civilization is primarily a story of its churches. Nowhere was this more true than in New England where the developing pattern was of such tremendous influence on the growing country. Beneficent Congregational Church on Weybosset Hill in Providence Plantations offers a rare vantage point for a study of the process by which American religious life grew. It has had only eight shepherds in two hundred and seven years, and only twice during these years has there been a single Sunday's lapse between pastorates. . . . No man had greater influence on the post-Revolutionary history of Providence than James Wilson, second minister of Beneficent Church. . . . who became affectionately called *Paddy Wilson*. Round Top is the familiar name of the famous meeting-house which was built in 1810, and which for generations was known as 'Paddy Wilson's Meeting House.' "

CHURCH WOMEN AT WORK.

(Continued from page 9.)

All of the required Friendly Service projects have been completed. The World Day of Prayer, Thank Offering Day and May Fellowship Day were observed with appropriate services. The Burton's Grove group were our guests at the World Day of Prayer and participated in the service.

This society, as a special project, is sponsoring a Cradle Roll department, which has an enrollment of twenty babies. An afternoon tea was served to the mothers in July.

The study book of John was pre-

sented by our pastor, Rev. W. L. Wood. The foreign mission study book, *Which Way Japan*, was reviewed by Mrs. Wood, and *Missions at the Grass Roots*, will be given by Mrs. Wood in the near future.

An evening with Mrs. Moulton as our guest speaker and the Burton's Grove ladies as our guests, proved to be one of the high lights of the year.

One memorial was given this year.

MRS. FENTON BRANCH,
Reporter.

UNDER THE SHADOW.

(Continued from page 11.)

Cloud is piled upon cloud, until rising mountain high all above us, the last ray of light is shut out, and looking through our blinding tears, up into the blackness, we see only a frowning Providence, but when we make these fallen props, these unstable friendships, these dire calamities rounds in the ladder which leads our souls to Him, when step by step we scale these mountains of doubt, and with the last one under our feet, stand in the full glow of the sunlight of faith and trust the frown is changed to a smile and what from the valley beneath, seemed to be cruelty, now shines out as loving kindness and tender mercy.

Oh, if men would only get near to God, if they would only learn to know Him, if they would scale the heights of his love and sound the depths of His mercy, how many would praise who now scoff and curse.

We might make some excuse for the ignorance of men whose hearts had never been touched by the divine finger, but he who has felt that magic touch, who has had the scales removed from his eyes and the shackles stricken from his soul, can plead little excuse for ignorance of God.

The first and greatest privilege of the Christian is to know God. How? From nature? Yes, in bud and flower and tree in mountain, river, and ocean. In sun, moon, stars, we may know of God but after all that is not really to know him.

The picture that nature paints of God is at best but an imperfect one. And the man who is content to stand dreamily gazing into the book of nature as each day it turns its leaf, gets very little knowledge of God.

(I have seen pictures of Niagaras, but I never saw Niagara until I stood at the foot of the mighty cataract.)

From the Bible? Yes, make it the text book of your life, though your library contain the latest and rarest volumes, let the Bible be the first of

all. And yet it is possible to know the Book of books from lid to lid so far as mere words are concerned, without knowing God very much. We may draw knowledge of God from a thousand different sources but until it is grasped by the soul and assimilated into spiritual life, until we have an experimental knowledge we do not know God.

(Did I know Theodore Roosevelt or Warren G. Harding? I have seen them, heard them speak, have shaken hands with them, but did not really know them.)

Are we as Christians living as near God as it is our privilege to do? Are we satisfied with our Christian life? Not the satisfaction that merges into apathy, but rather the satisfaction that tells us we are improving every opportunity to speak God's praise to do his will and to perform his work?

Can we today say, I am dwelling in the secret place of the Most High? If we can say that the latter part of the text comes to us with infinite sweetness, and if we cannot, with a mighty inspiration.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Oh, do we understand what that abiding place is?

Do we know what it is to rise above care and anxiety and perplexity, into an atmosphere of perfect and constant rest?

Do we know what it is to leave all that is sinful and polluting here, to go up there and commune with God? A perpetual transfiguration.

Do we know what it is to stand in that shadow and see the enemies which have followed us, like angry wolves, slink back. Do we know what it is to stand there and see the waves of sin, seething and surging beneath us, but with no power to engulf us? Do we know what it is to face the great emergencies of life, when all that is dearest to us trembles in the balance and feel perfectly calm and safe because we know that God's hand holds the Balance?

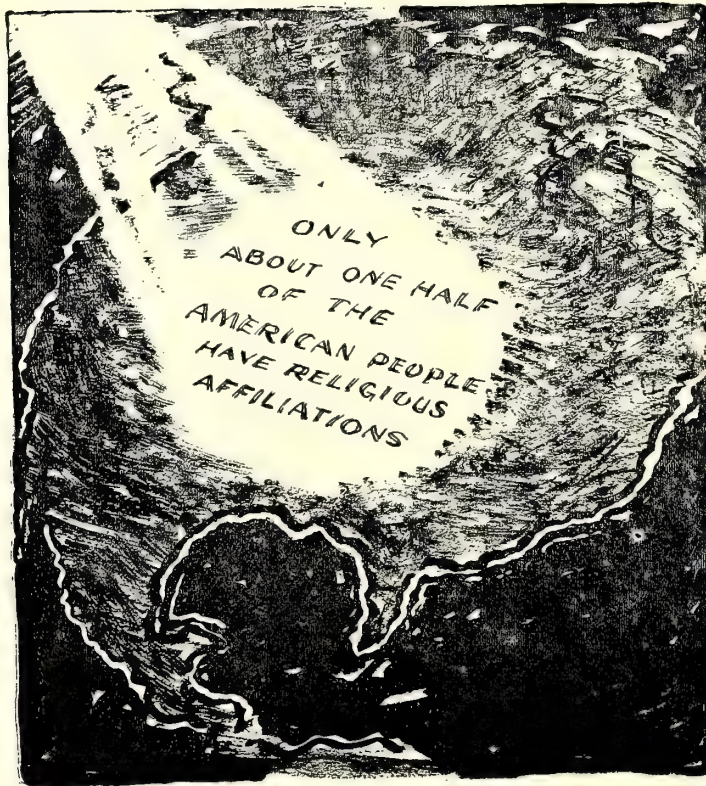
If we do know what refuge, that abiding is, let us hold to it more strongly than ever. But if we do not let us never give up our efforts until we gain it. For it is the *pearl of great price* to which nothing else can compare.

Some people seem to think that this experience is for a favored few.

Ah, no! The Secret Place of The Most High is large enough for all humanity, and all may come to it and share its safety and joy.

THE ENCIRCLING GLOOM

By Charles A. Wells



If all the Americans who maintain some religious affiliation were to move into adjoining states, we would find that nearly half of the map of the United States would literally be designated as pagan. Yet we speak fondly of Christian America! We may be thankful that our forefathers instilled Christian principles into the life of the nation so deeply that until this day the fundamental concepts by which we live are still Christian in content. But how long can that condition last when half of our people have lost all connection with the source of our strength? Also when we add the fact that of those who maintain religious affiliations, only about a fourth or a third are loyally active to the religious affiliations they do maintain—how long can we expect our traditional religious environment to last. It is for this reason that we face dangers to our society from within—dangers that we cannot blame on the Communists. Spiritual disintegration from within is as mortal an enemy as attack from without.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches
1844 Over a Century of Service to the Denomination 1950
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

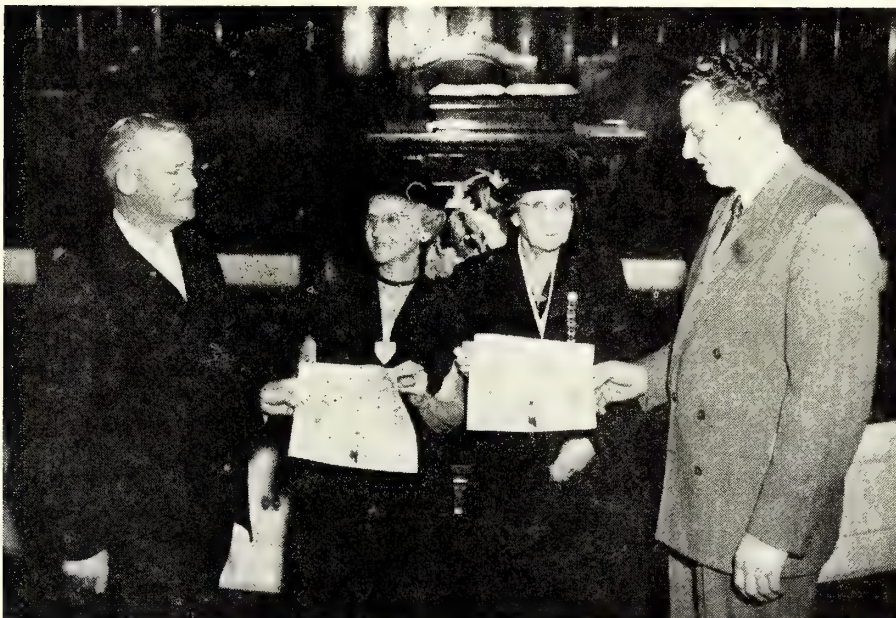
VOLUME CII

RICHMOND, VA., THURSDAY, OCTOBER 12 1950

NUMBER 40

Elon College Library

Promotion Day in South Norfolk Church



HONORED FOR TWENTY-NINE YEARS' PERFECT ATTENDANCE

Rev. O. D. Poythress (left), pastor of the South Norfolk Congregational Christian Church presents 29-year perfect attendance certificates and gifts to two charter members of the church Sunday school in Promotion Day exercises. The recipients are Mrs. Ruth Margie Humphries (left), treasurer of the Ladies' Bible Class, and Mrs. H. E. Seymour, teacher of the class. James T. Hare, superintendent of the Sunday school, presents attendance bars.

A total of 52 members of the Sunday school received recognition, following out a new policy of Congregational Christian Sunday schools of honoring perfect attendance records, retroactively, to be carried forward hereafter.

Next in length of perfect attendance, Miss Grace Simons and Lonnie Hanbury each received 12-year bars. W. B. Daniels received a nine-year bar; Carlton Blades, seven-year bar; Mrs. Lonnie Hanbury and Shirley Tull, six-year bars. Five-year bars were received by Mr. and Mrs. Cecil Hollowell, Dan Jones and Carolyn Blades.

Twelve wreathes, indicating two years of perfect attendance were presented; and a number of pupils received pins for a single year of full attendance.

News Flashes

Rev. James B. Allen has been recalled to the Chaplaincy and has announced his resignation as pastor at Lynchburg.

Is your church planning to observe "Elon Sustaining Fund Sunday" on October 22? Helpful materials are available.

"Our Parish Paper" is published monthly by Cypress Chapel, Damascus and Oak Grove Churches. Rev. Earl T. Farrell is editor.

Damascus Church, Sunbury, has a new illuminated bulletin board, the gift of Mr. and Mrs. J. M. Byrum and Mr. and Mrs. J. Carroll Byrum.

Members of the Congregational Christian Church in Durham used their new three-story Sunday school building for the first time on Sunday, October 1.

Subscribers in the Eastern North Carolina Conference: Send your renewal or bring it, to Wake Chapel next week. Supt. Scott will be there to receive your subscriptions.

The Officers and teachers, for the new church year of the Rosemont Christian Church were installed Sunday morning by the minister of the church, the Rev. Herbert C. Council, Jr.

The funeral service for Mrs. Della Beatrice Zoll of Portsmouth, Virginia, a member of the Shelton Church, was conducted by Chaplain Walter S. Peck, U. S. Naval Hospital, on September 22.

Dr. John R. Scotford was guest preacher Sunday at Rosemont Church, Norfolk. Dr. Scotford met with the Planning Committee for Sunday School Extension on Saturday evening.

Dr. H. S. Hardecastle will teach the class, "Recreation in Church and Community," one of eight courses to be offered in the Portsmouth Christian Workers Training School, to be held in Monumental Methodist church, the week of October 30-November 3.

Rev. Guy H. Veazey goes from the pastorate at Long's Chapel, Alamance County, to High Point, N. C., the

first of November. He will succeed Rev. Weldon T. Madren, who resigned at High Point in order to give his major time and attention at Sophia and Flint Hill, N. C.

Plan now to observe Reformation Day in your church on October 29. A service of worship in commemoration of our Protestant Heritage may be secured from the commission on worship of The Federal Council, 297 Fourth Ave., N. Y. 10

Mr. R. D. Holland, past superintendent of the South Norfolk Sunday School has been presented a Bible by the school for his faithful services during the past ten years. Presentation was made on Promotion Day Sunday by Mr. W. B. Daniels who was winner of a nine year Attendance Bar

Miss Nannie Lou Campbell, daughter of Mr. and Mrs. James Alonza Campbell of Burlington became the bride of Kenneth Wade Gwyn, son of Mrs. C. M. Fogleman and the late B. L. Gwyn, also of Burlington, last week in First Christian Church. Rev. Henry E. Robinson, pastor was the officiating minister.

The wedding of Miss Nancy Jane Beale, daughter of Mrs. James Chesley Beale of Franklin and the late Mr. Beale and Mr. Billy James Guin, son of Mrs. James E. Fitch of Shreveport, La., was solemnized on Monday afternoon, October 2, at the home of the bride on South High St. Franklin, Virginia. The ceremony was performed by the Rev. W. A. Grissom, pastor of Franklin Congregational Christian Church.

Rev. Duane N. Vore, pastor of the Suffolk Church, writes: "Recently

two new stops were added to our organ. Their beauty thrills our hearts as they blend their voices with the other voices of the organ. The Aeolian Harp was given by the children of Mr. and Mrs. W. H. Jones in memory of their parents. The chimes were given by Mrs. J. M. Darden in honor of her husband. The beauty of these organ voices add much to the music of our services. As a church we deeply appreciate the thoughtfulness of these gifts."

C. M. A. NOTICE.

Pastors and Sunday School Superintendents of the Eastern North Carolina Conference:

Please announce at your church about the Christian Missionary Association memberships. As you know, this work in our Eastern North Carolina Conference is to help the weaker churches on the pastor's salary and also for helping any new churches that might be started. This is a good work and we are anxious to get a fund built up for this purpose; so please help us in your church in securing any memberships that you can the membership dues per year are as follows; men \$10.00, women \$5.00 and classes or societies \$10.00 each.

I. H. VICKERY,
Treasurer.

SPECIAL NOTICE.

Any church wishing to be host to the Eastern Virginia Conference of Congregational Christian Churches in 1951 please contact me at the address below, so the invitation can be presented when the Conference meets in regular session at Bethlehem the first of November.

MRS. W. B. WILLIAMS,
Chairman Place Committee,
1253 24th Street,
Newport News, Va.

Important Dates to Remember

OCTOBER, 1950

Tuesday-Wednesday, October 17-18—Eastern North Carolina Conference, Wake Chapel Church, near Raleigh, N. C.

Tuesday-Wednesday, October 24-25—Executive Board of the Southern Convention, Suffolk Church, Suffolk, Va.

NOVEMBER, 1950

Wednesday-Thursday, November 1-2—Eastern Virginia Conference, Bethlehem (Nansemond), near Suffolk, Va.

Wednesday-Thursday, November 8-9—Western North Carolina Conference, Pleasant Grove, Bennett, N. C.

Tuesday-Wednesday, November 14-15—North Carolina and Virginia Conference, Shallow Ford, Elon College, N. C.

FUNERAL SERVICE HELD FOR DR. GRICE.

The funeral service for Dr. Luther B. Grice, pastor of the Holy Neck Christian Church, was conducted at 3 p. m., October 3, at the Hill Funeral Home in Suffolk, Virginia, by Rev. Duane N. Vore, Dr. N. G. Newman and Dr. I. W. Johnson. Burial followed in Lakeside Cemetery, Port Huron, Michigan.

Dr. Grice died in the Veterans Hospital at Kecoughtan, after an illness of over three months.

Dr. Grice had served as pastor of the Holy Neck (Nansemond County) and Eure (N. C.) Christian Churches for the last two years, living at Holland. For many years previous he served in numerous pastorates in Virginia, North Carolina, Florida and Illinois. He was a preacher of unusual poise and power, faithful in his pastoral duties, and a true servant of the church-at-large.

A son of the late W. H. and Martha Valentine Grice of Wilson County, N. C., he was graduated from Hillsdale College, Hillsdale, Michigan, and the Yale University School of Divinity. He received the degree of D. D. from Stetson University, DeLand, Florida.

Surviving are his wife, Mrs. Laura Haskell Grice; four sisters: Mrs. John Hyatt of Norfolk; Mrs. Lanny Lamm and Miss Lillie Grice of Kenly, N. C., and Miss Jane Grice of Durham, N. C.; and four brothers: E. P. Grice of Augusta, Ga.; W. W. Grice of Selma, N. C.; Ernest Grice of Durham, N. C., and Allan P. Grice of Four Oaks, N. C.

RALLY DAY AT BURLINGTON.

An attendance of 500 persons was set as the goal of the Sunday School of the First Christian Church, Burlington, for the annual observance of Rally Day last Sunday.

Wayne Morton, Sunday School superintendent, appointed the following committees to promote the effort:

Program committee: Rev. Henry E. Robinson, M. Z. Rhodes, and Mrs. R. W. Brannock; attendance, R. L. Cooper, Jr., John Teer, C. L. Hinshaw, Eugene Gordon, Donnell Tate, Lyman Lamm, Don Frederick, Allen Miles and Mrs. Mary Hooper; and transportation, Kendall Morton, Harold Ingle, J. A. Campbell, Curtis Blanchard and Bobby Morton.

With this excellent organization, superintendent Morton was confident the goal of 500 would be reached.

THE CHURCH AT REIDSVILLE.

Sunday, October 1, was Rally Day in the Reidsville Church. The slogan for the day was "Come to Sunday School, Stay for Church." Mr. Clem Lipscomb, Reidsville superintendent of schools, addressed the assembled Sunday school. The pastor, Rev. T. G. Humphries, used as his subject for the morning worship service, "When Discouragement Tip-toes into Your Heart."

On Saturday night, October 7, the Father and Son banquet was held. A delicious meal was served by the Woman's Auxiliary of the church. The program following featured Rev. Robert Woodruff of Ingram as the speaker—with a magician, a hill-billy and his guitar, and lots of group singing and a stunt or two thrown in. Mr. Humphries believes that it is good for the church to get together for good food, good fun, good fellowship.

Sunday, October 29, will be Boy Scout Sunday. Our troop is a year old on this day. The Scout officials of the city have been asked to attend, and certain boys will be honored at the 11 o'clock worship service, when the pastor will deliver a special youth sermon.

Another interesting feature of the fall program will be the coming revival to be held from November 19, through the 24th. Rev. Victor Murchison of Winston-Salem is to be the speaker. Mr. Jay Strickland, together with Miss Marion Foust, our minister of music, will plan the music for these services.

There is much enthusiasm being shown in the Reidsville Church for the things of God and the work of the Church.

NEWS FROM RICHMOND CHURCH.

The pastor, Dr. Roy C. Helfenstein, recently arranged through the Field Department of the Union Theological Seminary of Richmond and The Assembly School of Religious Education

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardecastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

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General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

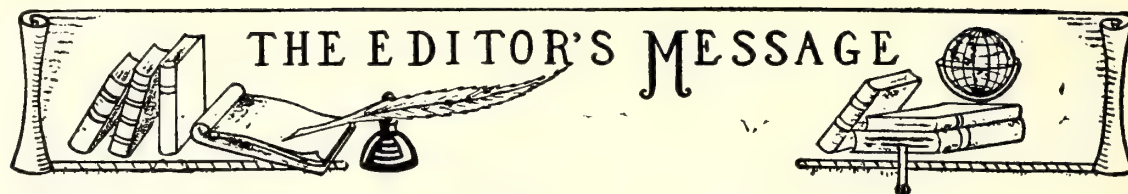
Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

Name

Address

[] New

[] Renewal Name of Church.....



MISS SEABURY AT WOMEN'S CONFERENCES

Ruth Isabel Seabury is a perennial favorite as a speaker for Women's Conferences. She rings the bell, stops the clock, and brings the house down. Men take a back seat when she begins to speak. Missionary concern receives a new emphasis and expression wherever she goes. No one questions her right to enter a pulpit. Her life, as well as her voice, bears eloquent testimony to the power of women in the public ministry of the Church. The women of the Southern Convention were happy in the privilege of hearing Miss Seabury tell the thrilling story of Christ and the Church in Japan.

Since she has made the rounds of the state conferences, with repeat performances in many associations, we propose something new under the sun, and through *The Sun*. We propose a Lend-Lease. Since Dr. Seabury has given momentum to the work of women across the country and in other continents and since they can be depended upon to run on that momentum for a while, at least, we propose that Ruth Isabel be loaned or leased, or both, to the Laymen's Fellowship. That is a new movement, understaffed and lacking the momentum which the work of women has gained through the years. Our laymen need to hear her story, feel her spiritual pulse, catch her vision. Stewardship would receive a new and powerful impetus. Let this itinerant champion of missions devote a valuable year to the laymen, go into their associations and unleash her enthusiasm for our Christian World Mission and give our men a new conception of life investment.

At any rate, the women of Virginia and Carolina had grand conferences. Commendable work has been done (witness their reports) and scads of work has been planned. The women were pleased to have Miss Seabury and, in turn, she was gratified with the program and achievements of our women.

LAYMEN'S SUNDAY

With laymen in many of our pulpits this Sunday, ministers will be able to relax in the pews. It will be a grand experience for ministers. They talk so much they are apt to neglect the art of listening. And if, perchance, the lay-preacher goes on and on like Tenyson's brook, the minister will know from immediate first-hand experience what it means to sit through a long sermon. He will be able to say with Ezekiel: "I sat where they sat"—for at least an hour, if not seven days! The theological increment of that hour may be negligible, but the psychological value will be tremendous. During subsequent hours of sermon preparation, the preacher will revert in imagination to that pew and those who sat with him. From that mental setting he will draw anew on the inexhaustible resources of the Holy Gospel.

The congregation will enjoy hearing a new voice and witnessing a different set of mannerisms. Perhaps the preacher has been guilty of harping too long and loud on one string. Now they have a reprieve, at least for one Sunday. The sermon may not be as good, but there will be other and compensating factors. Then, too, the pastor's sermon should be a better one next Sunday. If not, it will seem better and the congregation will hear their pastor with renewed interest and appreciation.

No one will profit more from the experience than the lay speaker of the occasion. The speaking engagement will impose the necessity of careful and, in some instances, stringent preparation. Reading and research will be a part of the preparation. Hitherto unknown authors will be discovered and consulted. The interest generated may lead to protracted reading. Newly-found authors may inaugurate a program of study which will extend far beyond the exigencies of the occasion. Thus some of these speakers may find a decided change in their habits of reading, a shift from the secular to the religious, a shift from the habitual reading for pastime or pleasure to the disciplined program of reading with a purpose and for profit.

LAYMEN SCORE

Calling on all American laymen to share in the efforts of the national, non-sectarian program, Religion in American Life, J. C. Penney, vice-president of the Laymen's Movement for a Christian World, Inc., says: "As the layman in his local community works with religious convictions on week days as well as Sundays, the forces which deny God's concept of man will be overcome."

The interdependence of spiritual values and everyday activities was stressed by Mr. Penney, founder of the J. C. Penney Company, in an announcement that the Laymen's Movement has become a sponsoring body of the Religion in American Life campaign.

Dr. Albert Stauffacher, minister of the Missions Council of the Congregational Christian churches, and vice chairman of the program, emphasizes the ways that the cooperating bodies could make maximum use of the program. "A major responsibility," Dr. Stauffacher says, "rests with the churches to grasp this opportunity to make the program function successfully. Since this important emphasis on religion is backed by national agencies, we will need full cooperation and support of the whole nation, and we should all take advantage of this great opportunity."

Dr. Stauffacher suggests four basic steps to be followed by denominational leaders in order to receive full benefit of the program. These are: (1) Fully acquaint every pastor with Religion in American Life through endorsement and support. (2) Promotional

and publicity leaders should tell the RIAL story effectively to their people. (3) Encourage all pastors to secure, to read, to use and to distribute all promotional materials. (4) Encourage churches to use the month of November to conduct their Every Member Canvass or other similar activity.

The movement has a two-fold purpose: to emphasize the importance of religion and religious institutions in personal and community life and to urge everyone to attend and support the church or synagogue of his choice. Through the press, radio and display advertising, intensive attention will be directed towards the place of religion in national life, centering around the campaign theme: "Take your problems to church this week—millions leave them there!"

Throughout the nation more than 5,000 communities are organizing to conduct local programs based on the national movement directed by Earle B. Pleasant with headquarters at 214 East 21st Street, New York City.

The religious institutions of six American communities have been se-

lected for national awards in recognition of their outstanding accomplishments in increasing church attendance and funds during the 1948-49 season.

Each year the program's Achievement Award Committee honors those communities which organize the most effective campaigns based on the Religion In American Life program whose two-fold purpose is to emphasize the importance of religious institutions and to urge all Americans to attend the church or synagogue of their individual choice.

Petersburg, Va., was picked as the outstanding city of the South for its vigorous efforts in focusing community attention on the importance of religion and religious institutions in community life, with special mention for the significant increase in church attendance during the campaign. Of the 76 churches cooperating in the local Religion In American Life program 26 reported a 5,000 increased attendance at the end of the program.

What has been done in Petersburg could be done in other cities and communities.

A Layman Speaks

Jesus and Paul both taught that the grace of giving is one of the necessary, spontaneous outflowerings of Christian character. One simply cannot be a genuine follower of the Master unless he is demonstrating his joy in and gratitude to God by regularly investing an important part of himself, both his time and his substance, in the work of the Kingdom. Accordingly, the raising of money for the work of the church is a spiritual, rather than a material, enterprise; the dollars collected are incidental and of secondary importance.

Any church which is largely dependent upon a few wealthy givers is in an unhealthy condition, for three reasons: First, the man whose gift has become indispensable, either consciously or unconsciously, tends to exert a proportionate veto power—there are pastors whose unsealed lips could tell some tragic stories. Second, the loss of such a giver, either by death or by removal, cripples the church. Third, the church member of average means tends to feel relieved of the responsibility for doing his share. Possibly this last consideration is the most serious.

In every church, the number of members (many of them still attending services) who, for some reason or on some pretext, make no pledges,

can be regarded as little less than an ecclesiastical scandal. There may be exceptional cases; but I make bold to suggest that any church family which is so hard-pressed that it cannot afford to contribute, is in such straits as to require financial assistance from the church itself, and the deacons would do well to investigate the case with that thought in mind. When the head of the family loses his job or suffers other reverses, one of the first results, all too often, is the cancellation of the church pledge, even though the telephone, the automobile and music lessons remain intact. Is religion so much more a luxury than these tangibles that it should be thrown overboard at the first squall? I have always assumed that when Jesus, in the much debated passage in the twenty-third chapter of the Gospel of St. John, asked Peter the searching question, "Lovest thou me more than *these*?", he was referring to the fish lying on the fire of coals. But entirely aside from this, is there any time when a man needs to practice his religion more completely than in the midst of trouble?

In the church of which I am a member, only one out of every three subscribers to current expenses, makes any pledge for the benevolence program; and I believe that is a fair av-

erage for our Congregational Christian churches. If so, is not this a major scandal? It is difficult to perceive how any conscientious reader of the New Testament could confine his religious interest and activity to his own parish. Entirely aside from that, however, I venture seriously to raise the question whether a subscription to the running expenses of the local church may properly be classified as a gift at all. If the essence of a gift is the parting with something of value without any intention or expectation of a direct return, then the money which we contribute for the purchase of good preaching, acceptable music, a comfortable sanctuary, religious education for our children, etc., is hardly more than a *quid pro quo*; for which we receive full value. It is only when we pioneer into the realm of contributing to benevolences, most of which could not possibly bring us any return, except in spiritual satisfaction, that we are dealing with the grace of giving in the deepest sense of the term.

Like most worth-while things in life, the joy of intelligent giving is a matter of education—slow as that process must be. We have a denominational Commission on Stewardship which is more than glad to suggest plans and organization for such a project.

The technique used in most churches for conduct of the Every Member Canvass is capable of considerable improvement. There are, however, a few underlying suggestions that ought to be carried in mind. The work naturally falls into two parts, namely the training (both technical and spiritual) of the canvassers, and the approach to the canvasees (to use an extremely non-Websterian word). Canvassers should be paired with the greatest care so as to bring together men who are well acquainted with each other or who represent different types of thought. The young men should be drafted and paired with older men. It is astonishing how the bonds of fellowship can be strengthened by an afternoon's unselfish work with a man of different age-group or point of view. Every home in the parish should be called upon, even those in which there is no likelihood or possibility of a pledge; and the approach in every instance should be with the spirit that the church is far more interested in the family called upon than in anything they may give.

Any church which seriously and prayerfully undertakes a problem of
(Continued on page 12.)

SUGGESTIONS FOR LAYMEN'S WORK

WHAT A LAYMAN CAN DO.

The Laymen's Movement for a Christian World, Incorporated, suggests the following things in these critical times:

1. Have faith in God, in man, in yourself. Faith is the ultimate victory of right over wrong. Have faith in our leaders and in God's ability to use them for his purpose.

2. Be an island of calm confidence in a world of turmoil—not blind wishful thinking, but belief in the power for right of a God who cares.

3. Be friendly to everyone you meet. Throw a pebble of kindness into the pool of human relations to help overcome hatred.

4. Pray repeatedly, realizing that you are using an overwhelming power for good. Use spot prayers more and more frequently during the day to try to beneficially condition destructive situations.

5. Practice the exclusion of doubt and fear from the mind. Keep a record of constructive thoughts put into words during the day and of destructive thoughts not uttered. Be sure the balance at evening is on the positive side.

6. Develop the consciousness that there is a constructive answer—no matter how depressing events may seem.

7. Look upon yourself as a child of God, made in his image—then love your neighbor as yourself.

* * *

We wish they might add one more—*Throw your life completely into some local church.* A perfect, peaceful world won't come about in our day, perhaps, and long after we are gone, the Christian Church, universal, will long remain. We should build it strong now.

* * * * *

WHAT OUR CHURCHES NEED MOST.

Our churches need *active* laymen—not merely a few "pillars of the church," but *every* man, 100% active. Laymen with conviction and enthusiasm for the church can stir our churches more profoundly than any series of revivals ever could do. We need hundreds of such men where now we have only a handful.

Two major approaches are necessary, in my opinion, to accomplish this. One is more effective Christian education for adults; the other is organization to achieve the educational

objectives. Let us look at organization first, because that is something two or three determined men can accomplish for a state within one year: We have tried it in Nebraska and find it successful.

1. Make full use of the National Laymen's Committee and the Executive Director.

2. Use an executive committee of a few officers and the state superintendent to function as the top level group in the laymen's work of your state.

3. Use field directors (non salaried laymen) to serve three to seven churches. A field director (or whatever you may call him) is generally informed about the denomination, its facilities and personnel. He does not know all the answers, but visits each church at least annually and sees that it is an active participant in the state and National Laymen's Fellowship.

4. Encourage district associations to have association fellowships. Whenever an association is inactive the field directors should arrange suitable meetings.

5. Every local church should be actively affiliated with the state organization. The Nebraska State Fellowship elects one man in each church as a correspondent to the State Committee. Normally, it is the chairman of the local fellowship or brotherhood. If there is no organized men's group, the church board or minister is requested to nominate someone. The correspondent is formally elected by the state organization. Vacancies between elections are filled by appointments from the state officers.

With this organization, laymen are in position to make effective use of the best educational techniques, materials, and leadership. I recommend four emphases in Christian education for laymen.

(a) *Every man*, over 18 years of age, needs to sit down with the other men in his local church and "think" about the basic concepts and problems of Christianity. I do not know of an effective program to meet this need but hope to have something to offer after another year.

(b) *Every man* should look over his church and see where he can make the most worthwhile contribution. He should tithe his time for the church.

(c) *Every man* should spread the good news; that is, he should evangelize. Get other men to join your

church. Get the church members to attend regularly. Double the attendance. Double the church membership.

(d) *Every man* should examine his Christian stewardship. Excellent aids for the local church are available. Ask your state office about planned education for the Every Member Canvass. Get your church to double its benevolence giving next year.

There are other worthwhile goals and techniques but I suggest the above to be what our churches need most now.

CHARLES J. KENNEDY,
Member, National Committee,
The Laymen's Fellowship.

VACATION SCHOOLS AT SEAGROVE-ETHER-SHADY GROVE CHARGE.

Vacation School was held at Seagrove Christian Church, June 12-16. The attendance was 74 with 25 having perfect attendance and 13 missing only one day.

A closing program was given on Sunday evening, June 18. An interesting factor was that six Latvian children, who could not speak English very well, entered into the school with genuine interest and appreciativeness. They helped us with their courtesy, appreciativeness, and deep worshipfulness and we tried to help them with American idioms, games, and food.

The Beginner Department was taught by Misses Doris Owen and Martha Luck; the Primary Department by Mrs. T. D. Sutton and Miss Evelyn King; the Junior Department by Mrs. Blanche Spencer, assisted by a Latvian interpreter, Miss Rita Vosecalns; and the Junior High Department by the pastor. Miss Helen Farlow served as Pianist.

Ether Christian Church Vacation School was held June 19-23. There were 43 on roll with an average attendance of 36. There were 27 students with perfect attendance and five others who only missed one day.

A closing program was given on June 23 after a delicious picnic was served. Highlight of the school was the excellent way in which all classes seemed to have a true reverence and appreciation of worshipping God.

The Beginner Department was taught by Miss Betty Floyd; the Primary Department by the director; (Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON'S FUTURE.

Should you drive from the heart of the city of Norfolk, Virginia, out Granby Street, toward Ocean View, by and by you would come to DePaul Hospital, which is a Catholic institution. Adjoining the grounds of the hospital is another elaborate and very beautiful building. Over the entrance of this building is inscribed, "Norfolk Catholic High School."

The Catholics pay taxes as all other citizens pay taxes. In addition, they tax themselves to educate the children and the youth of their church. There are two very fine high schools in Norfolk, Virginia, to which any child of high school age, with preparation, may enter without charge. The Catholics prefer to build and support their own high school, which includes the expense of administration.

Sixty to one hundred years ago, practically every protestant denomination in different states built and maintained what they called institutes, academies, or seminaries. The first school recognized by the Christians in the South was Junto Academy, located near Concord Church in Orange County. Later, our people, or representatives of our church, built and conducted the Graham Normal Institute. Concurrently with Graham Institute, our church recognized and gave some support to Suffolk Collegiate Institute, Suffolk, Virginia. The state began its extended program of instruction in our public schools, including all grades through high school requirements. The state-supported high schools paralleled denominational institutes, academies, and seminaries. It was only a matter of time before the state-supported high schools completely supplanted the church's program of instruction at the high school level. Today, we do not have any of these educational units comparable to high school requirements supported by the church. They have all disappeared. We do have military schools in some of our states. These, however, are private institutions, privately-owned, and privately-conducted. A sufficient tuition is charged to pay the cost of conducting these schools.

At present, we have in this country a dual system of education-state-sup-

ported and privately-endowed institutions. Prior to World War II, the support given state schools and universities was not sufficient to challenge the existence of the privately-endowed or church-related college. During and since the war, such enormous sums of money were appropriated for the support of state schools as to justify unprecedented expansion of these schools, equipment, and personnel. Dormitories, libraries, gymnasiums, and every conceivable facility are being provided for our tax-supported schools, and such funds for instruction that enable these schools to pay salaries in excess of what the average small, church-supported college is able to pay.

These conditions exist today, and they challenge not only the efficiency but the continuance of our church-related colleges. This presents to our democratic civilization a serious problem. It may not seem to be serious now, but eventually the seriousness of the now-existing situation will become evident.

I am writing to call to the attention of our church constituency these salient facts. Elon College is plainly in the hands of our church people, and I trust on their hearts. The church is the only agency that we have that can do anything for Elon College.

Other denominations are coming to the rescue of their colleges in a very fine way. The Western North Carolina Methodist Conference in session in Asheville, North Carolina, September 22, faced squarely, fearlessly, and generously the existing conditions of their colleges in North Carolina and endeavored to provide in a measure for their future. This conference voted to contribute to their institutions of higher learning in this state a total sum of \$1,500,000, and memorialized the Eastern North Carolina Methodist Conference to raise a total of \$1,000,000 at its session in Kinston, North Carolina, November 1, making a total of \$2,500,000 to be raised by the methodists in the State of North Carolina for their four colleges, to be allocated as follows:

Greensboro College, \$600,000; High Point College, \$800,000; Brevard Junior College, \$700,000, and Lewisburg Junior College, \$400,000.

These amounts were voted, notwithstanding the fact that they have recently received some \$3,000,000 for these colleges from the \$25,000,000 campaign conducted by the Methodists in this country.

The Southern Convention of Congregational Christian Churches, in session at Oakland Church, Chuckatuck, Virginia, in May of this year, requested the churches of the Southern Convention to raise a total of \$15,000 annually for Elon College on apportionments for the next two years. At the same time, it authorized the officials of the Convention to inaugurate a Sustaining Fund from which it hoped the college might receive a total of \$1 per member for the entire membership of the Convention. It is not for the college to say that the churches must raise these amounts, but it is the earnest hope of those directly connected with the college that our churches will raise these entire amounts. They are essential for the continuance of our college. The future of Elon College is in our hands—the hand of our church. What are we going to do about it?

A CHRISTIAN LAYMAN WRITES.

More and more interest is being shown in the Sustaining-Fund effort. That, of course, is all to the good. The other day we received a letter from one of our outstanding laymen, who is not an alumnus of Elon College, and who asks that his name be withheld. He says:

"The average of \$1.00 per member for this fund seems to me entirely reasonable, and I am very sure that our church can readily take care of the matter if it is well advertised. The suggestions of systems in advertising coming direct from the college, through the Elon College choir, the literature and possibly the pictures, would be of real help, but I think it will take someone of your ability to put it across. The scholarship offered to churches which reach their goals is of real interest, and we might be able to help some worthy young man or young woman get a start at Elon.

"I want you to know that you can depend on my cooperation. Of course, I, myself, would like to give much more than \$1.00, and I think I can make you this proposition, that I would personally contribute \$1.00 for each member of our church who really for financial reasons could not easily make such contribution. Furthermore, I realize that there are at

(Continued on page 15.)

Christian Missions

At Home and Abroad

MISSION NEWS FLASHES!

David Van Jackson, second son of Rev. and Mrs. Richard L. Jackson, born October 1, 1950, Union Hospital, Foochow, China. The Jacksons have received permission to leave China and expect to return to America as soon as Mrs. Jackson is able to travel and transportation is available.

Safe arrival in Hong Kong, September 22-23 of first group of missionaries to leave Foochow. Included were Guy and Betty Thelin. A second party left September 23, and was expected to arrive in Hongkong October 1. They include Helen Smith, Ned Smith and Leona Burr.

THE MISSION OF THE CHURCH IN KOREA.

American churches should launch an immediate drive to collect funds for relief work in Korea, the policy committee of the Foreign Missions Conference of North America recommends.

The agency includes representatives of 99 foreign mission boards and societies in 54 major Protestant denominations in the U. S. and Canada. Its policy committee acted on recommendations set forth by a recent emergency meeting on the Far East.

At the same time, the committee said the collection of clothing and other supplies while eventually needed should wait shipping facilities.

For the administration of church relief in Korea, the committee requested that a "unified voluntary relief program" be established, similar to the set up under LARA (Licensed Agencies for Relief in Asia) in Japan. LARA, it was explained, includes all private relief agencies operating in Japan, including those of the church, both Catholic and Protestant, labor and other private groups.

In another resolution, the Foreign Missions Conference pledged support to other church agencies engaged in promoting a series of conferences devoted to problems arising from the church's relation to Communism, Syncretism, and political Roman Catholicism in "strategic world areas."

Syncretism, it was explained by a spokesman for the Conference, is the

tendency on the part of some Christian groups, mainly in southeast Asia, "to dilute their religion with a country's dominant faith in order to gain acceptance and avoid discrimination and to indentify their faith with nationalistic aspirations."

Conferences dealing with these three movements, the resolution stated, were designed to formulate a "crisis strategy" and "to fortify the churches against all contingencies of further national and international conflicts."

A resolution on the Point IV program urged the churches to maintain their "historic position" by avoiding any solicitation of government funds for mission projects abroad. On the other hand, the resolution said that in the event such funds were offered by the government, they should be given "favorable consideration" only under the following condition:

(1) "The terms of the grant should not hamper missionary purposes, create suspicion or tend to alienate the people of the country where the project is located;

(2) "The project concerned should be initiated at the request of the recipient country and carried on with its full cooperation;

(3) "The services requested in return for the proposed grant should be specifically stated;

(4) "And the grant should be approved by the government within whose bounds the project is carried on."

MISSIONARY PHYSICIAN DIES.

Dr. James B. McCord, M. D., L. R. C. P., M. R. C. S., distinguished veteran Congregational Christian medical missionary of the American Board in Africa for over 40 years and founder of the McCord Zulu Hospital, the first hospital for Africans in Natal Province, died recently at the age of 80 in his home at Oakham, Mass.

Dr. McCord began his medical work in the kitchen of his small home in Durban, South Africa. His operating table was a scrubbed kitchen table which he built himself at the cost of five shillings. Today a 325 bed modern hospital plant bearing his name stands in the city of Durban as a memorial to this American M. D. It

has a staff of White, Indian and African doctors and nurses.

Dr. McCord not only established in 1909 the first hospital for black people in Natal, but later introduced the training of African nurses, midwives and medical aids. For years he studied the witch doctor and medicine man and urged upon the medical profession of South Africa the need to train native young men in medicine and license them to practice among their own people. Deep seated prejudice kept him from making much progress for a long time, but in 1935 the South African Government adopted a Medical Native Service for the Union almost identical to what Dr. McCord had urged 20 years earlier.

In 1937, in accordance with American Board policy to make the work it founds autonomous as soon as possible, McCord Zulu Hospital was turned over to a local Board of Directors made up of prominent Durban business and professional men. The present head of the hospital is another American Board missionary doctor, Alan B. Taylor, M. D. of New York State.

Born in Toulon, Illinois, Dr. McCord was a graduate of Oberlin College (1891) and Northwestern University (M.D. 1894). He retired from active service in 1940.

Dr. McCord affectionately known as "Dr. Jim" began his Christian medical work among the Zulus in 1899, amid an atmosphere of criticism and racial antagonism. "Your father is nothing but a 'kaffir' doctor," cried a small white boy to Dr. McCord's equally small white son when the doctor began relieving suffering among the Zulus. "He may be a kaffir doctor but he is a jolly good doctor, and you should be lucky if you could have him to take care of you," was the spirited reply.

Dr. McCord often said that some of his success in bucking opposition in those early days came from his "fighting Irish blood." The philosophy of this kindly American missionary doctor was illustrated in a comment made after a difficult trip into the bush. "It was a hard night's work, but very satisfactory. It always is, you know, when you save a life and relieve suffering."

Dr. McCord answered many calls from the kraals often driving in the middle of the night by wagon and later by auto over rough trails to operate often on a mud floor by the light of an electric torch while dozens of pairs of eyes stared at him from

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

THANK YOU AND GOODBYE.

It has been a pleasure to be Editor of the Woman's Page for almost a quadrennium, and now it becomes my painful duty to bid you farewell. Since Emily Lester and I have exchanged jobs, she will be the Editor from now on, and I shall try to take her place, impossible though it is to do that. Address all news items to: Mrs. F. C. Lester, 840 Sunset Avenue, Asheboro, N. C. Thank you for your cooperation. I have greatly enjoyed doing this work.

* * * * *

NORTH CAROLINA WOMAN'S CONFERENCE MEETS.

The North Carolina Woman's Conference met on October 5, at Liberty Vance Church, near Henderson, N. C. About 300 women represented different churches. According to registration cards, 42 churches out of 70 were represented, leaving 28 not represented. Representatives according to Districts and Churches were:

Asheboro District—Albemarle, 7; Asheboro 12; Pleasant Ridge, 4; Pleasant Hill, 4; No church, 1. Total 28.

Burlington District—Burlington, First, 6; Bethel, 5; Concord, 3; Elon, 3; Haw River, 5; Long's Chapel, 5; Mt. Zion, 2; Shallow Ford, 3; Union, 8. Total 40.

Greensboro District—Apple's Chapel, 7; Greensboro, First, 13; Happy Home, 5; Hines Chapel, 6; Palm Street, 9; Reidsville, 11; Salem Chapel, 6; Winston-Salem, 2. Total 59.

Halifax District—Hebron, 4; Ingram, 6; Pleasant Grove, 3; Union, 7. Total 20

Henderson District—Franklin Parish, 1; Fuller's Chapel, 8; Henderson, 16; Liberty (Vance), 26; Mt. Auburn, 12; New Hope, 2; Union Chapel, 1; Youngsville, 4; No church, 1. Total 71

Raleigh District—No Registration cards were turned in by the District Superintendent. I know of 8 people there from Raleigh and Durham.

Sanford District—Hank's Chapel, 6; Sanford, 8; Shallow Well, 5; Southern Pines, 5; Turner's Chapel, 1. Total 25.

This was a very good attendance and good representation, but a number of churches will not have all their material for this year and will not know what to do because they were not represented and did not get the mimeographed information sheets provided for each church. The following churches should write to the Convention Office, Elon College, N. C., and ask for a copy of the mimeographed reports prepared for the N. C. Woman's Conference:

Flint Hill, Liberty, Pleasant Grove, Randleman, Smithwood, Spoon's Chapel in the Asheboro District.

Berea, Bethlehem, Carolina, Hope-dale, Mebane, Pleasant Hill, Providence Memorial in the Burlington District.

Asheville, Belew Creek, Monticello, Mt. Bethel, Pleasant Ridge, Tryon in the Greensboro District.

Liberty and Lynchburg in the Halifax District.

Beulah, Mt. Gilead in the Henderson District.

Amelia, Chapel Hill in the Raleigh District.

Hope Mills, Mt. Pleasant in the Sanford District.

(Hint to District Superintendents: Check on this when you have your President's meetings or contact your local presidents.)

Getting back to the Conference, the highlight of the day was Miss Ruth Isabel Seabury, who gave her impressions of the Japanese people after spending a year and a half there. In her forceful and most interesting manner she described the great opportunity in Japan for the Christian church—the greatest opportunity we have ever had in the Orient. She also expressed through touching stories the appreciation of the Japanese people for boxes sent them from church people. She climaxed her talk with a presentation of the plan for the International Christian University in Japan and the need for American Christians to support it. The offering for the morning was designated for this purpose and Miss Seabury closed with a prayer of dedication for the offering.

Throughout the day the packet, Thank Offering, Friendly Service,

Study Books, and the work of different Departments were presented by those responsible for those departments. An interesting report on the Agape Work Camp was given by Max Vestal.

The Conference will meet next year in the Ingram Church.

* * * * *

NEW OFFICERS 1950-51

President—Mrs. W. J. Andes, Winston-Salem, N. C.

Vice President—Mrs. S. L. Mauldin, Durham, N. C.

Secretary—Mrs. R. V. Powell, Greensboro, N. C.

Treasurer—Miss Susie Allen, Raleigh, N. C.

Superintendents:

Spiritual Life—Mrs. Carl Wallace, Franklinton, N. C.

Family Life—Mrs. John G. Truitt, Elon College, N. C.

Life Memberships and Memorials—Mrs. Henry E. Robinson, Burlington, N. C.

Interdenominational Cooperation—Mrs. B. B. Johnson, Fuquay Springs, N. C.

Young People—Mrs. Clyde Fields, Ramseur, N. C.

Children—Mrs. Carl Key, Durham, N. C.

Cradle Roll—Mrs. Allen Hurdle, Belew Creek, N. C.

* * * * *

REPORT OF RESOLUTIONS COMMITTEE.

Resolved:

1. That our 1950 Thank Offering be used for the renovating and re-decorating of Whitley Auditorium at Elon College.

2. That our Friendly Service gifts be sent to Franklinton Center, to Migrant Centers, and to the Near East. We particularly recommend that we help our North Carolina migrants this year.

3. That each church woman's group re-study its financial goal and increase it as much as possible. This is to help in the expansion of our work and the increasing need for funds for mission work.

4. That we adopt the new "Guides to Progress" as prepared by the Convention Committee, and use these in the place of our "Achievement Goals." A copy of these Guides has been mailed to each local woman's president.

5. That we pay the expense of the North Carolina Woman's Conference President to the Biennial Session of (Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

For Boys and Girls . . .

October makes us think of trees with their falling leaves, pumpkins to hollow and to eat, and wise old owls. Do you know a song that sometimes appears in Song books that goes like this:

When beneath the oaks I prowled
Who—Who, ask the owl.
Pleasantly I call my name—but
He says Who—just the same.

I don't know who wrote the song but it is a for-fun and the author knew the language of old owls!

* * * * *

For Teachers . . .

Mrs. Carl Key of Durham writes about a worthwhile activity in church life for children.

DO YOU HAVE CHILDREN'S CHURCH?

One question which arises among parents of young children is that of the wisdom and desirability of making children attend the Sunday morning church service. Most conscientious mothers and fathers are anxious to have their children establish habits of church loyalty which they hope will be lifelong. One can only commend such an attitude. However, there is grave doubt in the minds of some that we are accomplishing the desired results. Many feel we are going about the problem the wrong way.

How many adults remember their own childhood and recall with what boredom they sat or squirmed through the church hour? The pew was uncomfortable for small bodies, the vocabulary foreign, and the sermon far beyond the understanding of young minds. Children of elementary age are not accustomed to sit still for a whole hour or more, especially when there is nothing to interest their minds and bodies. Consequently they swing their feet and kick the pew or lean up against the nearest adult and take a nap. Perhaps some adults do not realize or care to admit what undesirable habits they acquired under such conditions; habits of daydreaming, of planning the next week's activities, or of thinking about the dinner soon to be prepared. Feelings of utter rebellion and infrequent attendance or complete absence may have resulted.

We do not send kindergarten, pri-

mary and junior boys and girls to college or theological seminaries. Most churches have a graded church school, but apparently we still expect children to attend and comprehend a worship service which is almost without exception on the adult level.

Some ministers do make an attempt to consider the needs of the younger members of the congregation by delivering a junior sermon or telling a story. In some cases, the children's choir is given an occasional opportunity to sing, thereby giving them a share in the worship service. This is a step in the right direction but when leadership and equipment are available, we should go further.

When we make a garment for a child who wears a size 8, we do not use a size 18 pattern. Why, then, do we not use spiritual patterns to fit the spiritual understanding of our children?

Because of their concern over this problem, many churches are promoting special, separate services of worship, study, music and creative activities during the Sunday worship hour. Here children learn appropriate worship materials selected from the Scriptures, sing songs, listen to stories they can understand, and write prayers and litanies which are an expression of their own religious experiences. They may study for a few weeks some phase of our missionary program. Perhaps here we have our greatest opportunity to plant the seeds of world friendship and international understanding. It may be a small beginning but Jesus did not underestimate the power of the tiny mustard seed and used that idea to illustrate how the kingdom of God can grow if we but plant and cultivate.

Church which is really for children then becomes a happy experience which is likely to result in more wholesome attitudes when they begin to "put away childish things."

* * * * *

For Parents . . .

THE TWINS TAKE A TRIP.

By EDNA ATKIN PEPPER.

Issued by the National Kindergarten Association.

"Mom," called Jack Robbins, "do you know where my leather jacket is? the one that zips?"

"Why yes. But isn't that wool plaid heavy enough for this weather?"

"The wind blows right through it. I'd like to have the other one handy in case I should need it. Bill would like his, too."

A few minutes later the boys, who were twins, followed their mother to the storeroom and watched her unpack their jackets. Seeing their helmets, they decided to take those, also.

"Where is the heavy underwear and that kind of stuff?" inquired Bill.

"It's deeper in the box, in moth crystals," replied his mother. "But you don't need those garments yet."

"Now, why do those boys want their heavy jackets and helmets so early? It isn't that cold," protested Mrs. Robbins to her husband when they were alone.

The family were living in the dry West, and the twins, who were thirteen, were dreadfully homesick for their old home surroundings—the wooded hills and the creek, *with water in it*, that flowed through the green meadows.

After his wife's remark, Mr. Robbins watched his boys more closely. He was accustomed to seeing them with their heads together, but not as often as they were now. When he found Bill stuffing his pockets with extra socks and handkerchiefs, one afternoon after school, and Jack overhauling his bicycle, the light of understanding suddenly dawned on him.

"How would you boys like to go on a camping trip before it gets any colder?" he proposed at the supper table, his eyes fixed on the piece of bread he was buttering with special care. "You both worked hard all summer; perhaps you'd like to go to the big dam for a little fishing."

Jack and Bill exchanged glances.

"When?" asked Jack.

"There won't be any school this coming Monday and Tuesday because of the Teachers' Institute," explained Father. "That would give you a nice, long week end, wouldn't it?"

"Yes, it would," agreed Bill thoughtfully.

It was midnight on the following Tuesday, when Mr. Robbins went hastily downstairs to answer the doorbell. He sighed with relief as the sudden glare of the porch light revealed the dirty faces and bedraggled persons of his wandering offspring.

"Hello, there!" he greeted hospitably as he flung the door wide open.

(Continued on page 13.)

Youth at Work in the Church

MAX VESTAL, Elon College, N. C.

MISS ANN TRUITT, Associate

A LETTER TO THE YOUTH.

Dear Friends:

"Never mind, grandmother," said the preacher who had just finished his farewell sermon, "the conference will send you a better preacher." "That's what they promised last time, but they didn't do it," the old lady sobbed. I don't suppose anyone has promised you a better editor for the Youth Page this year, and perhaps that is fortunate for me. The officers and I do, however, hope to make this page an interesting and helpful one for you. We would welcome your suggestions and your news. An editor with nothing to edit is pretty helpless. Just send your news to: Max Vestal, Box 792, Elon College, N. C.

An old mother elephant was walking down a road and spied a nest of young partridges, whose mother had gone for food. Pitying the poor little partridges, apparently abandoned, her great mother heart prompted her to go to the nest—and sit on it. This is the way lots of oldsters treat youngsters in the church. We can be very thankful that we aren't treated in this fashion. Since we aren't being set upon, it is time for us to flap our

wings and get into action. We can let everyone know that we're alive through this page. First of all, make news; then send it to us. Okay?

Yours,

MAX VESTAL.

* * * * *

TO ALL WHO HELPED WITH SUMMER CAMPS AND CONFERENCES.

Dear Friends:

At this late date I should like to write a word of appreciation to you all for your good help this summer. The conferences and camps were all fine, I thought, and I am very greatly pleased.

There was hardly any overlapping of faculty and students, which means we reached a large number of people. There were an even hundred at the new Junior High Camp in Eastern Virginia, held at the Y. M. C. A. camp at Bayside; 106 at the Senior High and Older Young People's Conference at Elon College; 25 at the Officers and Counselors Camp at Crabtree; 38 at the new camp for Junior Boys and Girls at Crabtree Camp; 42 at the grand new Family Camp at Crabtree; 74 at the North Carolina Junior High Camp also held at

Crabtree, and 94 in the Valley of Virginia Camp held at Powell's Fort, Virginia. This makes a total of 479. We should also include the large attendance of women at the Elon College School of Missions (Mrs. J. G. Truitt, chairman) to complete the picture of summer conferences and camps in the Southern Convention this year.

You will all be interested to know that we had a fine representation at the National Pilgrim Fellowship Council at Downer College, Milwaukee, in June, and at the National Student Conference at Elmhurst College in Illinois.

It is impossible to estimate the value of this kind of experience. I am sure it meant more than we know to all the young people, and I hope it will mean renewed interest on their part in the local churches.

Thank you again for your help and interest. A good year to you as the fall's work begins. I hope you had a good vacation!

Sincerely,

PATTIE LEE COGHILL.

* * * * *

WESTERN NORTH CAROLINA FELLOWSHIP RALLY.

The Western North Carolina Youth Fellowship Rally will be held at the Pleasant Union Christian Church, located between Asheboro and Albemarle, on October 29, 1950.

The program follows:

- 2:30 Registration.
- 3:00 Opening Worship—Union Grove Young People.
- 3:15 Reports from Overseas Workers—Mr. and Mrs. A. B. Cobb and Max Vestal.
- 4:00 Group Singing.
- 4:15 "A Look at Our Work for Next Year"—Pattie Lee Coghill.
A Monologue, "The Preacher Came"—Betty Talbert.
- 5:15 Business, President's Report, Election of Officers.
- 5:45 Supper.
- 6:45 Worship Program—Albemarle Young People.
- 7:00 Installation of Officers—Dr. F. C. Lester.
- 7:15 Play, "Church Bells"—Hank's Chapel Young People.
- 8:00 Communion service—Rev. W. W. Hall.
Benediction—Rev. Thomas Sutton.

* * *

The Youth Fellowship has a trophy which will be awarded on the percentage basis this time. So please check (Continued on page 13.)

A Month of Sundays for Youth

There will be Young People's Rallies covering every Conference of the Convention in October. Every church (no matter whether it has an organized young people's group, or whatever its young people's group may be called) should plan NOW to be represented at the Rally in their area. Below are listed the places, the dates and the presidents of the Conference organization.

October 15. Happy Home Church, North Carolina and Virginia Young People's Rally. Dorothy Ballinger, president.

October 21-22. Liberty, Vance. The Eastern North Carolina Young People's Week-end Conference. E. C. Haywood, president.

October 29. Pleasant Union Church. Western North Carolina Fifth Sunday Rally. Bill Simmons, president.

If there is an further information that you or your local organization may desire, please write to—

MISS PATTIE LEE COGHILL, Educational Secretary
Southern Convention Office
Elon College, North Carolina

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GROWING THROUGH PRAYER.

LESSON IV—OCTOBER 22, 1950

MEMORY SELECTION: *I tell you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.*—Luke 11:9.

LESSON: Matthew 6:9-13; Luke 11:9-13; Philippians 1:3-11.

DEVOTIONAL READING: Matthew 6:5-15.

A Required Subject.

Prayer is a "required subject" in the Christian life. One just cannot grow if he does not pray. Indeed, one cannot live a Christian life if he does not pray. Prayer is the vital breath of the Christian. There are some things that are "electives" in the great school of Christian living, but prayer is not one of them. The main reason why there are so many weak and stumbling and defeated Christians is because so many of them have never learned to pray, have never practiced prayer, have never mastered the technique and the art of prayer. This series of lessons on *Growing in the Christian Life* would be incomplete indeed if the Lesson Committee had not included this lesson on Prayer.

"After This Manner Therefore Pray Ye."

Jesus never argued about prayer. He accepted it as a basic habit of the Christian life, and personally he practiced it as naturally as he ate and breathed. He invited and urged his disciples to pray. And he gave them a pattern of prayer, which we often mistakenly call "The Lord's Prayer," but which is really "The Model Prayer." Practically every Christian "knows it by heart," and even small children early learn it as a part of their Christian heritage.

"After this manner therefore pray ye." Not in these words, not always in this order, not always in this style; but basically after this pattern and in keeping with these principles: Reverence for God's name, and in recognition of God's Fatherhood of all men, as well as in recognition of his spiritual nature; eagerness and earnestness concerning the coming of the Kingdom, and the willingness to subordinate our desires and our wills to the coming of that Kingdom; faith in the fact that God is concerned

about our needs and his willingness to supply them *day by day*; a sense of sin and the spirit of penitence, and also the willingness to forgive others; a desire to avoid evil unnecessarily and a desire for help when it must be encountered; and a spirit of humility and adoration that ascribes to God the glory. The *Model Prayer* emphasizes *sincerity, social-mindedness, secrecy, supplication, shortness, sanctity and submission*. Above all it emphasizes *simplicity*. Most of its words are words of one syllable. Real eloquence in prayer comes from sincerity and simplicity, and not from high-sounding words and phrases.

Incentives to Prayer.

Jesus gave men a great incentive to prayer. He boldly stated that the heavenly Father was more eager to give to his children than they were willing to receive. In homely language he told his hearers that as fathers they would not give their children a stone for a loaf of bread, a serpent for a fish, or a scorpion for an egg. If they, with all their ignorance and limitations were so concerned about their children, *how much more* was their heavenly Father concerned about his children, and able to give good gifts to them. To be sure he did not always give what his children wanted, but he could be counted upon to give them what they needed. Furthermore prayer was not a spasmodic thing, that is not at its best. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened" takes on new meaning and new significance when we learn that the verbs should be translated, "keep on asking, keep on seeking, keep on knocking." The man who simply asked God for some specific thing and did not get it and then stopped praying, is not a very good guide to the prayer life. Prayer to be effective must be constant, consistent, continuing.

"A Praying Man."

Paul was a praying man, a man of prayer. The story of his life, and the letters which he wrote reveal what a large place prayer had in his life. In the section of his letter to the Philippians which is a part of today's lesson, we get an insight into the prayer life of the man. Philippians is a delightful bit of spiritual litera-

ture. Paul loved the people of this Church and he writes to them in an intimate, personal way. And as he writes his heart overflows with affection and emotion. He tells them how he thanked God upon every remembrance of them—thanksgiving had a prominent place in the prayers of Paul as in the prayers of the Master. There was a note of joy in his prayer—"making my application with joy" he says. He tells them he has them in his heart, and that he yearned for them in a tender way. And then he tells them about some of the things which he was praying for in their behalf: that their "love might abound yet more and more in knowledge and all discernment"—love can sometimes be so unintelligent, both as concerning our fellowmen and as concerning God. He prays that they "approve the things that are excellent," that they might cultivate a taste for the best things of life. He prays that they may be "sincere and void of offence until the day of Christ," that they might lead genuine, sincere Christian lives, worthy of the high calling wherewith they had been called. He prays that they "being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God"—he wants their profession to find expression in performance, he prays that they may bring forth the fruits of righteousness, and in so doing to glorify God.

All the objectives and objects of prayer are not listed here, not by a long way. There were times when Paul prayed for material things for his friends. But the chief emphasis in his prayers was upon thanksgiving to God, and supplication for the things that would enable his friends to grow in grace and in the knowledge of the Lord Jesus Christ. Like his Master, Paul did not spin out a long argument in behalf of prayer. In fact he did not spin out any argument. He simply took prayer for granted, and prayed. And his faith in prayer was confirmed by the wonderful way in which God ministered unto him and to his friends in the things of the Spirit.

(Based on lesson copyrighted by International Council of Religious Education.)

A LAYMAN SPEAKS.

(Continued from page 5.)

this sort, will, sooner or later, solve its financial problems; but—and this is of far greater importance—it will also become a genuine "powerhouse" for God.—Oscar S. Blinn in *Advance*.

VALUES.

In these days of rising cost it's hard to judge the value of things in relation to our present dollar. We seem to have no standard to anchor to any more. I hope someone doesn't get hold of the Bureau of Standards pound by which we judge the weight of everything and start cutting chunks off of it or hack the standard one foot rule the Bureau of Standards guards so carefully and whittle it down so it will only take two or three inches to make a foot, because if they do I'll have an awful hard time knowing what measurement to put on my machine blue prints like the trouble I'm having now trying to keep the sales price right.

Two days ago, we took an order for a couple of hundred thousand dollars worth of machinery and today they tell me the most expensive item used in the order will go up twelve per cent inside of ten days and there's no chance to get delivery until after the price rise, so we're stuck.

This country was started by God-fearing men and I believe that is what has made it what it is today, but I'm wondering if our standard of morals hasn't been shrinking a little too. I think there is a connection between our spiritual standards and our material standards. One thing sure, material values are not realistic, they are imaginary. They are as unstable as the stock market, which when men think it's worth more it goes up, or if they think it's worth less it goes down. The physical assets do not change so much but men's thinking changes and that changes the value.

What is needed today is to work a little harder for spiritual values. They will stand the test of time. It's nice to have a few ten dollar bills in your pocket, but their value can fade out. I want values that will last. The ten dollar bill has an imaginary value. It's only worth what you think it's worth. Whenever people think it's not worth ten dollars, it won't be. That's why I say it has an imaginary value. We hope the time will never come when you have to carry a whole bag full of money to buy a meal in this country like it has in other countries. Of course gold has stood the test of time better than any other material but what is gold really worth. I know the value of chromium, vanadium, molybdenum, and nickel because a small amount can double the strength of my steel, but I don't find that gold would help any. We dig it out of the ground and then bury it back in a vault in the

ground again. What good does it do there. Suppose we stretch our imagination a little and presume that this great gob of gold at Fort Knox, on account of the weight of its mass should suddenly sink to the center of the earth, but the guards still stood outside and everybody still thought it was there. I expect we'd do business just the same. And if just thinking it's there is all that's needed, then I say it has an imaginary value, too. I want to work harder for the values that are real and will stand the test of time and of eternity, namely spiritual values.—*R. G. LeTourneau.*

MISSIONARY PHYSICIAN DIES.
(Continued from page 8.)

the darkness as neighbors gathered around.

When the McCords came home to retire the whole city of Durban, South Africa, paid them tribute. Said the *Durban Natal Daily*: "... it is not often that a single individual even after 40 years of effort can lay aside his work and know that his name has become a byword among a foreign race a byword signifying *serve* to humanity. Dr. McCord ... has contributed perhaps more than anyone else to the health and uplift of the Bantu people. ... "

Dr. McCord leaves his wife, the former Margaret Mellen, born of missionary parents in Africa, and four children: Mrs. J. W. Parsons, Oakham, Mass.; Robert L. McCord, Baraboo, Wisconsin; Dr. William M. McCord, Charleston, South Carolina, and Mrs. Charles Nixon, Los Angeles, California.

Private funeral services for family and close friends were held Sunday afternoon, October 8, at 2:00 o'clock in the Snyder and Britton Funeral Parlors, Barre, Mass.

CHURCH WOMEN AT WORK.
(Continued from page 9.)

the United Council of Church Women in Cincinnati, Ohio, November 13-16, 1950.

(Please pay special attention to No. 3, and take action on same.)

* * * * *

NEWS FROM SOCIETES.**MT. CARMEL.**

The Woman's Missionary Society of Mt. Carmel Christian Church has finished its year's work with all requirements met, and hoping to make the honor roll.

We met with all other churches of the field for "World Day of Prayer,"

and had a joint meeting with Franklin Society for foreign mission study, which was reviewed by Pattie Lee Coghill.

Our home mission study was taught by our pastor's wife, Mrs. Clark, at which time we enjoyed a fellowship dinner, each member bringing a covered dish.

There have been flowers and cards sent to sick members, a box of clothing to the Orphanage at Easter time, also, a box of miscellaneous articles to the Indians, which was our friendly service project.

The society has taken a life membership in honor of our pastor, Ellis Clark.

With a society as small as ours, although we have enrolled a few new members, we feel that our work this year in the mission field has not been in vain, and may God help us to do even greater work next year than we have this.

VERA MAE CARR,
Secretary.

FOR THE CHILDREN.

(Continued from page 10.)

Then, "Oh, Mom!" calling up the stairway. "The boys are home."

Mother came down in her best, flowersprigged housecoat, and Father went down to the basement to put a little coal in the furnace. He could smell hot chocolate and buttered toast when he came up again.

"Where are the boys?" he asked, looking around.

"Taking a shower," returned his wife contentedly. "They were rained out. Imagine! That makes twice it's rained this year, and to think it had to rain on their trip! They were miserably uncomfortable, hungry, and very dirty; I think they're cured of the wanderlust, for a while at least!"

"Bicycles in the garage?"

"One of them. Bill left his at a gas station up the highway somewhere. He had a flat tire. They had to ride double for the last ten miles!"

YOUTH AT WORK.

(Continued from page 11.)

your roll before you come and report the number on roll and the percentage attending.

This will be the Sunday to elect new officers, so be thinking about whom you would like to have. It is of great importance that your young people attend this Rally.

Please bring sandwiches as usual for supper.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

It was a pleasure to preach nights a week or so ago in the Winston-Salem Church and to enjoy the good fellowship and lovely home of the Billy Andes. A most excellent piece of work is being done there. While there I made several contacts which I believe will be a blessing to the Orphanage. Many people live in Winston-Salem whom I knew as a boy.

First Sunday in October I preached at our Chapel Hill Church and conducted the Lord's Supper. Had dinner, Mrs. Truitt and I, with the Earl Danieleys—Mr. Danieley is on leave of absence from the faculty of Elon for a year of additional study. After dinner the Danieleys accompanied us to the lovely new home of Mr. and Mrs. S. H. Basnight, where we had a delightful visit. There are many really great church folk in our Chapel Hill church. For instance, Mrs. O. D. Neville, and the Woman's Fellowship through her help presented us with a large carton of new clothing for the children here. From the Basnight's we drove to Asheboro, where I made an address at a Western North Carolina stewardship institute.

Speaking of clothing, L. S. Burton, a good Suffolk friend and clothier, sent us a large box of new clothes, too.

Wednesday, I spoke, by request of the college, at the morning chapel. My talk was about the Orphanage.

What an inspiration it was to see the chapel filled with bright, vivacious youth! So many new students did not know about the Orphanage, since they are, many of them, from other denominations and are here for their first time. They were all so easy to speak to, and seemed very appreciative. We are proud of our good neighbor—Elon College—and our children are benefitted by being so near. By the way, this Sunday I am to preach the installation sermon for our new pastor—Rev. Howard P. Bozarth. He is making us a good minister.

Our children are thrilled with the television set which Mr. Glenn A. Huffman of Burlington, has installed as a gift from the Huffman Oil Co. It is a nineteen-inch set and as the boys here say, "has everything." It has been installed in one of the large study and recreation rooms, just inside a storage closet. When time is up, it is slipped right back into the closet and the closet door is locked. The children are so pleased with it, and are quite willing for us to see that they do not abuse it, nor misuse their own time in seeing it. I still maintain that

He who gives a child a treat
Ring the bells in Heaven's street.

Please, everybody, won't you help raise sufficient funds to run this institution. Your income tax is going to be higher from now on. Give something more on your "deductible" to the Orphanage. Thank you for everything—kind words everywhere, good letters of appreciation, and your help.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

The Woman's Fellowship, Chapel Hill:
New clothing.
L. S. Burton, package of clothing.
M. Cannon, clothing.

* * * * *

REPORT FOR OCTOBER 12, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 9,654.88
Eastern N. C. Conference:	
Auburn	29.63
Eastern Va. Conference:	
Bethlehem (Nans.)	\$21.25
Newport News	14.35
Norfolk:	
Bay View	15.57
Christian Temple	20.00
First	10.00
	81.17
N. C. & Va. Conference:	
Bethel	\$ 3.49
Burlington	72.62
	76.11
Western N. C. Conference:	
Bailey's Grove	\$10.00
Pleasant Union	13.20
	23.20
Alabama Conference:	
New Hope	2.26
Total this week from churches \$	212.37
Total this year from churches \$	9,867.25

Special Offerings.

Amount brought forward	\$21,551.74
Jr. dept., Suffolk S. S. ...	\$10.00
Barrett Circle, Bethlehem (Nans.)	6.00
Young adult class, Pleasant Ridge	8.90
Jr. class, Isle of Wight ..	5.00
Ladies Bible class, Henderson	5.00
W. J. Ballentine, (Home Coming)	25.00
Mrs. Lucile Cullers	10.00
Mr. W. B. Truitt	50.00
Mr. & Mrs. Robert Garrett and Mrs. R. C. Luke ..	7.00
Mrs. I. W. Johnson	20.00
Miss Vera E. Gilliam	50.00
Miss Clarice Gunn	25.00
Special gifts	426.80
	648.70

Total this year from specials \$22,200.44

Total for the week \$ 861.07

Total for the year \$32,067.98

RICHMOND CHURCH.

(Continued from page 3.)

for our Richmond Church to have a part-time pastor's assistant and also a part-time director of religious education to assist in the work of the church and the church school. Each of these capable young people have had experience in their respective fields of responsibility. They began their work with the Richmond Church on the last Sunday in September.

Miss Elizabeth Evans, the director of religious education, is from Greenville, S. C. She is majoring in the

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

work of the children's division during the first quarter.

The pastor's assistant, Mr. Charles Barnett, in addition to rendering the usual pastoral assistance will be a "pinch hitter" on the teaching staff in the adult department of the church school and will participate in the regular Sunday worship services of the church. He will also make a systematic survey of the area in which the church is located, for six blocks in each direction, to ascertain the number of unchurched families with Protestant leaning and the number of children between the ages of 4 and 15 in the community, who are not enrolled in a Richmond Sunday school.

Both pastor and congregation are delighted with the enthusiasm and efficiency of these two young servants of the Lord. Each of these alert Christian leaders will also assist in the young people's work. Mr. Barnett accompanied a group of the Richmond church young people on their trip to Suffolk on October 1, to attend the Eastern Virginia Youth Rally.

The church has recently employed the services of Mrs. Mildred Blanton as choir director, her responsibilities having been assumed the first Sunday in September.

Beginning on October 1, the church has operated under its new constitution, which was unanimously adopted at the June quarterly meeting. The new constitution was formulated by a special committee of five, representing the various departments of the church life. The committee worked faithfully and laboriously, holding some fifteen meetings in order to effect "the best church constitution to date." The results of the committee's efforts promise to be a great help promoting the activities of the church.

Several improvements have been made on the church property within recent weeks which add much to the attractiveness of the prominent setting the church has in the community.

VACATION SCHOOLS.

(Continued from page 6.)

the Junior Department by Mrs. Stella Morgan; and the Junior High Department by the pastor.

Shady Grove Christian Church concluded their Vacation School with a picnic and closing program on June 30. The attendance was 16 with 15 having perfect attendance.

The highlight of the school was the excellent way in which the Junior High's expressed in their own words how they found God and also the dif-

ferent ways in which the prophets of the Old Testament worshipped God.

The Beginner Department was taught by Mrs. T. D. Sutton and Miss Nancy Shankle; the Primary Department by the director; and the Junior High Department by the pastor. Miss Nancy Shankle served as pianist.

Refreshments were enjoyed in all three schools and were generously given by the parents and friends of the children.

Miss Ruth Dunn was director of the schools, and Rev. T. D. Sutton is pastor of the three churches.

CHRISTIAN LAYMAN WRITES.

(Continued from page 7.)

least a few members of our church who do not have that \$1.00.

"Elon College should be better known and more highly appreciated in our church, and this \$1.00 per member appeals to me greatly. With our pastor's cooperation I believe that you can certainly put it across."

* * *

What laymen in the other churches of the Southern Convention will follow this fine example and make the same offer to their churches?

Sustaining Fund Sunday.

Our ministers are reminded that the month of October is already here—a month in which the Sustaining Fund should receive large emphasis. If at all possible, please observe Sustaining-Fund Sunday in October. We realize that some of our churches have planned rather definitely to make their local efforts for the Sustaining Fund in January or February. These are in the minority, however. October is preferable and we urge your preparations toward that end.

"One dollar per member for Elon."

"One scholarship student from each church for Elon."

APPORTIONMENT GIVING.

There is nothing mandatory about the payment of apportionments to conferences and to churches. These apportionments do express the judgement and the wish of the Southern Convention with respect to the support of its institutions and cause. However, our conferences and churches have always regarded these apportionments as obligatory. They realize that they express the best judgement of the combined interest of the Convention, and as a rule put forth every possible effort to raise the apportionments in full.

I am sure that we all realize that

the apportionment for Elon College is reasonable and far less than will be necessary for the support of the college. Every effort possible should be, and I am sure will be, made to raise every dollar asked for the college.

There are but a few more weeks in this conference year, but if every church that is in arrears will do its best, we shall reach our goal and every church will be in the clear so far as conference requirements are concerned.

Previously reported	\$ 6,857.65
Eastern Va. Conference:	
Norfolk, Bay View	\$ 40.00
Waverly	176.00
N. C. & Va. Conference:	
Liberty S. S.	\$ 20.00
Pleasant Grove	6.19
Western N. C. Conference:	
Mt. Pleasant	\$ 5.00
	247.19

Total \$ 7,104.84

MEMORIAL FOR ALBERT PEEL.

The late Dr. Albert Peel of London, England, had many friends on both sides of the Atlantic, and when it was considered fitting that a memorial should be erected, it was also felt that many people would be glad of the opportunity to pay their tribute to one whose ministry meant so much to so many.

A memorial tablet will be erected in the Clopton Park Congregational Church, London, E. 5, where Dr. Peel ministered for twelve years and of which he was a member until the time of his death. In addition to this, it has been decided to raise a capital sum, the interest of which it will be possible to send, annually, historical books to younger ministers.

Thus, the memory of Dr. Peel will be perpetuated in two ways very dear to his heart—a desire to spread abroad an accurate knowledge of the history of the Christian Church and a desire to help younger men in the ministry.

May I appeal, through the medium of THE CHRISTIAN SUN, to all who wish to share in this memorial to send their gifts to the treasurer, Mr. W. C. Ingham, 25 The Vale, Southgate, London, N. 14, England.

E. P. SCHOFIELD, Minister,
Clopton Park Church.

CHURCH BUILDING LITERATURE

Send card for list of more than 100 items provided by The Interdenominational Bureau of Architecture.

E. M. CONOVER, Director
300 Fourth Ave., New York 10, N. Y.

RELIGIOUS EDUCATION

By ALICE M. HARRISON, B. R. E.

When Robert Raikes founded the "Sunday School" in England in the seventeenth century, his only purpose was to keep children off the streets. It was a school on Sunday, hence its name.

Through the years, it has grown to mean more. The church now provides a school of religious education. It is a school of the church, hence its name, "Church School."

Such was the beginning of religious education. As we know it today, it includes much more than church school. Its purpose is to operate all church work with children, young people and adults on the same basis psychologically and educationally as all secular education, and at the same time provide the quality of spiritual motivation to life.

The growth of its technique is interesting. First it was thought we must teach only the Bible, so memorization of "Golden Texts" became the primary function of the church school. Then experts decided that simply being able to quote the Bible did not guarantee right living. So curriculum became child-centered, courses were written around the child's needs, with the Bible "tacked" on and made to apply. This did not bring desired results, so today we have experience-centered teaching—we learn by doing. We teach Bible and learn Bible passages; we consider the child's needs, but we also work together in learning.

It was once thought that the teacher need have no special training, only a pleasing personality. Yet who would think of a child studying algebra under someone who had a pleasing personality but knew nothing about algebra? So the epoch of teacher-training began. Volunteer teachers began taking courses in religious education; psychology of the pupil, methods of teaching, background of the Bible, history of the Christian Church, Teacher meetings became "workers' Conferences." Our staff does all these things, and in addition gives up church attendance. Why? Because they believe in religious education.

"Church School" is the foundation of religious education, then, and not the end. A church that is awake to its responsibilities, provides step-by-step experiences in growth from babyhood to the adult life of the church. It sees religious education in terms of the total church program.

In short, religious education is concerned with people. It says, we care about you. We cherish every fine thing you do, every urge that lifts you Godward. We have a place for you from your earliest days to your oldest years, a place where you may grow in wisdom, in stature and in favor with God and with man.

Religious education is a challenge. Let us face it as such, and with prayerful steps bring it to its noblest fulfillment.

—Bulletin, St. Paul's Church, Webster City, Iowa.

HISTORICAL SOCIETY, 1950
Southern Convention of Congregational Christian Churches.
1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, OCTOBER 19, 1950

NUMBER 41

Stewardship Secretary Appointed

Rev. Frank Lincoln Edwards of New York City, has recently been appointed associate executive secretary of the Missions Council of Congregational Christian Church with special responsibility for Christian Stewardship



REV. MR. EDWARDS.

and for the direction of its Midwest Regional Office in Chicago, Illinois. Mr. Edwards has been serving since 1948 as minister of Stewardship for the New York State Congregational Christian Conference. He will assume his new national duties on November 16, with headquarters at 19 South LaSalle Street, Chicago, and will make his home in Oak Park, Illinois.

Mr. Edwards was inducted into office this week with a special ceremony during the Midwest Regional Meeting in St. Louis, Missouri. In addition to his national responsibilities under the Missions Council, he will act as executive secretary of the Commission on Stewardship of the General Council.

Mr. Edwards came to the New York State Conference staff from twenty-three years of practical experience in the Congregational parish ministry, during which he served churches in Illinois, Connecticut and New York. His most recent parish was in Buffalo, New York, from which he came to his work with the New York State Conference in 1948.

Mr. Edwards' special interest in the field of Christian Stewardship has found unique expression in his work in New York State and has involved the successful training of Christian laymen in church work. "The return of laymen to leadership in the Protestant church is one of the most hopeful signs of our times," he says. "Protestantism is rediscovering its laymen. Laymen are rediscovering the Church."

Laymen's Sunday is now history for the year 1950, but there should be no slackening of effort on the part of the laymen of the Southern Convention in their efforts to promote the work of Christian Stewardship.

News Flashes

James F. Darden, Elon College alumni secretary, is serving as colonel of the Elon College Division of the 1950 Alamance County Community Chest Campaign.

Philip J. Weaver, superintendent of Southern Pines City Schools, was the guest speaker on Laymen's Sunday at Albemarle. Rev. Walter Hall is the pastor.

Rev. Roy D. Coulter of the Virginia Valley Conference assisted the pastor of the Carolina Church, Rev. Bland Leebrick, in a revival meeting from September 18 through September 24.

The choir of the Bay View Church presented a musical program, "Christ in Nature," at the Second Church, Norfolk, on Sunday night, October 1. The attendance was good and the program excellent.

Laymen's Sunday was observed at the Holy Neck Church Sunday morning. John Henry Powell, Nansemond County Court Clerk, was the guest speaker. Laymen of the church participated in the service.

A revival was held at Hines Chapel, October 1-6. There was increased attendance throughout the week, with one addition to the church membership. The new pastor, Rev. Julius Rice, conducted the services.

Rev. James B. Allen writes: "I have received orders from the Army to report for extended active duty at Fort Lee, Va., with the 2154 ASU, Station Compliment, effective October 22. My permanent mailing address will be: 80 Westview Drive, Lynchburg, Va.

The pastors of all Congregational Christian Churches in the Southern Convention are earnestly requested to inform the Richmond Church pastor, Roy C. Helfenstein, 3206 Grove Avenue, of any of their members moving to Richmond, so that he may be able to contact them immediately. He sincerely promises to reciprocate the courtesy.

Jesse D. McClenny, secretary of the Suffolk Christian Church for the past 33 years, retired at the October bus-

iness meeting of the church, and Leonard Byrd was elected to fill the vacancy. Other officers were re-elected, with Marvin Whitley as assistant secretary, and E. H. Rawles, treasurer. Floyd A. Turner was reelected superintendent of the Sunday school.

Dr. H. Shelton Smith, professor of American Religious Thought at Duke University Divinity School, is the author of a 14-page article appearing in the current issue of *The New England Quarterly*. Entitled "Was Theodore Parker a Transcendentalist?" Dr. Smith's article is a scholarly analysis of the intellectual climate of Parker's time, with special emphasis on Parker's own thought and its relationship with the transcendentalists.

Second Church, Norfolk, had as their guests the congregation of Zion Methodist Church for the showing of the film, "Second Chance," on Sunday evening, October 8. The film was highly praised by everyone. Monday night, Dr. John R. Scotford met with the Building Committee of the church and went with them over the plans for its relocation. Dr. Scotford's suggestions were most timely. The church expects to begin work in the new area very soon.

A Leadership Training School was conducted at The Christian Temple for our churches in the Norfolk area, October 15-19. The first session was at 2:30 Sunday afternoon, and other sessions followed at 7:30 p. m., Monday through Thursday. Three credit courses and one non-credit course were offered: "Teaching Beginners," Miss Josephine Hayes; "Outline of the Old Testament," Rev. J. Griffin; "Teaching in the Church School," Rev. C. C. Thomas, and "Congregational Christian Church History," Rev. J. Everette Neese.

FRANKLIN SUPPER CONFERENCE.

The Franklin, Virginia, Church closed its fiscal year on the evening of September 27, with a business conference and fellowship supper, held in the Fellowship Hall of the nearly completed church annex.

Two hundred and thirty church and Sunday school members were present.

Officers for the ensuing year were elected and reports from the various departments of service were received.

The supper was prepared and served by the women of the church and was greatly enjoyed. An enjoyable feature program was rendered during the supper hour. The setting for the evening's program in the new hall, with food, flowers and fun in abundance and keen spiritual interest prominent, was a credit to those responsible for the occasion.

PLEASANT HILL (ALAMANCE).

At the time for calling a pastor last year, Pleasant Hill Church called Rev. M. A. Pollard, who had been holding services on two Sundays a month, for full time service.

Since then church services have been well attended, prayer services have been conducted each Saturday evening, and the attendance at Sunday school has also been good.

The young people have a very active group which holds meetings on each Sunday evening, with Robert Hinshaw as president. The Junior Choir also takes an active part in the song service.

(Continued on page 10.)

COMMITTEE ON MINISTRY TO MEET.

The Committee on the Ministry of the North Carolina and Virginia Conference will meet at the Convention Office, Elon College, N. C., on Monday, October 30th at 2:00 p. m.

W. E. WISSEMAN,
Chairman.

Important Dates to Remember

OCTOBER, 1950

Tuesday-Wednesday, October 24-25—Executive Board of the Southern Convention, Suffolk Church, Suffolk, Va.

NOVEMBER, 1950

Wednesday-Thursday, November 1-2—Eastern Virginia Conference, Bethlehem (Nansemond), near Suffolk, Va.

Wednesday-Thursday, November 8-9—Western North Carolina Conference, Pleasant Grove, Bennett, N. C.

Tuesday-Wednesday, November 14-15—North Carolina and Virginia Conference, Shallow Ford, Elon College, N. C.

What the Church has to Offer

By ROY C. HELFENSTEIN, *Chairman*

Committee on Evangelism of the Southern Convention

Every institution and every agency has something specific to offer the members of society. The importance and value of what any institution has to offer should determine the response expected.

The Church of Jesus Christ offers the highest values within the power of man to comprehend. Because of this fact, the spirit and program of Evangelism in every church should keep pastor and people constantly on their tip-toes of expectancy. Moreover, because of the fact that the church has so much to offer and because the church is the only institution concerned about what it offers—the only institution qualified and able to make these offers, no minister of the Gospel of Jesus Christ need ever feel apologetic for having dedicated his life to the work of the Church.

It is to be sincerely hoped that in the weeks ahead every pastor in The Southern Convention will re-appraise the vital importance of "What *His* Church Has to Offer" to the unchurched people of his community, and will bestir himself in an evangelistic effort surpassing any experience he has ever had up until the present time.

No man who appreciates "What the Church Has to Offer" can be indifferent or half-hearted in the work of Evangelism.

The following are a few of the many benefits and values which only the Church has to offer. Let us consider them one by one:

1. The Challenge to stand up and be counted on the Lord's side.
2. The Opportunity to satisfy that mysterious yearning of the soul to have and experience the presence and approval of the Divine within one's own life—the possession of "the peace of God which passeth all understanding."
3. The Privilege of worshipping God in a place made sacred by dedication to the service of the God of heaven and of earth.
4. The Challenge to "Remember the Sabbath Day to keep it holy" by attending divine worship each Lord's Day.
5. The Opportunity publicly to declare one's allegiance to the Christ of America and of the world, and to make one's com-

mitment to the Christian Way of life.

6. The Opportunity of being personally identified with people who call Christ Lord and whose highest concern is the doing of God's divine will.
7. The Opportunity to dedicate one's life and talents to the task of helping to build the Kingdom of Love and Good-will upon the earth.
8. The Opportunity of helping to support the only institution, inspired by God and established by man, which seeks through prayer and consecrated effort to promote the highest moral and spiritual interests of the home, the school, the state and every worthy agency of society.
9. The Opportunity of personally helping to make possible, in this generation and in the generations to come, the service which the Church of our fathers and mothers has faithfully rendered society by lovingly and prayerfully holding before mankind the high ideals and standards of Christian living.
10. The Opportunity for parents to express their concern for the moral and spiritual welfare of their children and their sincere hope that their children may always live a good life.
11. The Opportunity of paying tribute to the institution which meant so much to our parents and to the Christian training received in our early childhood.
12. The Fellowship of men and women and boys and girls who are sincerely seeking to do God's will.
13. Fellowship with people in one's

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Harcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

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Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

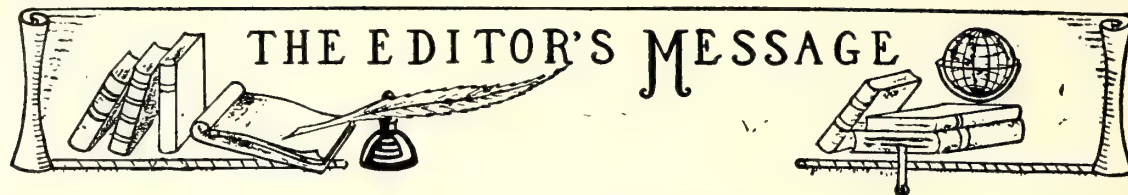
Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

Name

Address

☐ New

☐ Renewal Name of Church



THE WOMEN'S PAGE

Editor of the Women's Page. Her arrangement of material, points of emphasis and faithfulness in reporting have provided excellent orientation for the women of our Convention. It is no small achievement to carry such a responsibility in addition to those which devolve upon the wife of a minister.

This same fine record will be maintained by the new Editor, Mrs. Lester. She is by no means a novice in this capacity. It would be difficult, if not impossible to find a person with a better comprehension of our women's work on both state and national levels. Follow this page regularly for pleasure and profit.

NEW CHURCHES

Make no mistake about it: Churches are being built, and built according to Hoyle (Mr. Hoyle is the architect). Mr. Hoyle has spent years studying the problems of the design and construction of buildings. He knows the dangers or pitfalls to avoid. He has studied the problems from many angles, consulted authorities and disciplined his judgment. Increasingly, churches are calling on Mr. Hoyle for his invaluable assistance. Some have made the irreparable mistake of failing to do so.

The Institute on Architecture held in Burlington last week reflected the upward trend in church building. Attractive, worshipful small churches are being built in North Carolina, churches that give a touch of beauty to the entire community. Large churches are being built, some of which will cost as much as \$500,000. Worship and Christian education will have a better opportunity in the next generation because of the carefully planned and well constructed churches of today.

SUSTAINING FUND SUNDAY

More power to those churches which observe Elon Sustaining Fund Sunday in October. They are fully in line with Convention recommendations. They are helping to build a solid foundation for the total program of the Church.

The perennial enemies: selfishness, intolerance, fear and ignorance must be fought by every generation. Bound together by a strong and seasoned faith, we will be better able to resist the enemies of mankind and enter into the promised land of our ordered society. Unless we have informed membership we can hardly hope to Christianize the world. The problems of our generation call for a more realistic teaching of the principles of Jesus Christ and a more courageous exemplifying of his teachings in all areas of life. It is becoming increasingly obvious that in order to avoid ship-

wreck we must turn back to the life-giving, yeasty fundamentals taught by Jesus and make them more regnant in our daily rounds.

Here in the United States our traditional and abiding freedoms give us a unique opportunity to utilize all available educational techniques for religious teaching. We can be thankful that yonder at Elon and elsewhere there are trained, disciplined and consecrated teachers. They are our representatives, our colleagues, our ambassadors to the royal court of higher learning.

The last one of us can give a lift to Christian education in America. We can deny ourselves some frivolous privilege and make a greater investment in the realm of character education. This is the privilege of every public spirited citizen. Who would be content to do less?

Consider the testimony of William Green: "To look on our life merely from the point of its utility is to ignore the requirements it makes on self-sacrifice and loyalty. A man conscious of the spirituality of the human soul is a man conscious of his obligations to his country and to his fellow men and he willingly gives the loyalty and makes the sacrifices his citizenship demands. He accepts his responsibilities along with his rights and in accepting responsibility he knows he is strengthening the moral fibre of the society in which he lives. Our forefathers saw dangers ahead for democracy if freedom were divorced from morality. The experiences of our own time drive this truth home with dreadful urgency."

In this spirit and realization, therefore, let us observe and implement the Elon Sustaining Fund.

ELON PLANS GREAT "HOME COMING"

Elon is planning for a great "Home Coming" celebration this week-end. To quote Mr. Luther N. Byrd, the director of Elon's news bureau, it will be "the greatest 'Home Coming' celebration in the history of Elon College, with," he adds, "the annual Elon-Catawba football classic as the climactic feature of a two-day program."

Mr. Byrd continues: "Plans for the event have been laid by the Student Entertainment Committee, which is making an effort to bring a huge gathering of former students back to the Elon campus."

"Invitations and programs have been mailed to hundreds of Elon alumni, with a special request to three of Elon's great football teams of the past to stage reunions for the occasion. The Fighting Christian teams of former sessions asked to attend in a body include the team of 1909, first football team in Elon's history; the 1922 squad, one of the most powerful combinations of the 1920's; and the 1941 Conference Champions, the last team to represent Elon before World War II.

"Miss Christine Toumaras of Burlington, North Carolina, has just been chosen by a vote of the student body to reign as 'Home Coming' Queen over the two-day festivities. She will be attended by Miss Martha Ellen Johnson of Graham, North Carolina, who has been named Maid-of-Honor by her fellow students. Other members of the Queen's court will be sponsors for various fraternities and other campus organizations.

"The 'Home Coming' program will get underway with a huge pep rally on Friday evening at 6:30 o'clock, to be followed by the annual 'Home Coming' dance in Alumni Memorial Gym from 8 until 11:15 o'clock Friday night. The Women's Athletic Association will sponsor an open-air square dance on the campus at 2 o'clock Saturday afternoon, followed by a huge parade at 4 o'clock.

"The Elon-Catawba football game on Saturday night, another in a long series of thrilling contests, will be marked by brilliant half-time ceremonies for the crowning of the 'Home Coming' Queen. A special feature for the entire weekend will be a contest for the best decorated dormitory on the campus, judging to be done by an alumni committee."

DIAGNOSING TARHEELIA

Gordon Gray is worth quoting. After a brilliant scholastic record, success in private enterprise and top-flight government assignment, he returns to his native state to assume the presidency of the greater University of North Carolina.

What does he think of North Carolina? What was his inaugural diagnosis? He had some sane words concerning the South, then added stern words concerning higher education in the state:

"The worth of our university clearly is to be measured in part by the multitude of services it renders to the people of the state and region. But it is also measured in terms of the young people we give back to the state. Are they good home-makers, teachers, professional and business women? Are they well trained lawyers and doctors, business men and workers? Are they masters of machines and the land? Are they—in short—good citizens, willing and able to exercise the leadership we have sought to prepare them for? Can they relate what they have been taught of the past to the demands and challenges of the present and future, and thus adjust themselves in a world in which human adjustment has become one of the difficult tasks of men?

"As we measure our obligations to the common weal, we must understand the limitations of the commonwealth.

"Our ambitions for education cannot be met by theory or hope, but must take into account the facts.

"We must recognize our own limitations, not in order to explain our weaknesses, but more for the purpose of exposing our problems, the nature of their solution, and charting the course that lies ahead of us.

"This is an arresting fact, but we must understand it: In 1949 North Carolina ranked 44th among the

states of the Union in per capita income. That statistic, of course, speaks volumes.

"It would not be fair, however, to fail to point out our progress in this respect in the past two decades. Our 1949 per capita income payments were 276 per cent of the 1929 level. Only two states in the Union had a greater increase than North Carolina.

"Many of our citizens have, in the past, I fear, sought refuge in and taken comfort from a description given us a few years ago by a famous American: 'The best balanced state in the Union.' It should be apparent to us that the level at which we balance is the important thing, and a few humble statistics may serve to indicate how serious our internal imbalances are.

"While North Carolina ranks fourth among the states in total farm crop income, it stands 29th in total income from livestock. This situation is perhaps better dramatized by pointing out that 80 per cent of income to the farmer is derived from crops and only 20 per cent from livestock and its products. This is the lowest percentage of any state in the Union. Unprecedented progress, happily, is being made in this area, but it must be intensified through better marketing facilities, processing plants and the like. Another appalling fact is that all food processed in North Carolina does not equal 5 per cent of the retail food sales in the state.

"In industry, 75 per cent of the productivity of the state is in tobacco and textiles. Twelve per cent is represented by furniture, leaving, of course, only 13 per cent from all other type of manufacturing.

"Add to these figures the fact that this is a state with considerable underemployment among our 1,000,000 employable population.

"The answer and the challenge clearly emerge: Diversification in both agriculture and industry must be our watchword."

The implications of these remarks are inescapable. A diagnosis may not be favorable, but it is indispensable for complete recovery and health. Now there are a host of intelligent public servants working to improve the picture of our state. Churches and schools are powerful factors in charting the course of a state. Neither can reach the maximum usefulness while based on a sickly economy.

At the four-day meeting of the Conference on Science, Philosophy and Religion, held recently at Columbia University, one hundred scholars representing almost every branch of learning explored the philosophical, religious and social forces which could provide a foundation for world organization. Said Louis Finkelstein, president of the conference: "At a time when the world is delicately balanced between peace and war, when unrest and uncertainty mark our international relations, it is appropriate that scholars and men of affairs make every effort to find ways and means of promoting international cooperation." The conference sought to mobilize the intellectual power of scholars in defense of the values of democratic civilization and against the threatening inroads of totalitarianism—The Christian Century.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

HIGHER EDUCATION AND NATIONAL DEFENSE.

The American Council on Education, with headquarters in Washington, D. C., called a conference on October 6-7 to provide an opportunity for the representatives of higher education and of the government to consider a plan for the most effective utilization of institutions of higher learning in our country, both for immediate and future needs. The meeting was held in the United States Chamber of Commerce building.

The Friday morning session was addressed by President Raymond Walters of the University of Cincinnati on the "Relationships of Federal Government and Higher Education." President Emeritus Edmund E. Day of Cornell University, addressed the conference on the "Long-Range Roll of Higher Education." The following persons addressed the conference on the "Emergency Services of Higher Education": J. Thomas Schneider, Robert L. Clark, Eric A. Walker, Earl J. McGrath, and Major General Lewis B. Hershey. The college and university representatives were perhaps as much interested in General Hershey's address as any other. As Director of Selective Service, he has much to do with conditions for drafting college students.

The greater part of our private or church-related colleges depend quite largely on student tuition and fees for financial support. Their faculties and budgets are determined on the expected student enrollment. When students are taken from the campus short of graduation, the whole economic system of these colleges is most seriously affected. General Hershey announced the following basic rules:

1. That no student now enrolled in college who was making the grades that would place him in the upper half of his class would be drafted during the current year.
2. That beginning in September, the upper half of the freshman class might be deferred if requested; the upper third of the sophomore class might be deferred if requested; and the upper quarter of the junior class

might be deferred if requested. This would automatically mean that those who have remained in college until the senior year would be permitted to complete requirements for graduation before being subject to the draft.

He announced that the aim of the government was to have 3,000,000 men under arms before 1952, and that these men would be taken from the pool of manpower of the nation between the ages of 19 and 26, which means, of course, that the proposed army will be made up out of men of college age. True, many young people graduate from high school at the age of 17, and many enter college at that age. Few, if any, however, will graduate from college at 19. The government proposes to follow its announced plans whether there be a World War III or not.

These young men, when drafted, will require additional training to fit them for their respective positions in the armed forces of America, and for their specific duties. It is the purpose of the government to see that every man is prepared to render his maximum service to his country. The plan calls for the use of our universities and colleges in the government's training program. It was made clear, however, that since this is a long-range program of training instead of training to meet a pending emergency, the training would necessarily be more selective and more technical, and that fewer institutions of higher learning would be used in the government's training program. Just what type of training and the character of the institution required were not determined. The facts before us, and they are severe, are that within the next two years, at least 50% of the students now enrolled in college or to be enrolled within the next two years, will be drafted and trained for military service.

Those of you who are familiar with Elon College and its facilities and have a fair understanding of the government's requirements for training military personnel, will be able to judge the needs of Elon College and approximate its position in the government's training program. We shall need to be considerate, diligent, and persistent, if we are to have a

part in this gigantic program of training for national defense and for the preservation of world peace.

THE ELON COLLEGE SUSTAINING FUND.

In authorizing the Sustaining Fund for the college, the Convention designated September and October as a proposed period in which to instruct the membership of the Convention and receive funds for sustaining the college. We have passed through September and more than half of October.

This is to express the wish that most of our churches have made announcements and have given further instructions concerning the college, its needs, and the Convention's plan for its support; and that many of our churches at least will secure amounts equal to \$1.00 per member for the Sustaining Fund during the month of October.

A number of our churches have reported that it will not be convenient for them to effect the Sustaining Fund plans until the regular college period, which is January and February, 1951. It is fortunate that we have these two periods which give churches of the Convention an opportunity of choice. Either will be acceptable and significantly beneficial to the college. It would be encouraging if the churches would inform the Convention just when their respective church would observe the Sustaining Fund Program.

The following excerpts are from a sermon on the Sustaining Fund preached by the Reverend Robert T. Woodruff, and are presented for your careful and prayerful attention:

"Many of us today are deeply convinced that Christian Higher Education has something vital and worthwhile to offer to the leadership of tomorrow that secular institutions can not give, at least in any appreciable measure. We are convinced that our church-related colleges have a valuable and indispensable service to render in bringing Christian principles to bear on the forces of our business world, our political world, our social world, as well as in religious work. We are convinced that the families and homes of tomorrow will need the undergirding of Christian love and idealism and other Christian principles in order to successfully adjust family living to our rapidly-changing social picture. We are convinced that there is at present no better way of assuring these things than vigorous

enterprise in promoting and developing our Christian institutions of higher learning.

"Although I am in no way directly connected with one of these institutions, I have had the privilege of attending a secular institution and a church-related college, not Elon. Without in any way belittling the fine work that is being done in our secular schools, I can say from personal experience, that the church-related school experience has given me an insight on life which the secular school did not give. It has helped me to become a different person with a keen ability to analyze all kinds of situations and deal more effectively with people not only in my professional church capacity, but in all the contacts of life. These qualities, separate and apart from the fund of knowledge I have gained from college, I deem to be extremely valuable to any man engaged in any responsible work.

"Both secular and church-supported schools give good training of comparable quality, except in some technical fields. Some of the larger institutions, because of larger resources, have been able to specialize in these fields and develop the specialized facilities required to teach them. Where our Christian schools have been able to secure the needed finances they have usually done as well.

"However, when a Christian approach is added to the basic studies, and you add the intangible spirit of a Christian institution, the church-related college has more to offer, and the qualities of leadership resulting from such a college experience are better fitted to work in the struggle to build a better world, and work successfully with the complex forces that flow through modern life.

"It is high time we began thinking of what our investment in a Christian institution of higher learning like Elon is producing, and can produce. Too long has the college been thought of largely in terms of providing professional church leadership, necessary and worthwhile function though this is. We are living in an age that is beginning to realize that Christianity is something bigger than a church organization, that its influence must penetrate into every nook and cranny of our civilization, and that leadership in all walks of life need the Christian touch. It is to Christian colleges such as Elon that we must look to give our leaders of tomorrow the equipment to build the Christian emphasis into all the walks of life. The college must not only

produce ministers and church leaders, it must produce definitely Christian men and women to fill the ranks of leadership throughout the wide, complex pattern of our civilization. We need teachers with Christian training. We need businessmen with Christian training. We need men in government with Christian training. We need everywhere men and women with Christian training.

"As an individual member of the Southern Convention who believes very deeply in the vital worth of education with a Christian emphasis, I want to commend to you the excellent investment opportunities you have in Elon College. I want to point out to you the extremely high rates of return you can have from your investment. The greater the investment, the more efficiently the college can do its job, the lower the cost to the student, and the greater the returns in the form of better-equipped young people to take their places in our communities and our nation, as well as in our churches, and place the stamp of Christ firmly throughout life in a world of confusion that is trying to find its bearings, and the opportunity for peace and happiness in living.

"Let us all join together in a mighty effort to help make our college a vital factor in the building of Christ's kingdom through its ministry to youth and leadership. Let us renew our faith. Let us rebuild our faith. Let us strengthen our faith to the point of enthusiastic effort. May God fill us to overflowing with zeal for the building of his kingdom in triumph over all kinds of adversity and sacrifice. May it never be said that our business enthusiasm or our political enthusiasm transcend our Christian enthusiasm.

"As leaders in the cause of Jesus Christ it is ours to utilize to the utmost every possible means in the building of his kingdom. Let us show our faith by our works. Show our faith in our young people. Show our faith in education with a Christian emphasis. Show our faith in our college. Show our faith in its leaders and the work they are doing. Show our faith in a Christian world order. Show our faith in Jesus Christ and his cause and kingdom.

"As a part of that faith, let every one of us join together to build Elon College to the place it ought to have in the work of the kingdom of God."

APPORTIONMENT GIVING.

As we approach the end of the conference year for all of our conferences

for the Southern Convention other than the Valley of Virginia Conference, whose annual meeting has already been held, contributions from the Eastern North Carolina Conference and Eastern Virginia Conference on apportionments continue to increase. We have a very excellent report from these two conference, but no contribution either from the North Carolina and Virginia Conference or the Virginia Valley Conference, and but one contribution, from Needham's Grove, from the Western North Carolina Conference. We are certain, however, that these conferences will be right up at the front in due time.

Our report this week is encouraging. It also puts the total contributions for 1950-51 ahead of the contributions for 1949-50. We trust that this is indicative of the fact that the college shall receive the entire apportionment of \$15,000.00 for this year. If this goal is realized, however, it will be necessary to receive more than \$6,000.00 on apportionments before January 1, 1951. This can be done early if every church will pay its full apportionment.

The fact that a church has been apportioned a certain amount does not mean that it is not permitted to make an additional contribution to the college. In fact, this is greatly desired in the face of present emergencies. A number of churches should go beyond their apportionment to make sure that the total amount will be raised.

Previously reported	\$ 7,104.84
Eastern N. C. Conference:	
Mt. Herman	\$ 10.00
Plymouth	39.00
Sanford	82.00
Shallow Well S. S.	54.00
Wake Chapel	118.17
Eastern Va. Conference:	
Mt. Zion	\$ 7.07
Norfolk, Christian Temple	694.71
Oak Grove	18.50
Suffolk	536.13
Western N. C. Conference:	
Needham's Grove	\$ 20.00
	1,579.58
Total	\$ 8,684.42

All the wild ideas of unbalanced agitators the world over in their ignorant quest for happiness through revolution, confiscation of property, cannot overthrow that eternal truth that the one route to happiness . . . is over the broad and open highway of service. And service always means industry, thrift, respect for authority and the recognition of the rights of others. —William G. Sibley.

Christian Missions

At Home and Abroad

MISSION NEWS FLASHES!

Dr. and Mrs. Edward Riggs, with their little daughter, Louise, will be going from China to Madura, India, soon.

* * *

Miss Leona Burr, formerly of Shaowu, China, is going to Kobe College, Japan, where she will teach for the balance of her term.

A DOCTOR WRITES FROM CHIKORE, SOUTHERN RHODESIA.

During the year a completely new side line to the Chikore visits has developed. I call it the "Wayside Clinic," but it is not any one place, but all along the route. Every trip I am stopped many times by little clusters of women for ante-natal checks, with babies suffering from various complaints, or by boys with a message for me to visit a nearby kraal where someone is too sick to walk. A great many new contacts have been made in this way with kraals too far from Silinda or Chikore to be reached easily by sick people. Many I've taken by car to the hospital for special medical treatment or surgery or abnormal labors. Some have become Christians while in the hospital and now once a week I stop and Tom and I walk through the mealie fields to a clearing under the shade of a tall umbrella tree by the side of headman Munoriwa's kraal. Here the ground is swept and mats are laid down in readiness. Men and women and children from all 'round are gathered; and in simple basic English translated skillfully by Tom into the Chindau idiom, the great wonders of God's plan of Redemption are explained. Simple hymns are learned by heart, and the young Christians, perhaps old in years, stutter out their first prayers to the Living God. Then the sick are seen in a hut, and with farewells and smiles and laughter, the little 10 horsepower medical car groans and totters onwards with its load of 8 or 10 adults to Chikore only 12 miles distant. It takes more than an hour to reach it as a rule.

The need for Christian medical expansion is enormous. As I write, there is a letter before me from a progressive African Christian living

at Zamchiya, 35 miles from Chikore, along a "road" passable to strong cars most of the year. Here there is a flourishing outschool and a very much alive church. Everyone is riddled with malaria there and the only water supply is heavily infected with snails. The death rate from cerebral malaria is very high, as also from many other curable diseases. As Joal Hlala says in this letter, "How can Christian Africans at Zamchiya not go to witchdoctors when there is no alternative?" He does not ask for a clinic there, he has asked so many times before. The mission can hardly cover its present commitments; the Government is too short of funds to start a clinic there. And so the people die.

VICTOR MASTERS.

MODERN MIRACLES ON THE MISSION FIELD.

The days of miracles are not past. Many doctors realize that fact today, and especially Christian doctors.

Witness two scenes in McCord Zulu Hospital in Durban, South Africa, of which American Board missionary Dr. Alan Taylor is superintendent.

A Zulu woman, past youth, who has not been able to have children, finally, with aid of medical skill, gives birth to a child. The woman, in spite of discomfort, bursts into a hymn of exultation and praise. The nurses at the operating table join in, and finally the doctor, so that the whole room praises the Lord.

A native man has sustained serious injuries in an accident. When at McCord's in his plaster casts, he never complains in spite of pains. His solicitation is for his family that some money be sent them for living. After weeks of care, his casts are removed. The first physical effort for him is to climb slowly and persistently up the many flights of stairs to the very top of McCord Hospital, probably not to see the beautiful view of the city, the harbor and out to the Indian Ocean. He wished to feel physically that he was able to again conquer infirmities and provide for his family.

When a doctor feels the moods of his patients and is able to inspire them to surmount what seem physical impossibilities, he is inspiring them

with that spirit which said, "I can do all things through Christ, who strengtheneth me."

Do we still believe that God has the power "to convert lives, to change enemies, and overcome injustice in society"? If we do not, we should inquire more closely into the effect of our missions in South Africa. The press does not usually make head-lines of intangible, spiritual power, but we can see the results. You remember Christian Chief Albert Luthuli who lectured on church platforms in the United States and who for a great many years has been associated with American Board work in South Africa. There are others like him—real products of our mission. In them God has shown his power.

Dr. Basil Sampson, the Durban pathologist, writing in the *South Africa Medical Journal*, says, "It is wishful thinking to assume that the provision of better accommodation and sanitation will cause the greater part of the evil of shack settlements to disappear over night. This is because alcoholism is causing the Bantu people to go down into a state of demoralization, through frustration and the loss of the steadying effect of tribal law. A fine race, a race that is almost the life blood of the country is being subjected to a circle of forces that is rotting them physically and morally. They see no hope for themselves and growing numbers are finding solace in strong drink. A greater part of the crime sheet comes from alcohol, and venereal disease thrives in an alcoholic environment—a great cause of the burden which the hospitals are carrying for treatment of native illness today."

This is a dark view, but one can also catch bright gleams in lives that have been changed in the mission churches of South Africa. Scattered over the territories there is the leaven of Christianity. And we are responsible for keeping this leaven alive.

Lately a letter from a native pastor told of his work in one of our older stations, a steady pull against strong drink on the Reserves. A letter from one of our Christian young women day school teachers tells how she and the head teacher try to bring pupils into the Sunday school.

Are we denying the power of religion by not supporting sufficiently mission endeavors to convert lives? Is God less able to work wonders in this day? Are you praying for laborers?

MRS. K. R. BRUECKNER,
Durban, Natal, S. A.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

AGAIN YOUR EDITOR.

It is often considered unwise for a minister to serve a field which he has served before. By the same token, it may be that I am doing the wrong thing by again attempting to be the editor of this page.

Mrs. W. J. Andes has done a good job during the almost four years she has been the editor of this page. Now she has been elected as president of the North Carolina women and has therefore resigned as Convention editor. The president of the Southern Convention women, Mrs. O. H. Paris, has asked me to serve out the term. I shall do my best, but cannot succeed without your cooperation.

Mrs. Andes has sent me about twenty articles from local societies and conference officers which had accumulated during recent weeks. Don't become too upset if your report does not appear in this week's issue—or the next—but must resolve that *this year* you will write up interesting events in your society as they happen and not wait until the end of the year when many, many societies report.

Articles for this page should be sent to me at 840 Sunset Avenue, Asheboro, North Carolina. Thank you!

MRS. F. C. LESTER.

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EASTERN VIRGINIA CONFERENCE.

According to the report from Mrs. Ray Gordon, as printed in the *Norfolk Virginian-Pilot*, along with a picture of the guest speakers and the newly elected officers, the Eastern Virginia Woman's Conference, held on October 3 at the Suffolk Christian Church was a great session.

There were 415 present, which was reported to be the largest attendance since 1913. The offering of \$118.13 went for mission causes.

In addition to the fine address by Dr. Ruth I. Seabury, in which Japan was presented as the most fertile field for Christian missionaries in the world today, Mrs. O. H. Paris, Convention president, spoke on "Thy Will to Do with a Christ-Like Spirit." Miss Pattie Lee Coghill presented the literature. Mrs. L. W. Stagg gave the report of the recommenda-

tions committee, and the Memorial Service was conducted by Mrs. Roy Brinkley. The newly elected officers were installed by Mrs. Paris.

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EASTERN VIRGINIA OFFICERS 1950-1951.

President—Mrs. William T. Harrell, R. 1, Suffolk.

First Vice-President and Chairman Friendly Service—Mrs. Garland Spratley, Dendron.

Second Vice-President—Mrs. Ray Gordon, 218 Grace St., Suffolk.

Corresponding Secretary—Mrs. L. W. Stagg, 400 W. 34th St., Norfolk.

Recording Secretary—Mrs. H. S. Hardecastle, Chuckatuck.

Treasurer—Mrs. W. B. Williams, 1253 24th St., Newport News.

Departmental Superintendents:

Life Memberships and Memorials—Mrs. Roy Brinkley, R. 2, Suffolk.

Literature—Mrs. W. V. Leathers, 512 W. Washington St., Suffolk.

Interdenominational Cooperation—Mrs. W. H. Johnson, Waverly.

Family Life—Mrs. J. E. Neese, 1041 Bayview Blvd., Norfolk.

Young People—Mrs. R. E. Brittle, Suffolk.

Children—Mrs. W. C. Seeley, Waverly.

Cradle Roll—Mrs. H. G. Council, 2507 Bainbridge Blvd., Norfolk.

Visual Aids—Mrs. A. C. Moore, R. 1, Suffolk.

District Superintendents:

Norfolk—Mrs. L. W. Vaughan, 730 Delaware Ave., Norfolk.

Suffolk—Mrs. Hayes Holland, Franklin.

Waverly—Mrs. Garland Spratley, Dendron.

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WORLD COMMUNITY DAY.

This is just a last minute reminder that the date of World Community Day is November 3.

The theme is "Love Thy Neighbor." The information quiz and the skit, "Trusteeship with God," included in the program packet, are excellent. The program, planned by Dr. Edith Lawton, is worshipful and inspiring.

It is hoped that every woman's society of our Convention will observe World Community Day, either with

other denominations in your community or in your local society.

RUTH WHITTEN,
Chairman, Interdenominational
Cooperation.

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FOR NORTH CAROLINA ONLY!

If you attended the North Carolina Woman's Conference at Liberty and took home with you a book of the reports, and if you do not especially need that report book, *please* send it to the Southern Convention Office. The office was so generous in furnishing the books that they did not keep one for themselves, and there were a number of societies which were not represented at this meeting which will need report books. Your help in this matter will be greatly appreciated. Thanks!

* * * * *

WANT TO BUY A BOOK?

Miss Pattie Lee Coghill, Elon College, N. C., literature chairman for the Southern Convention Women's Board, has the following books for sale if ordered right away. Otherwise, they will be returned to the publishers, as they were ordered on consignment:

BOOKS FOR CHILDREN. Nursery.

No. of Copies

- 3 "Esa: A Little Boy of Nazareth"—price 50c. Small, simple text and illustration. For us with the Near East subject for children, "In Bible Lands Today." In the popular "Nursery Series."

Primary.

- 3 "The Thirsty Village"—written by our Dorothy Blatter in Turkey, who has done so much with the publication of children's books in Turkish. A lovely story. Price \$1.00.
- 7 "Guide for 'The Thirsty Village'"—background information, worship suggestions, activities and other plans for teaching and using "The Thirsty Village." Price 35c.

- 1 "The Three Henrys and Mrs. Hornicle"—home mission study for primary children. A story the children will enjoy. Price \$1.00.

- 3 "Guide for 'The Three Henrys and Mrs. Hornicle'"—things to do and how to do them are presented in plans for several sessions. Price 35c.

Junior.

- 4 "The Busy Berrys" by Heron. Home mission study book, grand story. \$1.00.
- 2 "Guide for 'The Busy Berrys'"—contains all kinds of suggestions for using the book. Price 35c.

General.

- 3 "The Family Celebrates Christmas"—Price 50c.
- 3 "The Family Looks at One World"—Price 50c.

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

For Boys and Girls and Their Teachers . . .

Have some of you heard about boys and girls around our world who do not have much to eat or many things to wear? When Dr. Ruth Isabel Seabury spoke to the Women's Convention, she told about a little boy in Japan who came looking for a pair of shoes that would fit three little boys. He didn't ask her to give him three pairs, but asked to find a pair that each of his brothers and he could take turns wearing. She also told of a little girl receiving a brand new pair of shiny red slippers and she loved them so much she wore them to bed the first three nights she had them.

Primary and Junior classes or departments can give a Christmas gift to some boy or girl who needs clothing. It is called "Share Your Friendship Package." Here's what you put in it:

Wool scarf, cap and mittens; Polo shirt; shorts or panties (choose suitable for boy or girl); three handkerchiefs; a towel and a cake of soap; a comb; hard candy, like Lifesavers, and a greeting card with your name and address.

You can mark your package for one of these countries: England, Norway, Denmark, Holland, Belgium, France, Italy, Germany, Greece, Israel, India, Japan, Switzerland.

Wrap your box carefully and send it to:

World Friendship Among Children,
214 E. 21st Street,
New York 10, N. Y.

Don't delay if you want yours to arrive for Christmas.

I have been reading of some boys and girls in Warsaw, Poland, who had no food to eat except grass and leaves for many days. They were lost from their mothers and fathers. They felt lonely and afraid. Let us remember how fortunate we are with our parents, teachers, ministers, doctors and all our toys, amusements, clothing and food.

Men learn to talk in a few months and then spend the rest of their lives learning to keep still.—*Exchange.*

For Parents . . .

FOLLOW THE LEADER.

By JANICE A. McDONALD.

Issued by the National Kindergarten Association.

"Hey! It's *my* turn, Bobby! You were the leader last time!"

"Yes! And then mine!"

All the children are shouting as if they were blocks away from each other. Happy, normal children at play!

Billy is the leader now, and as the game proceeds, he plays the clown. Wagging his head and stepping high he marches forward, gesticulating according to his own fancy, occasionally glancing back to see if the boys and girls are following him.

You happened to be passing by when the argument about who should be the leader was taking place. Your Tommy seemed to be having fully as much fun as the other children, you noticed, but he made no claim or effort to be the leader himself. This troubled you.

Leadership qualities! They seem to you to be the qualities of strong men and women—those of character—and your little Tommy hasn't, as far as you can see, exhibited any of those qualities as yet. You feel that you must do something about it. Let us consider this.

The game that the children were playing, Follow the Leader, is one that young children often play; a harmless, jolly game that gives them the opportunity to exhibit their ability to lead—OR, to follow.

When Bobby, and Billy, and Tommy go to school, they will all be expected to follow the directions given by the teacher. A teacher likes, also, to have leaders in her class; every classroom has several. But far more important at their stage of development is the ability to follow. And often it is the Bobbys and Billys who find following directions very difficult. Tommy is likely to adjust to school requirements much more easily.

But this is not the only consideration. You know Bobby and Billy; you know that they are nice boys, and you are glad that they are friends of your nice Tommy. Merely being a leader is not especially desirable. If Bobby and Billy were rough child-

ren, playing Follow the Leader with them would doubtless be different from the simple antics that this game implies when played in your neighborhood.

Tommy just now is a follower. The important thing is that he and you know what and whom he is following. The qualities of leadership often go with good character. But they can, if misdirected, become nothing but an arrogant desire to sway a group—the country—perhaps the world.

Followers may have as excellent qualities as those possessed by leaders. Among those we find earnest, dependable people with good judgment. Besides, to become a good leader, one must first prove that he can be a good follower.

It is the way of the world that the larger portion of a group of people must remain followers. If everyone were a leader, little would get done, and, coupled with confusion, there would be continuous fighting.

The Great Leader needed his followers, his disciples. So, instead of "I wish my son were a leader!" think, "Let my son be either a leader of the right and good things, or let him be a follower of the right kind of leader!"

PLEASANT HILL.

(Continued from page 2.)

During the spring months, the pulpit furniture of the church was refinished and a carpet was placed on the entire floor of the church auditorium. The floors of the Sunday school rooms were sanded and refinished.

The last week in August, the church and Sunday school banded together and bought Rev. and Mrs. Pollard a new car, which was given to them near Mr. Pollard's birthday. They say that they are enjoying it immensely.

Rev. Mack V. Welsh of Greensboro, did the preaching during the week for our revival, which was held the first week in September. Mr. Pollard did the preaching each Sunday morning. There were two confessions of faith made, and we trust the church was greatly revived.

Nine new members were received into the church during the year.

We hope that we may have many more prosperous years under the leadership of Rev. and Mrs. Pollard, and that the church will continue to grow in spirit and abound in the works of the Lord.

MRS. B. D. HARGIS,
Reporter.

Youth at Work in the Church

MAX VESTAL, Elon College, N. C.
MISS ANN TRUITT, Associate

LET'S GO!

First of all, let's go to the rally in our conference this month. Next Sunday, you are invited to bring your supper and your friends to the Pleasant Union Church for the rally of the Western North Carolina Youth Fellowship. If you belong to another conference, come anyway. There is an excellent program planned. Bill Simmons sends you his invitation to join in the fun, food and fellowship.

Secondly, let's go to work. Send the news of your group to Max Vestal, Box 792, Elon College, N. C., and be sure to send it as soon as it is available. Stale news is next to no news, and it takes time to prepare it for the printer.

Don't hide your light under a bushel. Judging from my letters, there are no youth groups making news. Can this be true? I don't think so. Perhaps each group should elect a publicity man.

We are also interested in original compositions if they are appropriate and not too long.

Thirdly, let's get to work. Each group is urged to have the new Youth Packet, which is especially prepared for you. It is your privilege and duty to keep up with what is going on among the youth of the world. This packet contains programs for

special occasions, Bible study suggestions, and a wealth of other interesting and useful material.

Let's raise enough money to enable our Southern Convention Youth organization to serve efficiently. The Council Budget is approximately \$150.00 each year, which is used as follows:

UCYM (national)	\$ 5.00
Travel of Council (includes overseas worker)	75.00
Publications	50.00
Miscellaneous	20.00
	\$ 150.00

Apportionments for each of the conferences are:

Eastern Virginia	\$ 30.00
Valley of Virginia	20.00
North Carolina and Virginia	30.00
Eastern North Carolina	20.00
Western North Carolina	20.00
Board of Christian Education	30.00
	\$ 150.00

There are our goals. Let's all work to reach them. Your Council makes these suggestions for raising money:

1. Offerings at rallies, etc.
2. Apportionments. Ask each of the churches of your conference for a stated amount.
3. Registrations at rallies.
4. Conference help for the working fund.

MAX VESTAL.

A Month of Sundays for Youth

There will be Young People's Rallies covering every Conference of the Convention in October. Every church (no matter whether it has an organized young people's group, or whatever its young people's group may be called) should plan NOW to be represented at the Rally in their area. Below are listed the places, the dates and the presidents of the Conference organization.

October 21-22. Liberty, Vance. The Eastern North Carolina Young People's Week-end Conference. E. C. Haywood, president.

October 29. Pleasant Union Church. Western North Carolina Fifth Sunday Rally. Bill Simmons, president.

If there is an further information that you or your local organization may desire, please write to—

MISS PATTIE LEE COGHILL, Educational Secretary
Southern Convention Office
Elon College, North Carolina

THE VIRGINIA VALLEY RALLY.

The mid-year Rally of the Virginia Valley Pilgrim Fellowship met on October 8 at the Bethel Church in Elkton with twelve churches represented. The opening devotion was conducted by the young people of Timber Ridge, followed with special music by the Bethel choir.

After the business session and the presentation of program materials by Miss Pattie Lee Coghill, the group then heard Evelyn Allen and Warren Matthews review their week at Milwaukee as delegates to the National Pilgrim Fellowship Convention. The latter also gave a summary of the activities conducted by the Southern Convention Young People during the past summer as well as breaking the news about our new project for this year. We were delighted over the idea of bringing a Philippino boy to the United States, and pledged our loyal support to this project.

The fellowship hour which followed was enjoyed by all. The supper was served buffet style by the ladies of the host church.

The highlight of the evening was a very interesting address by Max Vestal on his summer work in Agape, Italy. This made us truly appreciate our comfortable homes and good food.

We were dismissed by Rev. R. E. Newton. Our next rally will be held on January 7, 1951, at the Linville Church, near Harrisonburg, Virginia.

REPORTER.

BAXTER TWIDDY ENTERS CHICAGO UNIVERSITY.

C. Baxter Twiddy, Jr., member of The Christian Temple, Norfolk, has entered the University of Chicago to continue his studies for the ministry.

He is a son of Mr. and Mrs. C. B. Twiddy. His father is a veteran store manager for Colonial Stores, Inc.

Baxter has been active in the Temple for some years, both in Sunday school and young people's work.

Only recently he went to Germany to study conditions there.

He graduated from Maury High School and from there went to Elon College, where he served as president of four of the leading student organizations and was given a place in the national students' "Who's Who."

Rev. W. Millard Stevens, pastor of the Temple, said recently that he was following Baxter's progress towards the ministry with a deep interest. Baxter is well known in Pilgrim Fellowship circles, and his many friends will wish him Godspeed in Chicago.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GROWING THROUGH READING AND MEDITATION.

LESSON V—OCTOBER 29, 1950.

MEMORY SELECTION: *Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there be any excellence, if there is anything worthy of praise, think about these things.*—Philippians 4: 8.

LESSON: Acts 17: 10-12; Philippians 4: 8, 9; I Timothy 4: 12-16; II Timothy 2: 15; 4: 13.

DEVOTIONAL READING: Psalm 19.

Growth Through Feeding.

Life grows by what it feeds upon. The body cannot maintain physical strength and vigor, repair worn-out tissues, and grow and develop without food. Neither can the mind grow unless it has mental food and exercise. Nor the spirit of man, unless it feeds upon every word that proceedeth out of the mind and heart of God. Reading and meditation ought to have a place in every well-rounded life. And the right kind of reading. One does not develop a strong mind by reading the comics—they have a place to be sure by way of recreation and contrast. Nor is it enough to read cheap magazines and only the daily and Sunday newspapers. Most of this reading material is skimmed milk and worse. As the body needs good, solid food, so does the mind need good, solid reading matter. And the fact is that most people have more time for reading than they realize, that is if they really want to read. And in this day of printing, the best literature is available at low cost.

This is true of the world's best literature or Book. The Bible can be purchased for a paltry sum. It is the world's indispensable and inexhaustible book. One can form no better habit, conducive to growth, than to read the Bible regularly and thoughtfully. Even a few minutes a day spent in reading God's Word will help one to grow in grace and in the knowledge of Jesus Christ our Lord. One should not only read the Word, he should meditate over the Word. One's mind and soul will grow if he feeds them on the Word of God. Emphasis was laid upon the habit of

reading the Bible in the lesson for October 15.

There are, of course, many, many other books that will help one to grow. And this does not mean that one must read only the Bible or devotional books. Of the making of books there is no end. Many of them are not worth reading. But there are hundreds and hundreds of good books, covering all fields of life and action that will enrich life and enlarge knowledge. A famous Harvard President edited a "Five Foot Shelf of Books" that he said a person could master by reading only fifteen minutes a day!

Folks with Open Minds.

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so." These folks at Berea had open minds. They were not gullible and credulous, they did not swallow things wholesale. But they were not prejudiced. They heard the words of Paul and Silas, checked up on them, and received them insofar as they become convinced that they were speaking the truth. Prejudice means to "pre-judge." A person who is prejudiced renders a decision before all the evidence is in, indeed even before the trial starts. Prejudice is one of the curses of our modern world. Race prejudice and religious prejudice have slain their thousands and their tens of thousands. All of us are more or less guilty of harboring prejudice.

As a Man Thinketh.

"As a man thinketh in his heart, so is he,"—thus asserts the Good Book. How careful then we ought to be of our thoughts. Paul knew this long ago. In his letter to his friends, he enjoins them to think about things that are true, honorable, just, pure, lovely, gracious. Modern medicine emphasizes the relation between healthy thinking and health of body. Modern psychiatry knows how devastating is wrong thinking. This is no hokus pocus. Life can be renewed and enriched and strengthened by right thinking. Indeed, Paul also wrote that we are to be "transformed by the renewing of our minds." Guard your thoughts, my

friends, for "as a man thinketh . . . so is he."

Giving Heed to Reading.

"Until I come, give heed to reading," writes the old man to his young understudy in the ministry. Mention has already been made as to the importance of reading, and of the rewards of right reading. One should give heed to reading. Ruskin once said something to this effect, "Do you not know that if you read this book you will not have time to read that book." Life is so short, time goes so rapidly, that one should give heed to reading, should give thought to what he reads and how much he reads. The habit can be cultivated and an appreciation can be developed.

Especially the Parchments.

Paul was in prison. The winter was coming. He would need extra clothing to keep him warm. So he asks Timothy to bring along the cloak which he had left at Carpus. He was even more concerned about his books and the parchments. He could make out after a fashion without the coat, but he just had to have the reading material. Here is a parable of folks who have made almost any sacrifice in order to have good reading material for themselves and their families. Parents who lavish gifts on their children would do well to spend more money on good books. And Bible Story books ought to have a place in the library of young children. The writer of these *Notes* often wonders if one of the deciding factors in his final decision to enter the ministry was not the unconscious effect of Hurlburt's Story of the Bible, which his father gave him when he was a lad, and which he read again and again to his great delight. Even to this day, he can recall some of the illustrations in the book and remember the fascinating stories which filled its pages.

A Plug for the Church Paper.

And why not subscribe to, and read THE CHRISTIAN SUN, your Church Paper. Here is a weekly magazine, or paper, ably edited and full of articles and information that will make you better informed about what is going on in your denomination and in the larger fellowship of believers, and a paper that will help you to grow through reading. And all for the paltry sum of about six cents a week!

(Based on lesson copyrighted by International Council of Religious Education.)

"There's no such thing as an idle rumor—they're always busy."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

YOUNG PEOPLE AND ADULTS.

Junior High.

- 1 "The Swinging Church Door"—home mission study book. Price \$1.00.

Young People or Adults.

- 5 "Introducing Islam" by J. Christy Wilson. A popularly written, fully illustrated pamphlet introducing Islam (the Moslem religion) to all who are interested. It supplements the study of the Near East and may be used separately for youth groups and church meetings. Price 60c.
- 8 "Assignment: Near East" by Batal. The study book for young people and adults. A great story of the mission work of our own denomination in the Near East also. Price \$1.00.

- 2 "Guide for Once There were Two Churches"—to use with study book of same name for young people and adults. Price 50c.

- 1 "Rural Prospect"—adult home mission study book. Price \$1.00.

BIBLE STUDY BOOKS.

- 2 "The Superiority of the Christian Religion" by Palmer. Study of the Book of Hebrews used by Dr. Thompson at the Elon School of Missions. Price 30c.

Please Note.—There are no more copies available of the program booklet, "Thy Will To Do," or of the year book by the same title.

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REPORTS FROM SOCIETIES.

UNION GROVE.

Mrs. E. P. Boroughs, superintendent of the Asheboro District, met with a small group of ladies at Union Grove Christian Church in the Western Conference on April 2, 1950, to organize a missionary society. The first meeting was held at the church with seven members present. We now have 25 members.

We have had good attendance and much interest has been shown in the work. Miss Betty Jean Cagle was our delegate to the School of Missions at Elon College in June.

At the June meeting all brought boxes filled with different articles, with no name attached to the box. All the members then took a box and paid any amount they desired. The money was placed in the treasury.

The missionary society served the noon meal for the Sunday School Convention meeting at Union Grove in July. The offering for the meal was turned over to the building fund of the church. Our society plans to do more for the church and missions during this year.

MRS. PAUL WILSON,
President.

* * *

ROSEMONT.

The ladies of the Woman's Missionary Society of Rosemont have had

interesting and inspiring meetings under the very able leadership of Mrs. J. A. Herrington.

They held their picnic meeting recently at the State Park near Cape Henry. We met under the trees for a brief business session. We were fortunate in having a young ministerial student, Sam Tatem, with us as our guest. He led the devotionals, using as his subject, "Prayer—Its Power."

The ladies and their guests enjoyed a picnic lunch and later those who desired to went in bathing.

RUTH HASSELL,
Secretary.

* * *

HINES CHAPEL.

The Woman's Society of Hines' Chapel met in September at the home of Mrs. Taylor Forbes, thus concluding a successful year.

Mrs. J. R. Carter had charge of the installation service, and Mrs. R. W. Iseley gave the devotional.

Our attendance has been very good throughout the year. We lost a few members because they moved away, but we also gained some new members. Maintaining a membership small in number (21), we are happy to report that our society achieved the goal of a Superior Society.

We were very fortunate to get Mrs. W. L. Parker, wife of the pastor of Elm Street Christian Church (Disciples) in Greensboro, to give our foreign book review. Mrs. Parker, having studied for missionary work in Japan and being quite an authority on the subject, gave an outstanding report.

Our home book review, "Missions at the Grass Roots," was given by one of the members of our society.

The World Community Day, May Fellowship Day, and World Day of Prayer services were held jointly with one of our sister societies—Monticello. We had Timothy Chang from Duke University for our Thank Offering service.

In addition to the year's work given in "The Plan Book," the members of our society and other ladies of our church have been working together on a project, raising money to build a hut for our church. We have given a number of suppers and have well over \$1,000 on this building fund.

We, as a society and a church, request the prayers of the Christian people that we may do greater things for God's Kingdom in the coming year.

MRS. B. S. CARTER,
Reporter.

MT. AUBURN.

The Woman's Missionary Society of Mt. Auburn reports a good year of work and fellowship, not only among the members of our local society, but fellowship with others at our Spring Rally and the North Carolina Woman's Conference. Such meetings are truly inspirational in many ways. We feel grateful for leaders and societies that make these fine gatherings of missionary minded women and men possible.

We have also enjoyed community programs and book reviews with other societies.

Our society has tried to respond to increased regular dues, contributions to other requests of our conference, help for an orphan at the Elon Orphanage, flowers and fruit for the sick and bereaved in our midst. All of these efforts, we hope and pray, will help in building the Kingdom of Heaven in the hearts of men.

We would not close this writing without mentioning the passing of Mrs. Lillian Ricks Read, long time member of our society, faithful in attendance and interest until prevented by poor health. May her faithfulness throughout many years in the Master's service inspire us with more loyalty and devotion to his Kingdom. We are grateful for her life among us.

We elected all new officers in our society for the coming year. With faith in their ability for leadership, we follow on to sustain them, knowing our Lord promises to give wisdom liberally to all who ask of him.

MRS. J. A. KIMBALL.

* * *

WAVERLY.

The Woman's Missionary Society of the Waverly Christian Church has completed another year in the mission work of the church. We have done all of the things we are supposed to do. We contributed to the Conference Apportionment and to the Thank Offering. We observed World Day of Prayer, uniting with the other churches of our town.

We have lost two members by death and have given memorials for both. These will be presented to the families at a public service in the church.

MRS. O. C. OSBORNE,
Reporter.

"Service men and women in the present situation are once more in need of letters, bulletins and countless other services which the alert church should make available."

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Thanks to Mr. Samuel Earman of Harrisonburg, Virginia, our report goes over the ten thousand dollar mark this week! Brother Earman had us credit his \$500.00 to the Linville Church. This was a most generous gift from a devout and loyal layman of our Virginia Valley. We appreciate it, as we are still behind with summer bills. Many friends have remembered us with commodities which we need and also greatly appreciate. We need now to average two thousand dollars a week until January 1, to bring us to our goal of \$55,000.00 for this year. Some of that figure we hope to realize from the farm.

Public school costs us now o'days. We have seventy children in grammar and high school; and I have just received a September bill for \$180.00 for supplies, fees, and lunches, for the tiny tots. We talk about "free school," but those who send children to school know that the schools themselves cost the parents something.

We have a goodly sized dry-cleaning bill each week, and nice big grocery bills every week—oh! Well do you, too! But when these bills lapse over a few weeks, its enough to make you a little restless.

Since I wrote you last, we have received three children from Virgilina: George, 7; Dewey, 6, and Phyllis, 4. We did not have in all of our list a "George," nor a "Dewey," nor a "Phyllis"—so we added three first

names to our list, and also a last name, "Morningstar." One little fellow said he didn't know that there was but one morning star, But now," he said, "we have three right here on our campus." What fine children they are! And Phyllis is as pretty as a picture. Her father died when she was a month old. Her mother moved into the humble home of their grandmother. In march she died, and as the home was being sold, the little folks had to have a home. And so you answered their need with your orphanage.

"Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me," says the Lord. They are sweet and bright, but still pathetic looking because it means something for a child to give up all the home and community it ever knew and come to a strange place.

Betty Jane had her tonsils taken out this week. I can't spell "tonsillectomy," nor "adenoidectomy"—but she had that, too! She is getting along fine. Two girls had their eyes examined and glasses fitted—Betty Leigh and Faye Watkins. "Corky" Williams, 14, fell at school across an iron handrail and had to be hurried to a doctor, but it turned out he was not seriously hurt. He could not speak to tell the teachers or pupils what was the matter with him, and we were for a few minutes quite excited.

There's never a dull moment, much less a whole day. But these children are a jolly, healthy, happy group.

Our November birthdays are:

- Nov. 1, Ella Jean Haith, 10.
- Nov. 4, Betty Jean Rowland, 6.
- Nov. 4, Betty Leigh, 13.
- Nov. 7, Hubert Cook, 11.

Nov. 8, Yvonne Hutchens, 16
Nov. 16, Frances Rowland, 9.
Nov. 20, Robert Rowland, 12.
Nov. 23, George Morningstar, 8.
Please send these children birthday cards. Thank you.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Mrs. A. Y. Allred, High Point: clothing.
Mrs. J. D. Andrews, Burlington: clothing.
Mr. Jack Lambert, The Shoe Box, Burlington: socks
Mrs. Pete Rosenbloom, Burlington, furniture.

REPORT FOR OCTOBER 19, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$ 9,867.25
Eastern N. C. Conference:	
Catawba Springs	\$ 55.00
Mt. Herman	8.00
Oak Level	3.00
	66.00
Eastern Va. Conference:	
Oak Grove	\$ 30.00
Suffolk	182.00
	212.00
N. C. & Va. Conference:	
Mebane	7.00
Western N. C. Conference:	
Pleasant Cross S. S.	\$ 4.57
Ramseur	24.49
	29.06
Valley Va. Conference:	
Linville	\$ 500.00
Woods Chapel S. S.	7.72
	507.72
Alabama Conference:	
Roanoke	3.71

Total this week from churches \$ 825.49

Total this year from churches \$10,692.74

Special Offerings.

Amount brought forward	\$22,200.44
New Amsterdam Casualty Co.	\$ 24.00
Sale of meat	45.50
A Friend	30.00
Interest	27.00
Hanks Chapel, W. M. S.	10.00
Auburn, W. M. S.	32.00
Wake Chapel, W. M. S.	6.00
Happy Home, Y. P. P. F.	7.00
Newport News, Golden Rule class	5.00
Suffolk, Circle 1, W. M. S.	5.00
Mrs. Frank Remars	15.00
Special gifts	236.60
	443.10

Total this year from specials \$22,643.54

Total for the week \$ 1,268.59

Total for the year \$33,336.57

WHAT THE CHURCH HAS TO OFFER.

(Continued from page 3.)

own community who are opposed to all that is wrong in the social order, and who desire worthily to support all that is right, in order to make life safer

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name

Address

and richer for themselves and for those they love.

14. The Promise and the Experience of divine forgiveness for the sins and failures of our misspent yesterdays. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."
15. The Help of Almighty God in managing one's personal life plus God's divine guidance in all the affairs of daily living. "In all thy ways acknowledge God, and he will direct thy paths."
16. The Inexpressible Joy of being numbered with those who are journeying to that "City" not made with man's hands, eternal in the heavens, and of which the Lord hath said, I will give it thee."
17. The Glorious Contemplation of hearing, at the close of life's earthly pilgrimage, the divine plaudit, "Well done thou good and faithful servant—enter ye into the eternal joys of thy Lord."

Only *The Church*—the church at the cross-roads, the church in the village or town, the church in the city—your church and my church, has these incalculable values to offer; only our churches are concerned about these values which in fact give every church its right to existence. What a tremendous responsibility is ours! What an opportunity and privilege every minister and every church has to make known to the world "What the Church Has to Offer"!

A MESSAGE FOR WORLD ORDER DAY.

(Continued from back page.)

The United Nations was instrumental in establishing the United States of Indonesia. It has achieved and maintained an armistice between Israel and her Arab neighbors. It has lessened the danger of war between India and Pakistan in the Kashmir dispute. It has laid the groundwork for a free and independent government in Libya and Somaliland. It paved the way for lifting the Berlin blockade. It has intervened on the side of peace in the Balkans and Iran.

In Korea, the United Nations was confronted with the severest challenge to its authority and usefulness. A people groping toward the light of freedom was plunged into bloodshed

by an act of aggression. We are heartened by the swift action of the United Nations in resisting this aggression. We are gratified that the forces combatting invasion in South Korea serve under the flag and command of the United Nations. We are resolutely opposed to the idea of a 'preventive' war. We could not condone resort to arms for the aggrandizement of our own or any other nation. We can and do support the United Nations in mobilizing collective resources from its member states for the purpose of establishing the conditions of peace in Korea. At this moment in history, the United Nations offers promise that mankind, if it has the will to do so, can repel aggression and advance the cause of peace and justice through the cooperative endeavor of the world community. This will be the more true if, when the fighting is over in Korea, the United Nations can take steps which will vouchsafe to the entire Korean people the freedom to which they are entitled.*

In other areas the United Nations has achieved results which occasion deep thanksgiving throughout the churches. It has formulated and approved a Universal Declaration of Human Rights. It has negotiated and submitted to member states for their ratification a Convention on Crime and Punishment of Genocide. It has launched a program of technical assistance for the economic development of heretofore neglected peoples. Within the limits of its resources, it has combatted poverty,

*Of the 48 members of the Executive Committee present and voting, 5 members opposed, for reasons of conscience, that section of the statement which endorsed the police action of the United Nations in Korea.

disease and ignorance, those ancient allies of war and tyranny. It has ministered to refugees and displaced persons. It has sought to advance the political, social and economic welfare of millions of inhabitants in Trust Territories. It has fed and clothed orphan children on both sides of the Iron Curtain.

In thus hailing the positive achievements of the United Nations, we do not close our eyes to the fact that many pressing issues are still unresolved. We do not accept as final the current impasse in the effort to place the atomic bomb and other weapons of mass destruction under strict international control. We will not cease our labors to achieve through the United Nations reduction and control of conventional armaments. Unless a way can be found to bring all mil-

itary establishments under the discipline of law in the name and for the sake of world community, it is difficult to see how the peace envisaged in the Charter can be permanently achieved.

Events in Korea and elsewhere have led the United States to look to its military defenses. At such a time it is important for our people to see clearly the prior need of spiritual and moral defenses. Aggression and the pagan thrust of a God-denying ideology can never be wholly met by instruments of military power. Righteousness and justice weigh more heavily in the scales of history than bombs and battalions.

The peace for which we pray is not a peace precariously supported by bayonets. The peace for which we pray is a peace derived from obedience to God's holy will. The supreme need of this hour is for spiritual regeneration on a global scale. In the Gospel of Christ there is a sufficient answer to the pretensions of communism. To be strong in righteous faith is to prevail against iron curtains and the tyranny of the police state.

Let the voice of our nation be the voice of freedom for the down-trodden, of justice for the impoverished, of release for the oppressed. Let this voice be proclaimed in our own and other lands. Let this voice be heard in our pulpits, in the halls of Congress, in the council chambers of the United Nations.

Let the policies of our nation be such as will command the respect and goodwill of men everywhere. Where there is need for land reform, for emancipation of racial minorities, for the upholding of human rights and freedoms, for a more equitable distribution of the good things of the earth, for political institutions responsive to the free will of a free people, there let the influence of America be felt. As Christians, we are not committed to things as they are but to things as, in the sight of God, they should be.

The churches of Christ in America do not believe that another world war is inevitable. They steadfastly set themselves against hysteria and defeatism. This is God's world. He reigns supreme and will forever reign. The God whose we are and whom we serve will prevail no matter what wickedness is planned or wrought in the world of nations. We who have taken upon ourselves the name of Christ are called to bear witness in daily living to that peace which is ordained of God under whom all nations are held in judgment.

A MESSAGE FOR WORLD ORDER DAY

Sunday, October 22, 1950

On this World Order Day, October 22, 1950, peace hangs in the balance. Swords have been unsheathed, soldiers are dying, and in lands near and far, there is heard the ominous tramp of marching feet. As the temporary headquarters of the United Nations are moved from Lake Success to Manhattan, the space thus vacated is made ready for producing the tools of war. The material resources of the earth, intended by the Divine Creator for the enjoyment of his children, are forged into implements of destruction. Man gropes in the lengthening shadows of his own misconduct, disillusioned and stunned by fear.

In full recognition of the solemnity of this hour, the churches of Christ in America proclaim their allegiance to him who is the world's peace. It is God's will that all men shall dwell together in peace. In the pursuit of this peace we dedicate ourselves anew to the task of establishing a warless world. Nor will we be diverted from this purpose by the clash of arms, or the contriving of nations resorting to aggression.

As the tensions and perils of conflict mount, we bear witness to our faith in God who is the Sovereign Lord of history. In him we find deliverance from the fear and anxieties which weigh down the hearts of men. In the service of the Kingdom of God on earth we find the inspiration to live courageously when we might otherwise be afraid.

The crisis of our times is derived from disobedience to God and disregard of his righteous laws. All nations share in this turning away from the divine principles of love, justice and fraternity. Viewed from the perspective of God's purpose for the world, all nations in some measure are found wanting. It is not for our people, nor for any people, to climb into the seat of the scornful. All nations stand in need of God's redemption.

In their observance of World Order Day, the churches of Christ in America see in the aggressive imperialism of the police state the most virulent form of man's disobedience to God. Communist leaders, in seeking world domination, appear ready to risk the catastrophe of another general war to achieve their ends. In Eastern Europe and now in Asia, the expansive thrust of communism imperils the peace. In this conquest by infiltration and open aggression the moral law is flouted and human rights and freedoms are held in contempt. If world order is to be established, the mind set of the nations must be brought into conformity with the moral law and the conduct of the nations into harmony with the principles embodied in the Charter of the United Nations.

As Christians we rejoice in the vitality and growth of the United Nations. We commemorate the fifth anniversary of its establishment in the conviction that the United Nations provides this generation with an opportunity to build the foundations of a more durable peace. In focussing the spotlight of world concern upon areas of acute tension, the United Nations and its specialized agencies help to create a common moral judgment which is a major factor in restraining aggression.

(Please turn to page 15.)

HISTORICAL SOCIETY. 1956. *Elon College Library*

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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

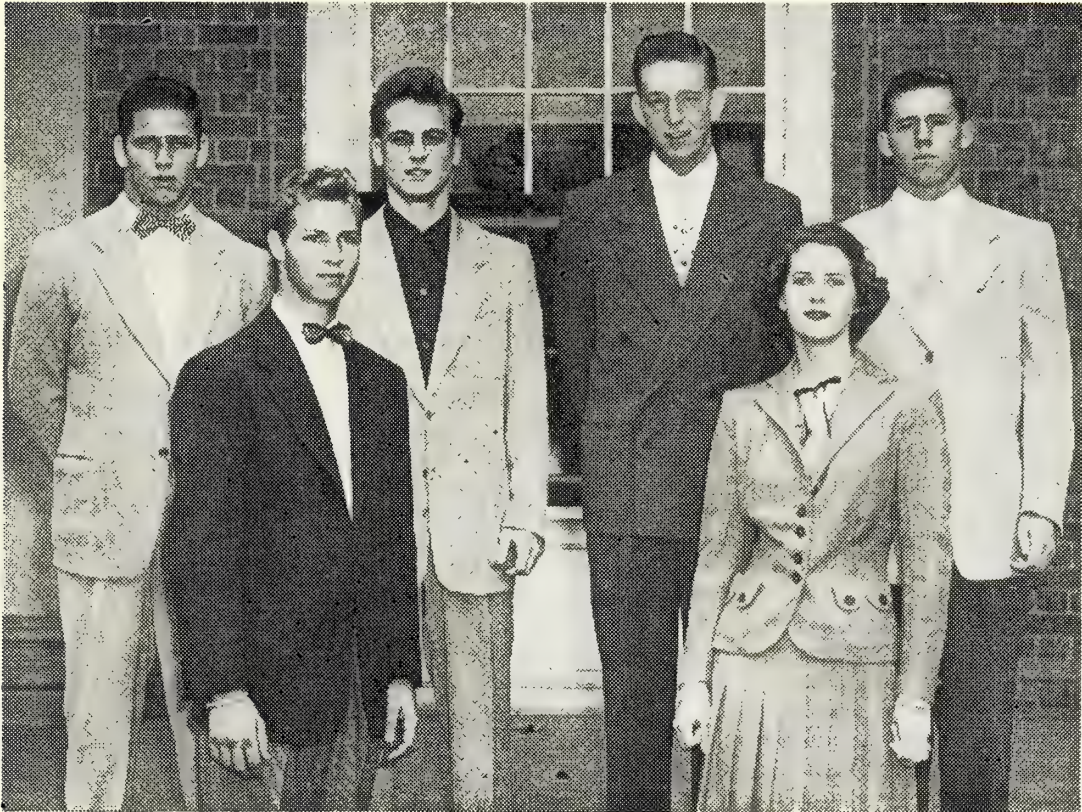
In Essentials Unity — In Non-Essentials, Liberty — In All Things Charity

VOLUME CII

RICHMOND, VA., THURSDAY, OCTOBER 26, 1950

NUMBER 42

Elon Freshman Officers Are Named



Above are pictured the officers of the Elon College Freshman Class. They are, front row: Bobby Stewart of Sanford, N. C., president, and Ann Abercrombie, of Burlington, N. C., secretary; back row: Curtis Rhye of Laurinburg, N. C., Honor Council representative; John Arwood of Burlington, N. C., Student Legislature representative; Dwight Dillon of Martinsville, Va., treasurer, and Steve Gibson of Martinsville, Va., vice-president.

Has Your Church Observed Elon Sustaining Fund Sunday?

News Flashes

New robes for the adult choir were dedicated last Sunday in the Church of Wide Fellowship, Southern Pines, North Carolina.

Mr. Paul L. Everett, the Commonwealth's Attorney for Nansemond County, was the guest speaker last Sunday at Holy Neck Church.

Dr. W. W. Sloan of Elon College was the guest speaker last week at the American Business Club in Burlington, N. C. Dr. Sloan traced the history of Korea's past and present relations with Japan, China and Russia.

Dr. C. Rexford Raymond, formerly of Charleston, is now residing at 316 West College Terrace, Frederick, Md.

The Executive Board and the Mission Board of the Southern Convention are in session this week in Suffolk, Virginia.

The Western North Carolina Conference will meet on Wednesday and Thursday, November 8 and 9, with Pleasant Grove Church, near Bennett, North Carolina. Each church in the Western Conference should be sure to have delegates at this session.

Rev. R. A. Whitten, pastor of our church in Winchester, Virginia, for the past fourteen years, was the guest minister for a week of services in our Asheboro Church, beginning on October 8. The pastor, Dr. F. C. Lester, reports that the Asheboro people were delighted with Mr. Whitten and his messages.

Rev. Henry E. Robinson, pastor of the First Christian Church of Burlington has been attending the plenary sessions of the Prudential Committee of the American Board of Commissioners for Foreign Missions, in session at Framingham Center, Mass. The Prudential Committee is made up of 40 elected lay and clerical Congregational-Christian men and women from all parts of the nation and corresponds to the board of directors of a business concern. They are responsible for designating and approving the annual expenditure of funds in excess of \$2,000,000, for Christian work in religious, educational, medical, social and industrial fields in eleven countries.

LAYMEN, STEWARDSHIP, "THE SUN."

At first glance it may not appear that the words in the above heading "go together." However, the three were very effectively combined in the morning worship service at the Asheboro Congregational Christian Church on October 15.

In the first place, it was Laymen's Sunday, which all our churches were asked to observe. Charles Cheek, J. Rankin Parks, E. P. Boroughs, Paul Shane, W. H. Hughes, Jr., A. B. Caviness, Jr., and Hubert L. Beane, were the laymen participating in the service.

In the second place, the Western North Carolina Conference churches were asked to use "Stewardship" for the theme of the church services each Sunday during the month of October. And so the worship service, in which three of the laymen participated, was centered around that theme.

And how did THE CHRISTIAN SUN come in? Fine articles in recent issues on the subject of "Stewardship" were read by three of the laymen. Thus the members of the congregation were reminded of the value of THE CHRISTIAN SUN—and at the time for announcements, were urged to subscribe to it.

The seventh layman, Hubert Beane, spoke on "Things Laymen Can Do in Our Church," making a very practical talk. A sermonette, "Planned Giving," was presented by the pastor, Rev. F. C. Lester.

SPECIAL SERVICES AT BEREA.

Berea Christian Church, Chuckatuck, Virginia, observed a Rally Day and a Home Coming Day service on Sunday morning, October 22, with great success. Children of the Sunday school presented an interesting and impressive program featuring recitations, memory drills, exercises and songs. Certificates of promotion were given to the boys and girls who were promoted from one division of the church school to another.

The Home Coming service was a very happy occasion. Invitations had been issued to former members, and a large number responded and were present. The attractive little church was filled to capacity for the service. Special features of the program were, an "Historical Sketch of Berea," by Dr. N. G. Newman, a former pastor of the church, and an address, "Some Memories of My Ministry at Berea," by Dr. I. W. Johnson, a former pastor and now pastor emeritus. The pastor, Dr. H. S. Hardcastle, preached a brief sermon on "The Enduring Church." Members of the Berea choir under the direction of Mrs. Russell T. Bradford, sang "The Lord's Prayer," and Mrs. J. R. Vick and Miss Jennie Lee Bradford sang, "I Waited for the Lord." A brief memorial service was held in honor of former members of the church who had passed away.

After the service was over, there were many happy greetings and reunions among relatives and friends who had attended the service. Instead of having "dinner on the grounds," members of the church opened their homes to the visitors for dinner, and anybody who knows the Berea community, knows that there was warm hospitality and an abundance of good food for these guests. Our lives were enriched by the experiences of the day, and our hearts will be warmed upon every remembrance of the occasion.

REPORTER.

PERSONAL THANKS.

The managing editor of THE CHRISTIAN SUN wishes publicly to thank Mrs. W. J. Andes for her cooperation during her editorship of the Woman's Page. If all copy were as well prepared and as promptly received as that from her desk has been during her term of office, the managing editor's job would be a pleasure rather than a task.

J. T. KERNODLE,

Important Dates to Remember

NOVEMBER, 1950

Wednesday-Thursday, November 1-2—Eastern Virginia Conference, Bethlehem (Nansemond), near Suffolk, Va.

Wednesday-Thursday, November 8-9—Western North Carolina Conference, Pleasant Grove, Bennett, N. C.

Tuesday-Wednesday, November 14-15—North Carolina and Virginia Conference, Shallow Ford, Elon College, N. C.

PROGRAM OF THE EASTERN VIRGINIA CONFERENCE.

Following is the tentative program of the One Hundred Thirtieth Annual Session of the Eastern Virginia Conference, to be held at Bethlehem Congregational Christian Church, Suffolk, Virginia, Rev. R. E. Brittle, pastor, on Wednesday and Thursday, November 1 and 2, 1950:

Wednesday—Morning Session.

- 10:00 Call to order by President—Rev. R. E. Brittle, Bethlehem, Nansemond.
Hymn—Led by Dr. Jesse H. Dollar, Liberty Spring.
Prayer—Rev. J. H. Lightbourne, Jr., Holland.
Enrollment of Ministers.
Enrollment of Delegates.
Recognition of Visitors.
Welcome—Mrs. Paul Yates, Bethlehem.
Response—Rev. A. Lanson Granger, Jr., Newport News.
Appointment of Special Committees.
10:30 Report of Executive Committee—Rev. J. Everette Neese, Second, Norfolk.
Report of Committee on Ministerial Education—Dr. H. S. Hardecastle, Oakland-Berea.
Address—Dr. Douglas Horton, Minister of the General Council of Congregational Christian Churches.
Report of the Committee on Christian Education—Rev. W. Millard Stevens, Christian Temple.
Address—"The Future of the Church College,"—Dr. L. E. Smith, President, Elon College.
12:00 The President's Address—Rev. R. E. Brittle, Bethlehem.
The Benediction—Rev. Melvin Dollar, Union, Southampton.

Wednesday—Afternoon Session.

- 2:00 Hymn—Led by Rev. O. D. Poythress, South Norfolk.
Prayer—Rev. John Gallo, Bethlehem, Disputanta.
Report of the Christian Missionary Association—Rev. Johnson L. Griffin, Vice President, Bay View.
Report of Committee on Apportionments—Hon. Shirley T. Holland.
Report of Treasurer—Mr. G. Chapman White.
Report of Historian—Dr. N. G. Newman.
3:00 Report of Committee on Evangelism—Dr. I. W. Johnson.
Report of Committee on Foreign Missions—Rev. Earl T. Farrell, Cypress Chapel, Sunbury, Oak Grove.
Address—"Becoming Missionary Conscious,"—Miss Pattie Lee Coghill, Educational Secretary, Southern Convention.
Report of Committee on Home Missions—Dr. N. G. Newman.
Address—Dr. W. T. Scott, Superintendent, Southern Convention.
The Benediction—Rev. W. A. Grisom, Franklin.
5:30 Adjournment.

Wednesday—Evening Session.

- 7:30 Worship—Minister and Choir, Bethlehem Congregational Christian Church.
Memorial Service—Conducted by Dr. I. W. Johnson.
Conference Sermon—Dr. Douglas Horton.
The Sacrament of the Lord's Supper—Conducted by Dr. Roy C. Helfenstein, Richmond.
The Benediction—Rev. V. T. Crawford, Shelton Memorial.

* * * * *

Thursday—Morning Session.

- 9:30 Hymn—Led by Rev. Charles C. Thomas, First, Norfolk.
Prayer—Rev. H. M. George, Elm Avenue.
Report of Committee on Stewardship—Dr. Jesse H. Dollar.
Report of Layman's Work—Hon. Mills E. Goodwin, Jr.
Report of the Southern Convention—Rev. W. Millard Stevens, President.
Report of Woman's Missionary Conference—Mrs. William T. Harrell, President.
10:30 Report of Committee on Social Action—Rev. Duane N. Vore, Suffolk.
Address—"Alcohol and Christian Responsibility," Rev. Wayne W. Womer, Executive Secretary of the Virginia Church Temperance Council, Richmond.
Report of Committee on Superannuation—Mr. John T. Kernodle.
Report of the Christian Orphanage—Dr. John G. Truitt, Superintendent.
Report of Finance Committee—Hon. Shirley T. Holland.
Report of Nominating Committee—The Benediction—Rev. H. G. Council, Jr., Rosemont.

* * * * *

Thursday—Afternoon Session.

- 2:00 Hymn—Led by Rev. W. L. Wood, Wakefield Parish.
Prayer—Rev. Jesse M. Roberts, Dendron-Union, Surry.
Report of Sunday School Convention—Hon. Mills E. Goodwin, Jr.
Report of Pilgrim Fellowship—Mr. Jack Byrd, President.
Report of Committee on Religious Literature—Dr. Roy C. Helfenstein.
Address—Rev. Earl T. Farrell.
Miscellaneous Business.
Report of Committee on Place—Mrs. W. B. Williams.
Report of Committee on Resolutions.
Closing Prayer and Benediction—Rev. D. D. Nash, Hopewell.
Final Adjournment.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardecastle.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.
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The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

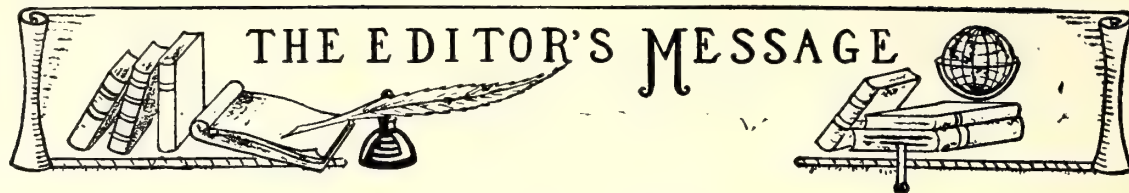
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Name

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[] New

[] Renewal Name of Church



THE EASTERN CAROLINA CONFERENCE

Wake Chapel rolled up its sleeves and made extensive preparation for the annual conference. Food was brought and served by a large and efficient contingent of ladies. Just as certain words are remembered by a melody, just so Wake Chapel will be remembered by a flavor—the flavor of food prepared in taste and abundance.

Prior to this, extensive renovation and additions had been made. Wake Chapel has not changed its name (it may become the First Congregational Christian Church of Fuquay Springs if the town continues to grow in that direction), but it has changed its appearance. The sanctuary has acquired the “new look” which is attractive and worshipful. New pews, organ, carpet and baptismal setting give the proper atmosphere for worship. The new Sunday school building provides essential space for an enrollment of 250. Congratulations, Wake Chapel!

This Church, which ministers to and is sustained by the town and the farm, enjoys a strategic position in the community. This type of church, of which there are many in our Convention, has boundless potentialities. The fertile and productive countryside forms a rich base for an expanding program of stewardship. Steady employment in local business saves the community from the inevitable fluctuations of a farm economy. Few, if any, churches of this type know the limits of their strength. We look to them for new demonstrations of growth and stewardship.

The Eastern North Carolina Conference is one of the weaker conferences of the Convention, and it has been penalized by non-participation of some of its churches. There are healthy indications that this condition is changing. It is capable of doing much greater things with the full participation of all of its churches and ministers.

The spirit of the recent conference was good. Ministers and laymen participated on the conference program. The conference endorsed by resolution the Elon Sustaining Fund and voted to solicit the cooperation of the churches in making it possible for their pastors to participate in the Annuity Fund. Revs. Clay Farrell and Eugene Tally were given conference ordination. Rev. R. T. Grissom was reelected president. Rev. Fred Register is vice-president; Rev. E. M. Carter, secretary, and Mr. W. J. Ballentine, treasurer.

The next session of this conference will be held at Sanford. This should be our best. Let every church begin now to set a new record of cooperation and achievement within the conference.

“Our thanks go to Mrs. W. J. Andes who has served as” . . . This first line was lost off the leading editorial last week. Apologies to Mrs. Andes and the Editor.

FINANCIAL REPORT, AMERICAN BOARD

The American Board of Commissioners for Foreign Missions, announced through its treasurer, Harold B. Belcher, an operating deficit of \$16,818.81 at the close of its fiscal year. The deficit of the previous year amounted to \$110,096.90, but has been reduced to \$25,772, making a total indebtedness of \$49,540.81.

Mr. Belcher states: “Earlier in the year it had been anticipated that the Board’s deficit would be much greater. The more favorable outcome has been due, to considerable extent, to the number and amount of gifts from individual friends of the Board received during the closing months of the fiscal year.” Approximately 500 more individual gifts were received this year than last, making a total amount in this category of \$88,220.00 compared to \$70,171.00 in 1949.

The total expenditures of the American Board for the past year amounted to \$1,754,702.64 as compared to a total of \$1,964,442.04 in the previous year.

The Southern Convention has channelled its missionary gifts through the American Board since 1931.

TOM KEEHN JOINS FOREIGN MISSIONS CONFERENCE

Rev. Thomas B. Keehn of Washington, D. C., has been appointed executive secretary of the Committee on Technical Assistance established this fall by the Foreign Missions Conference of North America.

Mr. Keehn, for six years the legislative secretary in Washington of the Congregational Christian Council for Social Action, for the next six months will serve half-time as liason between the Protestant mission boards and the national and international government agencies administering the technical assistance program for undeveloped areas.

According to officials of the Foreign Missions Conference, he will be responsible for channelling factual information to foreign mission boards on the work of both the United Nations and the State Department in respect to the technical assistance and Point IV programs.

He will assist the committee, under the chairmanship of Rev. James K. Mathews, associate secretary for India and Pakistan of the Division of Foreign Missions, Methodist Church, to define and clarify conditions under which mission institutions and personnel might make their experience available to government agencies on specific technical assistance projects.

Missions Conference officials pointed out that for more than a century, Protestant foreign missions have been concerned with improving living conditions as well as the spiritual welfare of the peoples in undeveloped areas.

Mr. Keehn will arrange conferences between government officials and foreign mission board represen-

tatives, and will give assistance in tabulating available skills among missionary personnel here and abroad.

Finally, through a critical and constructive appraisal of the program, conference officials said, Mr. Keehn will serve the Foreign Missions Conference and its constituent agencies and mission boards in developing public education and support of wise

governmental policies that will help promote maximum effectiveness and steady growth of the technical assistance program.

Technical assistance, according to Mr. Keehan, is related directly to the foreign missions work of the churches, and also affects their concern for social action, "which has been coming of age in the last generation."

The Gospel for Men at Work . . . An Ecumenical Inquiry

"To make the message of the Gospel real for men at their work," the World Council's Study Department has asked lay groups in the forty-four countries where there are member churches of the Council to begin study of the relationship of Christianity to modern industrial society.

In an inquiry published by the Study Department, it is pointed out that "in modern society the divine purpose of work is distorted and the dignity of work is not respected." The inquiry further declared that many Christians today "are themselves uncertain whether the Church has anything relevant to say about the meaning of work."

American participation in the inquiry is to be entrusted to a 25-man committee composed of clergy and representatives of labor and personnel management, under the leadership of Dr. John Oliver Nelson, professor of Christian Vocations and the director of Religious Field Work at Yale University Divinity School. Organizing meeting of the committee will be held in New York City, October 30.

The Nelson Committee's research in the United States will be reported not only to the Study Department of the council but also to a meeting of laymen devoted to the "Meaning of Work" which is scheduled to be held in the United States in 1952 as a part of a worldwide series of laymen's meetings called for by the Amsterdam Assembly. The 1952 meeting will be sponsored jointly by the Federal Council of Churches, the Canadian Council of Churches, in cooperation with the Conference of USA member churches of the World Council.

The study, largely limited at present to industrial labor, will stress "a thorough knowledge of the realities of industrial life" which it is contended makes "a mockery of preaching an individual ethic of work."

"To the average factory worker who knows the real frustrations in his

daily work, all the fine phrases of the Church . . . about the meaning of work and the rewards of honesty and diligence are but sanctimonious hypocrisy . . . if his work does not receive the recognition it deserves from his employer and from society. Is it possible to find God in work which is regarded primarily as a bitter fate?"

Pointing out the biblical significance of work, the study suggests that work "is not something we have willed to do, but something which God has ordained." Every man must, not simply as a means of livelihood but as a "Christian duty," work at a specific job which entails "the full sharing of the total needs of the community by conscientious use of individual talents.

"Work which is not performed with this sense of community service, but as a means to accumulate wealth and to serve primarily our own pleasure has lost its meaning from the Christian point of view." Further, it was pointed out that many of the present-day evils of work were "complicently regarded as the working of inexorable economic and commercial laws." Such fatalism, the report said, was "an intolerable affront to man's true nature."

The inquiry emphasizes the need of increasing "the sense of fairness and justice of the worker by giving him a real voice in the organization and direction of the work of the shop," and points out the need for study of industrial councils, labor-management committees, and joint consultation in industry.

The inquiry makes particular reference to the volume, "Work in Modern Society," by the former director of the Christian frontier Movement, Dr. J. H. Oldham. The British author's book is published by Morehouse Gorham. Copies of the World Council's inquiry, titled "The Meaning of Work," are available from the New York office of the World Council at 10c each.

DR. POTTER HONORED.

Rockwell Harmon Potter preached his first sermon as pastor of Center Congregational Church in Hartford, Conn., the first October Sunday in 1900. The texts were from Job 23:3 and John 1:14, and the subject was, "Earth's Cry and Heaven's Answer." Dr. Potter returned to that pulpit on his fiftieth anniversary and preached, the first Sunday in this month on the same theme.

Dr. Potter's influence has spread far beyond Hartford. He helped to train a generation of ministers while serving as dean of Hartford Seminary. As moderator of the National Council, as president of the American Board, and in rich and varied services, he has had a helpful finger in many ecclesiastical pies. He is one of the most popular guest speakers at Elon College.

In a reception held on Monday night following, Supt. James English of Connecticut said, "There is hardly a man in our fellowship who has carried so many portfolios, and with such valor, insight and courage." Dr. Potter occupied the Center Church pulpit for 28 years. The present minister is Dr. Russell J. Clinchy.

NOTICE TO LAYMEN OF EASTERN VIRGINIA CONFERENCE.

A fall rally of all laymen of the Congregational Christian Churches of the Eastern Virginia Conference will be held at the Franklin Congregational Christian Church, Franklin, Virginia, on Sunday, November 5, 1950, beginning at 3:30 p. m. There will be an afternoon session, a short intermission, then a banquet at 6:00 p. m., and the entire program should be over not later than 7:30 or 8:00, thereby affording everyone that attends ample time to get home that evening at an early hour.

This rally is being sponsored by the Laymen's Fellowship of the Eastern Virginia Conference and, according to Mills E. Godwin, Jr., of the Oakland Christian Church, president of the group, a large crowd of men is expected. He believes that it will be the largest group of men ever to assemble from our conference at one time to jointly consider the work of the laymen in our denomination. Mr. Godwin said that while the rally was primarily for laymen, that all ministers and the public were also cordially invited to attend. He promised an interesting and inspiring program.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

A NEW VISION.

During the biennial session of the Southern Christian Convention at Portsmouth, Virginia, in May, 1936, it was voted to dissolve the Board of Education and the Board of Christian Education and to authorize a new board under the title of "The Board of Christian Education," the new board to undertake the duties and responsibilities of the two boards dissolved.

The Board of Education was charged with the responsibility of ascertaining the needs of the college and bringing those needs to the attention of the church. This board did not report to the annual conferences, but made its report to the Convention.

The Board of Christian Education was charged with the responsibility of promoting Sunday schools, Christian Endeavor, youth fellowship and other young people's organizations. This board usually reported to the conferences of the Convention in annual session.

It was proposed that the new Board of Christian Education would assume responsibilities for both boards being dissolved. By these actions, the Convention proposed to inaugurate a uniform plan of education for the Convention. The plan of education thus authorized was to begin with the kindergarten in the Sunday schools and move on through all departments of the Sunday school, culminating in a program of Christian Higher Education in Elon College. By this plan, the Convention hoped to make the college a more definite part of the church's program and to make it more convenient and more appealing to our own young people to move out of Sunday school at the proper age and into college on the church's own college campus.

Everything looked lovely, the new program was ideal, and we were all looking for satisfying results. The new Board of Christian Education was formed quite largely out of the old Board of Christian Education. Unfortunately, it would seem, this board continued its interest in a program in what it termed Christian education within the church, but it did not include the college. For a certain period the college seemed to be forgotten. The Board of Christian Ed-

ucation did not seem to realize that its responsibilities included the college. This was most unfortunate. In recent years, however, the Convention seems to have had a new vision, and to include, definitely, the college in its program. Particularly does the present vision of the church include the college. The good women of the church have designated the decorating of the auditorium at the college as its project for its annual thanksgiving offering. They are hoping to raise through their societies a total of \$3,666.00, which is the cost of decorating the auditorium, blinds for the windows, and the refinishing of the pews. This is certainly a wonderful thing for the good women of the church to do for the college, and the entire church constituency is indebted to them for this generous effort.

The Southern Convention of Congregational Christian Churches in session at Oakland Church, Chuckatuck, Virginia, took a very definite look at Elon College, its present and future needs, and devised a plan calculated to bring partial relief to the college. The plan calls for a contribution of \$1.00 for the college by every individual member of the church. The fund so raised is to be known as the Elon College Sustaining Fund. The plan also requests that each individual church in the Convention observe Sustaining-Fund Sunday, preferably in October, but leaves the date entirely to the local church. Dr. William Moseley Brown, executive director of the Elon College Foundation, has been tireless in his efforts to introduce the Elon College Sustaining Fund to the churches of the Convention and to induce any and all churches to observe Sustaining-Fund Sunday.

Through these two plans and other agencies, the church is undertaking to join hands with the alumni and the college administration in a determined effort to see that present and future financial needs of the college are met, and met promptly. In all probability, there will be a number of churches that will not observe Sustaining-Fund Sunday in October. Some will, but others will defer this important service until the College Period, January and February, 1951. Perhaps more churches will observe

Sustaining-Fund Sunday during the College Period rather than in early fall. There may be some few of our churches that will not follow the plan promoted by the Convention, but it is hoped that by far a greater majority of our churches will observe Sustaining-Fund Sunday during the approaching church year. If they become better acquainted with the college, its program, its purpose, its contributions, and its needs, I am sure their contributions will be larger and more frequent.

ELON COLLEGE SUSTAINING FUND A CHALLENGE.

A Statement by

HON MILLS E. GODWIN, JR.,
General Chairman.

The Elon College Sustaining Fund is a challenge to everyone interested in the future of Elon College. The wholesome influence of Elon has been outstanding and the people of the Southern Convention have been her chief beneficiaries. The college stands as a monument of real devoted service to our people. The past has written its record, and little we can do will change it, but the present and the future of Elon College is within our hands to help shape and direct. To those of us that have received her blessings and have been the principal recipients of her services, the opportunity now presents itself for us to do our part.

I cannot personally claim the honor and distinction of being an alumnus of Elon College as I attended another institution of higher learning. However, I would be proud to be counted among her sons. The older I become and the more I see of our church, its people, its possibilities and potentialities, the more I am convinced that Elon has made a truly remarkable contribution. The real strength of our church in the Southern Convention is found in the hearts of those who have been trained at Elon College and have gone out from there inspired to render a greater service. I see an ever greater opportunity for genuine service that the college can offer in the years ahead. The Sustaining Fund affords a practical approach to help Elon College that is within the ability and reach of all of our people. An investment so small is large indeed when channeled into such a course. Designated or undesignated, your contribution will help our college at a time when she needs our support.

As chairman of the General Com-

mittee of the Elon College Sustaining Fund, I earnestly ask your sympathetic understanding and wholehearted support.

SUSTAINING FUND REMITTANCES.

Some of our churches have already sent in remittances to be applied on their respective Sustaining Fund goals. Such remittances should not be sent direct to the Sustaining Fund office but rather to the Southern Convention office. They will there be handled in the usual manner, each church receiving proper credit on the books of the Southern Convention. Sustaining Fund remittances will then be turned over to Mr. Clyde W. Gordon, secretary-treasurer of the Elon College Foundation, to be distributed in accordance with the wishes of the individuals and churches contributing them. It is not necessary to wait until the entire amount of your objective is reached. Remittances of any amount are acceptable at any time.

WM. MOSELEY BROWN.

APPORTIONMENT GIVING.

Another one of our conferences held its annual session. The Eastern North Carolina Conference met at Wake Chapel Church, Tuesday and Wednesday, October 17 and 18. They had a very good conference, and it was well-attended.

In tabulating the amounts paid to Elon College, including contributions sent to the conference, we have a total of \$1,274, which is \$53 less than the churches of this conference contributed a year ago—this in face of the increased needs of our college and the continuing increases in the expense of college administration.

The following churches, according to the Convention Office's records, have paid their college apportionments in full: Amelia, Bethlehem, Chapel Hill, Liberty Vance, Morrisville, Mt. Auburn, Mt. Carmel, New Hope, Oak Level, Plymouth, O'Kelley's Chapel, Sanford, Shallow Well, Southern Pines, Turner's Chapel, Wake Chapel and Youngsville. This leaves a total of 31 churches that have not paid their apportionments in full. Of course these churches have from now until January 1 in which to raise their apportionments. It is the hope and prayer of all who are interested in Elon College that each of these churches will secure their full apportionments for the college and forward the same to the Convention Office.

Previously reported \$ 8,684.42

Eastern N. C. Conference:

Amelia	\$ 22.00
Moore Union	4.50
Mt. Auburn	65.55
Mt. Carmel	21.00
Mt. Gilead	5.00
O'Kelley's Chapel	5.00
Pope's Chapel	20.00
Southern Pines	63.00

Eastern Va. Conference:

Bethlehem (Nans.)	\$ 3.02
Isle of Wight	62.00
Richmond, First	85.00
Spring Hill	13.73

N. C. & Va. Conference:

Asheville	27.00
Elk Spur	11.00
Pleasant Ridge	35.00

Valley Va. Conference:

Leakesville	\$ 9.00
Newport S. S.	5.37

457.17

Grand total \$ 9,141.59

NEWS FROM THE VALLEY CONFERENCE.

Laymen's Sunday was observed in the following churches in the Virginia Valley Conference, Rev. R. E. Newton, pastor, on Sunday, October 8. Mr. Ray Rothgeb and Mr. B. F. McDaniel of the Leakesville Church supplied the pulpits of the Joppa and Dry Run churches in the Fort Valley. Mr. Ralph Rothgeb spoke at Mt. Lebanon, and Mr. K. T. Rothgeb was the speaker at Newport. All four guest speakers are members of the Leakesville Church. The guest speaker at Leakesville on Laymen's Sunday was Mr. J. Lynn Lucas, an attorney of Luray, and teacher of the Men's Bible Class of Luray Lutheran Church. Good reports have been received of the excellent work done by these lay-preachers.

It is a sign of growth and development in a church where laymen assume responsibility and take an active part in Kingdom service. May other laymen follow this fine example set by those who are willing to be used to proclaim the Gospel truth. Brother Newton and the people of his group of churches are doing constructive work in his parish.

The Senior Young People's Class of the Leakesville Sunday School purchased and installed a beautiful bulletin board on the church lawn. This attractive bulletin board, illuminated with electric lights, calling attention to the passer-by of the services of the Leakesville Church will not only prove a means of calling attention to the church in the community, but will doubtless induce people to come to the services. Congratulations to

the Leakesville Sunday School for such an active class, always finding something important to do for the school and church. We have learned that this same class has done a number of other important improvements recently for the church. Mr. Ray Rothgeb is the teacher.

Pilgrim Hymnals were used for the first time and dedicated on Sunday morning at Winchester.

ROBT. A. WHITTEN.

LAYMAN'S SERVICE AT WAVERLY.

The Waverly Congregational Christian Church held its annual Laymen's service on the second Sunday in October, under the auspices of the Women's Club. The occasion, with the Sunday school rally at ten o'clock and a Fellowship supper at 6:30 connected with the regular evening service, was a Red Letter Day on the church's calendar.

At the 11:15 service, the laymen of the local church presided, read the Scripture, and read the objectives of the Laymen of the Southern Convention. The morning message was delivered by Mr. W. A. Walton, principal of the Disputanta High School and a representative to the State Legislature from Prince George County. The choir was composed of men, who rendered a special number for the day.

At the evening service a bountiful supper was served in the educational building of the church. The service was conducted at the table, with the young people in charge. They presided, furnished the music, and did the ushering. The pastor delivered the evening message.

The Laymen have fulfilled the following objectives as set forth by the objectives committee of the Southern Convention, namely:

1. A working organization of men in every local church. "We-Men's Club" organized during Dick Jackson's ministry here. It meets monthly.
2. It has held a father and son banquet and outing.
3. The Laymen have put on several visitation campaigns.
4. For several years, we have held the Laymen's Sunday service.
5. They have been looking after the upkeep of the church property and its improvements for several years.

Parts of the other objectives are being worked on, but have not been carried out in full.

Christian Missions

At Home and Abroad

DICK AND DOROTHY JACKSON ARE STILL IN CHINA.

Foochow, Fukien, China.

October 4, 1950.

Dear Friends:

Yes, we are still in China!! You will perhaps remember from an earlier letter that on July 4 we applied to the government for an exit visa. At that time we thought it would be only a matter of days before we would get out. Because Dorothy was expecting a baby in October, we requested that our pass be granted as quickly as possible.

After every kind of delay, and what seemed to us to be much unnecessary red tape, we were told on September 6 that our pass was granted and that we would be permitted to leave, but only by going through Canton or Shanghai, which meant a long journey overland by truck on one of the roughest roads in China, or in the world for that matter.

In the meantime Dorothy had developed a complication which required that she remain in bed for two months before the baby arrived. Going overland for her was just out of the question at that late date.

Just then a small British ship managed to slip into port past the watchful eye of the blockading Nationalist Navy. The captain agreed to take us to Hongkong if the government would permit us to go. I pleaded with the police to grant us this permission. It might save Dorothy's life and it would save us the long overland trip with a tiny baby. My pleas fell on deaf ears. "What's the hurry? You can wait," they told me.

So there was nothing else to do but to settle back and wait until after the baby came. We moved into the city next door to the hospital, so Dorothy could get the proper care. (It took a week's time to get permission from the police to move those three miles.)

Gradually, the government has been permitting foreigners to leave. It has been quite hard to see our friends going and leaving us behind.

On October 1, at 1:15 a. m., David Van was born in Union Hospital. He weighed seven pounds and seems to be quite a fine boy. Lewis is delighted. Dorothy got along very well

—much better than the doctors expected. Now, only three days later, she gets up and walks around the room. We hope she will be home in a few more days. Then, after several weeks, when she and the baby are strong enough, we will make the trip overland to Hongkong, via Central China. From Hongkong, we hope to return by ship or plane to our native land.

I have heard it said that the hardest thing in the world for us humans to do is to wait. I believe it. The tense international situation and China's proximity to Korea is an area of concern. Nor does the intense propaganda campaign sponsored by the Chinese Communist government against American imperialism in Asia comfort us. There is no question in our minds that China is now a Russian satellite and is not likely to change within the foreseeable future.

The Chinese Churches see the handwriting on the wall and are seeking to make their peace with the government. They are thinking in terms of self-direction and self-support. The sixty-odd foreign missionaries in Foochow all expect to have left by the end of 1950. This will end over 100 years of foreign missionary activity in the city. The finest schools and hospitals in Foochow are all maintained by the Christian Churches. It is expected that within a few years all educational and medical institutions will have been taken over by the government. The future of the church is in the hands of God and the Chinese Christians. Those of us who are here believe that it will continue, but that it has hard days of testing ahead. The Chinese Christians will continue to need our prayers for a long time to come and still need our financial aid for a few years longer as they go through this period of transition.

In spite of the personal difficulties we have encountered, we are very fortunate in many ways. We are safe and well and overjoyed to welcome the new member into our family. We treasure the fellowship we enjoy with our Chinese and our missionary colleagues. Above all, we have faith that God will lead us beyond the present hour to paths which are above all that we may ask or think.

We look forward with great joy to seeing our family and friends again.

Cordially,
DICK & DOROTHY JACKSON.

ALICE GWINN WRITES FROM KYOTO, JAPAN.

One day in July, we went to the station to meet some of the Korean missionaries who had been evacuated from Korea. When we got there, we found that the United States Army planned to take care of them temporarily as they had been doing during the evacuation, and that later they would go as a group to a dormitory at Kobe College, until further plans could be made. Quite unexpectedly, as they were getting off the train, I became choked with emotion. Suddenly they became to me the symbol of the many refugees—the millions of them—who have had to leave their homes and go out to uncertainty. How difficult it is to visualize until it is before our eyes.

Some of this group will work with Koreans in Japan, some will teach in our Japanese mission schools, and a language school is being set up for the younger ones. Some have also returned to the United States. We are also getting some missionaries from China these days who will help with the work here. We feel rather close to this situation, of course, but most of our actual news comes from American sources, so we do not know much more about it than you do. In some of the army buildings are placards reading, "Zip your lip," a warning not to indulge in spreading rumors.

MIRIAM BROWN REPORTS FROM MADURA, SOUTH INDIA.

Imagine living in a village where no fruit, vegetables, or grain can grow because of drought, the village well is nearly dry (or you can't use it because you are an out-caste). You are completely dependent on the local ration shop for your food, which is rice and millet. Then there is half a ration (total ration 12 ounces per day), then half a ration for three days a week, then nothing. Some villagers are eating seeds of trees, some the pith of the aloe plant. Some are selling their children's labor for the next two or three years for a little grain hoarded by profiteers. Our girls are from those villages and will return to them for ten days' holiday in September. It's home, you know.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

DEVOTIONAL THOUGHT.

"EVERY LIFE A PLAN OF GOD"*

By MRS. HENRY ROBINSON.

"And who then is willing to consecrate his service this day unto the Lord."—I Chron. 29:5.

Bernard of Clairvaux had written on the wall of his cell in the monastery the words: "Bernard, why are you here?" Every time he entered his cell, he was confronted with the questions of his life's purpose. Too many people today have no clear idea why they are here, where they are going, how best to use the gift of life. The result is futility and boredom.

The answer to such futility, obviously is to find and to give one's self to a great purpose. It is obvious that not just any purpose will do. The good life is the matter of giving and not getting. It is a matter of contributing to life and not a matter of receiving. Look over the course of history and you will discover that the men and women who found the secret of real living were contributors to life. Whether you have five talents or one, the church needs your contribution. And the need is now, today. Don't let this day pass without contributing something good to life.

He was going to be all
that mortal could be—
tomorrow.

No one should be kinder
or braver than he—
tomorrow.

A friend who was troubled
and weary he knew,
Who'd be glad of a lift,
and who needed it, too;

On him he would call,
and see what he could do—
tomorrow.

* * * * *

YEAR BOOKS.

Some societies placed orders for a quantity of Year Books at the time of the School of Missions. In at least two instances, Year Books have been sent to societies when those societies had already received said Year Books at the School of Missions. If by any chance this happened to your society, too, please return the extras to the Convention Office and they will re-

fund your money. The supply is exhausted, and many, many societies want them. Your cooperation will be appreciated.

* * * * *

AN IMPORTANT PINK SHEET.

In the packet for women's societies there is a little pink sheet headed "Vital Statistics." One copy of this from each society is to be filled in and mailed to Miss Pattie Lee Coghill, Southern Convention Office, Elon College, N. C. She reports that the response thus far has not been very good, but she needs this information from every society.

It will be helpful to her and to your society if you will consider carefully the last item on the sheet, concerning missionary speakers, and will write her in detail about this. Instead of just answering "Yes" to the question, "Would you like a missionary speaker next March or April, or some other time?" you might be specific as to just when you would like a speaker. Then she can make out the schedules and fit them in with your plans, if at all possible.

* * * * *

THANK OFFERING PROGRAM.

A Thank Offering and a letter concerning the program has been mailed to each society. The program is excellent and may be used in a local circle meeting or for a public program. Varied suggestions for presenting it are given.

It appears that the program was mailed to the president of the society for last year, rather than to the president. If you are the president of your society and have not received a copy, please check with the preceding president. If a copy cannot be located, please write to the Convention Office, Elon College, N. C., for one. It is important that each society have this material available, and that each society make good use of it.

* * * * *

NEWS FROM SOCIETIES.

PORTSMOUTH, FIRST.

The Woman's Fellowship of the First Christian Church, Portsmouth, Va., brings their year to a close with a most successful year. This year we merged our two societies, the Ladies'

Aid and the Missionary, into the Woman's Fellowship.

We added to the kitchen equipment an electric coffee urn, gas stove, electric ice box (a gift from one of our church members, Mr. L. E. Parker), new dishes and other kitchen items.

Easter lilies were sent to our sick and shut-ins. A Mother-Daughter Banquet was held in May. A box was sent to Japan and a bag of clothing was shipped overseas. In July, Mrs. W. H. Harrell reviewed our study book, "Missions at the Grass Roots." This was a wonderful experience for each one who attended.

The highlight of the year was to have Timothy Chang visit with us and bring us a very fine message. A delightful evening was enjoyed by all.

During the year we have remembered our shut-ins with sunshine gifts and boxes; and cards and flowers have been sent to the sick. We have served the Endeavorers a light Sunday night supper one Sunday night a month.

Our budget has been met this year and all bills paid. All money taken in this year was from voluntary contributions. This being the first year of our new organization, we hope to do bigger and better things in the future.

MRS. IRENE CHEVERS.

Secretary.

* * *

APPLE'S CHAPEL.

The Woman's Missionary Society of Apple's Chapel, under the leadership of Mrs. R. M. Murrell, has closed a very interesting and instructive year. The programs have been a delight to all. Through the study of the home and foreign books, which were reviewed by Mrs. Lettie Riley and Mrs. R. E. Apple, we have learned many new things concerning our mission work and the people of other lands. The Bible study, conducted by Mrs. J. C. Hogan, was given with a sacredness typical of the Master, himself. World Community Day was observed with an appropriate program and the dedicating of our "Pieces for Peace."

The Thank Offering program was a public service held at the church with Mrs. Homer Andrews and Mrs. R. E. Apple as leaders. World Day of Prayer was also a public service with three denominations cooperating. May Fellowship Day and Family Life Week events were attended by a number of invited guests. Mrs. P. L. Summers, Family Life chair-

(Continued on page 13.)

*From "This and That," bulletin of the Woman's Auxiliary, Burlington Christian Church, Burlington, N. C.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Little Friends:

As I write to you, I am about to start on a train trip. I am going to Richmond to attend the dedication service for an organ. When we dedicate things, we are saying that they are for God's use. This organ is in the State penitentiary at Richmond. For a long time the men had a piano in their chapel, and their Chaplain, George Ostergren, thought that they should have an organ. The Richmond Council of Church Women decided to make it their project and they raised \$3,500 to buy a Baldwin electric organ. The prisoners themselves gave \$120.00 and did the electrical wiring for the installation.

All this happened when I was living in Richmond, and the Council asked me to come back for the service. I hope that none of you will ever hear the music of that organ, but there are grown-ups, as well as boys and girls, who do bad things. Then they must be punished, and the state sends them to prison. In Virginia, the churches of every denomination cooperate and pay for religious work in prisons and other state homes. Rev. Emmet Frazer heads the whole thing, and he has a wonderful way with prisoners. be they young or old. He shows movies to the boys and girls at Bon Air and Peaks Industrial Schools sometimes.

Perhaps the sweet music from the organ will touch some heart and remind the prisoners of God and his love. It is bad to be kept inside, as you know from rainy day experiences, but perhaps a little joy will come from sacred music and religion.

All praise to the church women of Richmond. Their gift will last for many years and bring harmony and beauty into sad hearts. Think of all the good things church women are doing.

* * * * *

WHAT KIND OF CHILDREN?

By MARY STARCH KEER.

Issued by the National Kindergarten Association.

"Children will be children," said a father whose son had been driving a stolen car at seventy miles an hour on a busy Hollywood boulevard. Police cars had raced to stop the speeding driver, but when they tried to come

up beside him he swerved the car in an endeavor to hit them. After this had happened twice the officers fired some warning shots at the car, and killed him. The police of course, one of the shots struck the boy and when firing the shots, did not know the age of the person who was driving.

"The father violently decried the verdict of the coroner's jury, which absolved the officers from blame—calling the shooting 'justifiable homicide,' " said a woman to her friend when relating the incident. "He said, 'If officers are allowed to shoot children, children are not safe on our streets.' "

"Are other children safe with a boy behaving like that—driving seventy miles an hour, ignoring signals, and trying to run down the officers who are trying to protect the public from him?" demanded the friend indignantly. "I agree that 'children will be children,' but what kind of children they are depends upon the kind of upbringing they have been given. It is easy to see what kind of education that boy had been receiving from his father."

"Yes," said the first woman. "No doubt, not only by example but by his words many times, he had been setting a pattern of disregard for the rights of others as well as for the law and those who enforce it. I have seen examples of both the right and the wrong way of influencing children as I ride on the bus, which I often must do. On one crowded bus there were several passengers standing who, it was plain to see, should not have been subjected to this ordeal. A woman with two little boys told the children to keep their seats, saying that they had paid for them and did not have to give them up to anyone. She did not stop to think that these people were standing had also paid their fares and that some of them were much less able to stand than her boys."

"Most likely she will reap unhappy result from that lesson on indifference to the discomfort of others when those boys are older," said her friend. And then she continued, "It is not often that parents behave as that mother did, I think, but many mothers make the mistake of having their children sit while they them-

selves stand. If a child—either boy or girl—is well and is too old to be held on the lap, that child is old enough and able to stand. He can be influenced to enjoy standing in order that his mother may sit. It can be managed so as to give him a grown-up feeling that he will delight in. Children learn to be thoughtful and considerate by *being* thoughtful and considerate."

"That is true," said the first woman, "especially, if they enjoy each experience. The feeling of satisfaction in any course of action carries over into all repetitions of that action when once it has been acquired. And it makes me happy to observe that many mothers do teach their boys and girls to rise and offer a seat to older persons on a bus, for I know that—if the mothers see that the children get real pleasure from doing this—those children are learning right attitudes, which will make them pleasant to live with, wherever they go, and will help them to be successful in school and at work, as well as at home, all through their lives."

SELF-DENYING LOVE.

He might have reared a palace at a word,
He who sometimes had not where to lay his head;
Time was when he who nourished crowds with bread
Would not one meal unto himself afford.
Twelve legions girded with angelic sword
Were at his beck, the scorned and buffeted;
He healed another's scratch, his own side bled—
Side, feet and hands with cruel piercings gored.
Oh, wonderful the wonders left undone!
And scarce less wonderful than those he wrought;
Oh, self-restraint, passing all human thought,
To have all power, and be as having none!
Oh, self-denying love, which felt alone
For needs of others, never for its own!
Selected.

Self-reliance can turn a salesman into a merchant; a politician into a statesman; an attorney into a jurist; an unknown youth into a great leader. All are apt to be tomorrow's big leaders—those who sit in solitude sit above the clang and dust of time, with the world's secret trembling on their lips.
—Hillis.

Youth at Work in the Church

MAX VESTAL, Elon College, N. C.
MISS ANN TRUITT, Associate

WESTERN N. C. RALLY.

Don't forget the Western North Carolina Youth Fellowship Rally which is to be held on Sunday afternoon, October 29, at the Pleasant Union Church, located off Highway 49, Southwest of Asheboro.

WHO ENJOYED MACK'S CAKE?

It seems that Rev Mack Welch of Palm Street Church, Greensboro, lost his cake at the North Carolina-Virginia Fellowship Rally. It happened this way: Volunteers went out to the cars to pick up the picnic suppers that the visitors had brought. From the Welch car, they procured six pieces of chocolate cake. The Welches had to leave early, and the cake was to have been eaten on the way home. "It's more blessed to give than to receive." Hey, Mack?

VIRGINIA VALLEY NEWS.

The young people of Antioch Pilgrim Fellowship in the Valley of Virginia, recently presented a beautiful picture of "Christ Knocking at the Door" to the church. This project was started some time ago in a Sunday school class and was then taken over by the Pilgrim Fellowship. The presentation was made for the group by Jackie Showalter.

* * *

A recommendation was made at the Valley Young People's Rally, that each young people's group (Pilgrim Fellowship, Missionary society,

Sunday school class, or other group) set as its goal a generous contribution to the Youth Fellowship Missionary Project of the Southern Convention. It was further suggested that a special offering be made on the Sunday nearest Thanksgiving, or at a time most convenient, and that the offerings be brought to the next Young People's Rally on January 7 and dedicated in a special service at that meeting.

FIRST, NORFOLK TEEN AGERS. HAVE DINNER.

On Wednesday, September 20, the members of the Teen Age Fellowship of the First Church, Norfolk, Virginia, held a dinner meeting at the parsonage. Twelve young people attended, bringing with them the ingredients for a fried chicken dinner. The meal was served buffet style from the dining room table. Following the dinner, group singing was lead by the minister, and a business meeting was conducted by the president, Joyce Fulcher.

INTERDENOMINATIONAL DANCE!

The young people of Salem Chapel and Fulp Moravian Church held a "Square Dance" at the Belew Creek Community Club House on October 7.

There were 48 present for the fun and fellowship. Mr. James S. Rayburn, a teacher at the Traphill High School, Elkin, N. C., called the dances, and Mr. James Fulp, superintendent

of the Fulp Moravian Sunday school, with three others, furnished the string band music. The decoration committee, the game committee and refreshment committee, composed of young people from the two churches, did an excellent job of planning for the social. There were eight adults and parents present for the evening. Everyone enjoyed it and is looking forward to similar evenings of activities together. This is a good example of what can be done by churches working together in a community.

The following officers have been elected by the Salem Chapel young people for a period of six months: Darlene Marshall, president; Clela Marshall, vice-president; Hazel Morgan, secretary and Betty Marshall, treasurer. The installation service was held on the first Sunday in October at the 11 o'clock worship service.

ALLEN HURDLE,
Pastor.

NORTH CAROLINA AND VIRGINIA YOUTH FELLOWSHIP RALLY.

The Fall Rally of the North Carolina-Virginia Youth Fellowship Conference was held at the Happy Home Church on Sunday afternoon, October 15. Dorothy Ballinger, president, presided at one of the best rallies ever held in the conference.

The main feature of the program was a panel discussion led by Miss Pattie Lee Coghill, who presented the Youth Packet. Interesting talks were given by Helen King from the Burlington Junior High Camp, Curtis Young from Durham on the Elon Camp, and Lois Scott from Elon College on the Officers Camp. John Truitt, Jr., reported on the National Student Conference, which was held at Elmhurst College, Elmhurst, Ill. Timothy Chang gave a humorous, yet inspiring account of his summer's travels, which led to several states and several conferences. William Tolley then gave a report on S. S. S. work, in which he took part last summer. Warren Mathews, president of the Southern Convention Youth Fellowship, reported on his visit to the National Pilgrim Fellowship Convention, which was held in Milwaukee. In addition, he outlined plans for the future, which include bringing a Philippino student to the United States. Here he will study and then return to his native people to minister to them.

Rev. Billy Andes, Winston Salem, lead some folk singing after everyone
(Continued on page 15.)

A Month of Sundays for Youth

There will be Young People's Rallies covering every Conference, of the Convention in October. Every church (no matter whether it has an organized young people's group, or whatever its young people's group may be called) should plan NOW to be represented at the Rally in their area. Below are listed the places, the dates and the presidents of the Conference organization.

October 29. Pleasant Union Church. Western North Carolina Fifth Sunday Rally. Bill Simmons, president.

If there is an further information that you or your local organization may desire, please write to—

MISS PATTIE LEE COGHILL, Educational Secretary
Southern Convention Office
Elon College, North Carolina

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

OVERCOMING TEMPTATION. (TEMPERANCE LESSON.)

LESSON VI—NOVEMBER 5, 1950.

MEMORY SELECTION: *Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised those who love him.*—James 1:12.

LESSON: Matthew 4:8-11; John 6:15; Romans 13:12-14; I Corinthians 10:12-13.

DEVOTIONAL READING: Psalm 25:4-14.

He Was Tempted.

Our Lord Jesus Christ was tempted—not only once, but again and again. He was tempted in all points like as we are. He was like us in that respect. Therefore he knows how to sympathize with, and how to help those who are tempted. We do not have a High Priest who cannot be touched with a feeling of our infirmities, but one who was tempted in all points like as we are. Let us, therefore, come boldly to the throne of grace that we may obtain mercy and find help and grace when we are tempted.

Matthew and Luke give an account of what we call *The Temptation*, but in different order. It was a subtle thing, the devil did it in a clever way. But Jesus saw through the subtle scheme and repelled the advance of the Tempter and resisted the temptation. It is worthy of note that he did it by using the Word of God. He had hid the Word of God in his heart and he did not sin against God. What a difference it would make if those who study the Sunday school lesson would "learn by heart" the "Memory Selection." Or if they would store in their hearts many verses of Scripture, and then use them in the hour of temptation.

At the close of the story of The Temptation, it is reported that "the devil leaveth him for a season." The devil withdrew to lick his wounds and to make plans for another assault on our Lord. And again and again, throughout his ministry, Jesus was tempted. We need to keep this fact in mind—Jesus was tempted—but without sin. *He was the only man who ever lived who did not yield to temptation, who did not sin. He was the sinless Son of God.*

We Are Tempted.

Every man is tempted. Temptation is a universal fact in life. No matter who we are, or where we are, we have to deal with temptation. And strangely enough, the better we are, the more we are tempted. The more sensitive the nature or spirit of man, the more subtle and strong the temptation. We are not all tempted alike. The devil is shrewd—he attacks us at our weakest point. He often works through his "Fifth Column." Sometimes the devil uses those of our own household and our best friends to tempt us. Sometimes the temptation comes through the flesh, sometimes through the spirit. But always it comes.

Let it be said that temptation does not come from God. The Scripture itself says that God tempts no man. God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed (James 1:13,14). Only a dead man is immune from temptation. Indeed, it is a sign of moral and spiritual life that one is tempted and is conscious of his temptation.

Dealing with Temptation.

Facing Temptation. Perhaps the first factor in dealing with temptation is to face it, to accept it as a fact of life, to recognize it as something that must be dealt with all through life. It is a mistake to deny the fact of temptation. Nothing is gained thereby, and much is lost. Let a man first face the fact that as long as he is alive, no matter who he is or where he is, he will have to deal with temptation, and he has taken an essential step in dealing with temptation. One might wish that he would not be tempted, but it is wishful thinking. And it would be colorless living if there were no temptation, indeed, it would be meaningless living if there were no temptation. Face the fact that you are going to be tempted all through your life, and make your plans accordingly for a long campaign ending only in death itself, for only dead men are not tempted.

Fleeing Temptation. The wise man avoids temptation whenever and wherever possible. Only a fool deliberately puts himself in the presence of temptation. Our Lord taught

his followers to pray, "Lead us not into temptation." It is not cowardice to keep away from temptation; it is the highest wisdom. Life has enough hazards from temptation under ordinary circumstances. Why make it more difficult and dangerous by deliberately seeking temptation? If a young person finds that to go with a certain crowd means that he is going to yield to the temptation to drink, he had better keep away from that crowd and seek other company. A man who had stopped drinking would be foolish to spend his evenings sitting in a tavern or beer joint or what have you, when he would be tempted again and again. Many people court disaster because they court temptation. Flee temptation whenever possible. Reduce temptation to a minimum.

Fighting Temptation. It is well to avoid temptation as much as possible. But, as it is written, every man is tempted, and is tempted all through his life. And if he is a man, he will have to face and fight temptation in one form or another. We are to resist the devil. We are to fight the good fight of faith. We must engage the enemy on the field of battle. Here are two suggestions. We can fight indirectly. One of the best ways, for instance, to overcome a bad habit is to form a good habit. We can overcome evil with good. We can drive out bad thoughts by thinking good thoughts. We can soon develop a distaste for bad reading by reading good literature. We can break down the power of bad habits by forming good habits. A great preacher once preached a sermon on "The Expulsive Power of a Great Affection." Substitution is a sound strategy in dealing with temptation.

But ultimately we must also fight directly. Sooner or later we have our backs to the wall and we must stand and face and fight temptation. It is a grim fight. It takes grit and gumption. It also takes grace, the grace of God. No man is strong enough or smart enough to lick temptation in his own strength or wisdom. But we have the word of God that he will not suffer us to be tempted above that which we are able to bear, but with the temptation will also provide a means or a way of escape, that we may be able to endure it (I Cor. 10:13). Here is good news for hard-pressed men and women. We do not have to go through life taking a licking every time we face and fight the devil. If we have the Word of

(Continued on page 15.)

CHURCH WOMEN AT WORK.

(Continued from page 9.

man, led the program and used visual aids to illustrate the points for making "Happy Homes." Missions are also being taught the children's groups by the use of visual aids.

The sick and shut-ins were remembered with gifts and cards. A gift was sent to Timothy and one to Silas Chang. Sewing kits and materials were sent to the home mission station in Florida.

Mrs. Mary Whitsell, eldest member of the society, was honored by the gift of a Life Membership.

Delegates attended the fall conference at Long's Chapel, the Spring Rally and the School of Missions at Elon.

Material for the new year is in the hands of the program committee, and we are looking forward to another good year as we go forth "Thy Will To Do."

MRS. R. E. APPLE,
Reporter.

* * *

MT. ZION, ECLIPSE, VA.

We began our new year with the World Wide Communion Sunday. World Community Day program and the Thank Offering program were combined meetings with the youth and junior societies.

Our Thanksgiving offering went to our Orphanage. There was a beautiful sermon given by our pastor, Rev. S. W. Carne, on Christmas Day. Also our Family Life Committee gave us a wonderful Christmas program. We watched after the needy and shut-ins by sending fruit or flowers with cards to the sick. World Day of Prayer was combined with our neighboring church. We had a wonderful service.

We had a large group to attend our Spring Rally. During Holy Week, through Easter, we had prayer meetings, with a sunrise service on Easter Sunday. Family Week, we were very proud to have Rev. Mr. Pool to carry on our revival service, making us feel closer to our Lord, that we might be his witnesses. On Mother's Day, gifts were given to the oldest and youngest mother.

In June we had the pleasure of having with us Mrs. Wm. T. Harrell, the president of the Eastern Virginia Woman's Missionary Conference, who most interestingly reviewed our home mission book, "Missions at the Grass Roots." Our husbands were with us and we really enjoyed every moment of it.

We also were proud to have the privilege of the service of dedication of the new Wurlitzer Organ, with

Rev. W. Stanley Carne giving the address, "Did Jesus Sing?" The music was under the direction of our organist, Mrs. Margaret Dixon. Our society was very glad to have had a share in helping pay for the organ.

We have given a life membership and have studied our books. Our president, Mrs. Scott, gave us a very interesting review on Japan, and our study in John was given in such a way by Mrs. Margaret Dixon that it gave us a much better view of Jesus' life and his every thought of what we should understand. We hope, in the coming year, to do better toward our fellow men.

MRS. J. L. GRAY,
Incoming President.

TREASURER'S REPORT.

The following is the Quarterly Report of the Treasurer of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, second quarter, second year, biennium 1949-1951:

RECEIPTS.

Eastern Va. Conference:	
Women	\$1,767.16
Young People	329.71
Juniors	144.58
Cradle Rolls	300.61
	\$2,542.06
Valley Va. Central Conference:	
Women	\$ 90.51
Cradle Roll	1.35
	91.86
N. C. Conference:	
Women	\$2,058.15
Young People	28.62
Juniors	76.80
Cradle Roll	168.14
	2,331.71
Total Receipts	\$4,965.63

DISBURSEMENTS.

Home Missions:	
General Fund	\$1,581.00
Young People's Home	
Mission Fund	145.41
Penny-A-Meal	26.41
Carroll County Mission	62.50
Friendly Service, Migrant work	188.14
	\$2,003.46
Foreign Missions:	
General Fund	\$1,581.00
Young People's Foreign	
Mission Fund	145.42
Thank Offering, Han	
Mei School, China	47.00
Special for Shaowu	125.15
Mr. & Mrs. Chiu Hsien	
Bao	45.00
Friendly Service Japan	78.25
S. Schools	\$ 25.00
Pastors salary	30.00
Angie Crew	10.00
S. S. materi-	
al 2 yrs.	11.75
Ball, Glory	
Kindergarten	1.50
	2,021.82

George D. Colclough, Treas., S.	
C. C.	\$4,025.28
Mrs. Leathers, Treas. Life Mbs.	
& Memls., 62 Life, 22 Memls.	840.00
Total Disbursements	\$4,865.28
Balance in Bank	100.35
Total	\$4,965.63

* * *

THANK OFFERING FOR 1949-1950.
(Han Mei School, China).

NORTH CAROLINA CONFERENCE.

Women's Societies.

Albemarle	\$ 43.00
Apple's Chapel	53.00
Asheboro	26.50
Belew Creek	8.65
Berea	38.00
Bethel	8.02
Beulah	7.81
Burlington	194.45
Carlina	20.06
Chapel Hill	16.31
Church of Wide Fellow-	
ship	25.00
Conecord	8.00
Durham	51.00
Elon College	66.15
Fliet Hill (R)	4.50
Fuller's Chapel	15.00
Greensboro:	
First Church	101.61
Palm Street	60.00
Hank's Chapel	37.25
Happy Home	31.65
Haw River	20.00
Henders n	54.00
High Point	4.12
Hines' Chapel	101.37
Ingram, Va.	19.00
Liberty, Vance	25.00
Lone's Chapel	13.00
Lynchburg, Va.	7.10
Monticello	30.03
Mount Auburn	29.55
Mount Bethel	5.00
New Hope	32.50
Pleasant Grove, N. C.	9.36
Pleasant Grove, Va.	18.00
Pleasant Hill	25.00
Pleasant Ridge (G)	30.00
Pleasant Ridge (R)	10.80
Providence Memorial	8.00
Raleigh	36.00
Ramseur	4.00
Reidsville	46.00
Salem Chapel	11.10
Sanford	25.00
Shallow Ford	18.50
Shallow Well	44.00
Smithwood	4.50
Turner's Chapel	19.00
Union, N. C.	73.45
Union, Va.	25.00
Wake Chapel	62.25
Winston-Salem	20.00
	\$1,646.59

Young People.

Reidsville	10.00
Total	\$1,656.59

VALLEY VA. CENTRAL CONFERENCE.

Women.

Bethel	\$ 24.25
Leakesville	46.11
Linville	11.00
Newport	18.00

(Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

The Thanksgiving Program which has been prepared for the Sunday schools and churches will be presented for the first time at Monticello on the fifth Sunday in October. This group of 25 children have a good program. They will give it on the first Sunday in November at Zion, Shiloh and New Elam; on the second Sunday at Burlington, Antioch and Ramseur; November 8, at the Western North Carolina Conference; third Sunday at Wake Chapel, Wentworth and Auburn; and on November 20, at the Burlington Rotary Club. We have no engagements, as yet, for the first two Sundays in December. The third Sunday in December we will be at Ebenezer and Amelia. Without a bus, it is quite a problem to transport twenty-five children and two or three helpers, therefore we try to do morning, afternoon and night when we go to a section.

Since I finished my interim preaching at the College Chapel, I have preached and presented the Orphanage at: Belew Creek, Albemarle, Salem Chapel, Newport, First Burlington, Danville, Winston-Salem, Chapel Hill, Plymouth, Berea, Carolina, and Wake Chapel.

The fourth Sunday in this month I am to be at Calvary in Greensboro. Let me say right here how much I appreciate the kind invitations of the pastors, and to regret that several have asked for Sundays already tied up. This institution belongs to the

churches and conferences, and the Convention, and it is good to know that it is upon the hearts of us all. Several Sunday schools and churches have visited us this summer and fall, and others are planning to come. Whether you have written us or not, please come ahead as we are always ready to extend you a welcome. If I am away, there are plenty of people here to show you around — although that is something I greatly like to do.

Dr. Charles D. Johnston, Jr., has sent us our first 1950 Thanksgiving donation. This is doubly appreciated, I can assure you. I hope the Thanksgiving Offering will be coming in steadily now. Since we made our deposit yesterday, we have received two other Thanksgiving Offerings. They will show in the next report. Every church and Sunday school is urged to take time to develop an enthusiastic offering for the Orphanage.

The first issue of THE CHRISTIAN SUN in November will carry many new and interesting pictures of children at the Orphanage. Also, it will contain much valuable information. Please look for your copy, and keep it for future reference. It will answer many questions you will want to know. You can do the Orphanage a favor by getting your friends to subscribe to THE CHRISTIAN SUN. And not only the Orphanage will be helped by the subscriber, but all the other institutions and work of our church.

Our eighty boys and girls send greetings and very best wishes to you all.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Standard Hosiery Mills, Burlington: Socks.
Mrs. Bessie Thomas, Burlington: A new coat.

Miss Gertrude Herring, Richmond: 4 pairs of overalls.

* * * * *

REPORT FOR OCTOBER 26, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$10,692.74	
Eastern N. C. Conference:		
Christian Light	\$ 45.00	
Moore Union	12.00	
Morrisville	7.14	
Mt. Auburn	15.50	
Mt. Carmel	13.00	
Mt. Gilead	10.00	
O'Kelley's Chapel	5.00	
Piney Plain	34.00	
Pleasant Hill	41.00	
Wentworth	92.00	
		274.64
Eastern Va. Conference:		
Barton's Grove	\$ 5.33	
Spring Hill	29.27	
		34.60
N. C. & Va. Conference:		
Asheville	\$ 25.00	
Elk Spur	12.00	
Reidsville	26.00	
		63.00
Valley Va. Conference:		
Linville	\$ 25.02	
Newport	17.13	
		42.15
Alabama Conference:		
Elder	\$ 3.50	
Wadley	10.00	
		13.50

Total this week from churches \$ 427.89

Total this year from churches \$11,120.63

Special Offerings.

Amount brought forward	\$22,643.54	
Heart Sister's Society,		
(Randleman)	\$ 15.00	
Mr. Alvin Jacobs	10.00	
Mrs. Esther E. Jinkens ..	10.00	
Mr. & Mrs. Hinton Round-		
tree, memorial for Mrs.		
King	5.00	
Mrs. Ella Chandler	5.00	
The Woman's Guild, Shel-		
ton Memorial	25.00	
New Amsterdam Casualty		
Co.	24.00	
Mrs. Allen Kimball	10.00	
Special gifts	324.63	
		428.63

Thanksgiving Offering.

Dr. C. D. Johnston, Jr.	25.00	
Total this week from specials \$	453.63	
Total this year from specials	\$23,097.17	
Total for the week	\$ 881.52	
Total for the year	\$34,218.09	

There are three modes of bearing the ills of life; by indifference, which is the most common; by philosophy, which is the most ostentations; and by religion, which is the most effectual.

—Colton.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

RUSSIAN PATRIARCH BLASTS
LAYMEN'S "VANITY."

Charging that laymen "who could not satisfy their vanity in the sphere of the state" have "transferred their intrigues to the realm of the church," Patriarch Alexeij, head of the Russian Orthodox Church, has called attention to "two phenomena in church life which are distressing bishops and doing notable damage to the church."

These phenomena, "the tendency of numerous laity to assume power which does not belong to them in the church" and "efforts of individuals to set themselves up, quite unrequested, as judges of their own pastoral shepherds," were pointed up in the Patriarch's speech at the ordination of the new Bishop of Tallinn (Esthonia). The speech was published in *Journal of the Patriarchate*, No. 5, 1950.

"The bishop," said Patriarch Alexeij, "who cannot tolerate such monstrosities in the church, has the duty to expel from the Temple these crafty elements." —*E.P.S.*

THE MOVIE—"SECOND CHANCE."

Has your church shown "Second Chance," the feature movie provided by the denomination for free use this year? It is a sound movie. There are three sets of film available in the Convention. One copy is in the Valley of Virginia, one copy may be scheduled by the Eastern Virginia churches through Rev. Duane N. Vore, Suffolk Christian Church, and the North Carolina churches should secure it from the Convention Office at Elon College.

The film is based on an original story by Faith Baldwin. The stars are Ruth Warrick as Emily Dean, John Hubbard as Ed Dean, and Hugh Beaumont as Dr. Emory, the minister.

It was produced by the Protestant Film Commission for three cooperating denominations: the Congregational Christian, the Presbyterian U.S.A., and the Evangelical and Reformed. It was filmed in Hollywood. The picture requires eighty minutes for showing and has been acclaimed by previewing groups as the best religious film released to date.

"Second Chance" is a love story, a tale of how a home was founded with close ties in the church, and how slowly social and business ambition, domestic monotony and indifference, not only swept Ed and Emily Dean away from their spiritual moorings but nearly wrecked their marriage.

It is a true to life story introducing complications cause by the war, the loss of an elder son, the resented marriage of the younger son, the forgetting of all the wonderful things which made the first days of marriage a time of loveliness tied up to church and to service for others.

"Second Chance" will prove highly entertaining, deeply moving and intensely interesting. It causes each one in the audience to think, to realize that appearing on the screen are symbols of their own life and dreams.

"Second Chance" is the first of a series of films sponsored by the three cooperating denominations. A new release is to be issued yearly as a part of the total program to strengthen personal religious living and deepen devotion to the church and its program.

PATTIE LEE COGHILL.

YOUTH FELLOWSHIP RALLY.

(Continued from page 11.)

had enjoyed a very fine supper, which was prepared by the ladies of the Happy Home Church.

Max Vestal opened the evening session with his report of his experiences at the Agape Work Camp this summer.

A vote of thanks was given the retiring officers for their fine work during the past two years.

Using the theme, "Praying Hands," Rev. Mark Andes of Virgilina, Virginia, installed the following new officers: William Tolley, Lynchburg, Virginia, and Elon, president; Curtis Young, Durham, N. C., vice-president; Lois Scott, Elon College, secretary; Mary Wisseman, Greensboro, treasurer; Rosser Lee Clapp, Apple's Chapel, Personal Action chairman; Bobby Jean Kimbal, Winston-Salem, Social Action chairman; Mrs. Bonnie Madren, Reidsville, Missionary Action chairman; Nellie Tate, Concord, Interdenominational Action chairman.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

God in our hearts and his grace in our lives, we can resist the devil, and if we do that he will flee from us. That old fellow, with all his strutting and braggadocio, is a coward at heart. He is afraid of the child of God armed with the Sword of the Spirit.

(Based on lesson copyrighted by International Council of Religious Education.)

CHURCH WOMEN AT WORK.

(Continued from page 13.)

Winchester	46.00
Wood's Chapel	13.80
	\$ 159.16

Young People.

Antioch	\$ 86.80
Bethel	2.75
	89.55
Total	\$ 248.71

EASTERN VIRGINIA CONFERENCE.

Women.

Antioch	\$ 8.00
Berea (Nans.)	75.00
Bethlehem	35.00
Cypress Chapel	13.04
Dendron	11.25
Franklin	100.00
Holland	32.35
Holy Neck	38.50
Isle of Wight	15.00
Johnson's Grove	54.50
Liberty Spring	67.50
Mt. Carmel	11.00
Mt. Zion	10.00
Newport News	100.00
Norfolk:	

Bay View	18.50
Christian Temple	83.10
First, Norfolk	40.00
Little Creek	20.00
Rosemont	55.00
Second, Norfolk	22.00
Oak Grove	10.83
Oakland	50.00
Portsmouth:	
First	34.00
Shelton Memorial	16.30
Richmond, First	15.00
South Norfolk	55.00
Spring Hill	6.87
Suffolk	125.00
Suffolk (Staley Society)	82.00
Sunbury (Damascus)	18.00
Union (Southampton)	5.00
Wakefield	15.50
Waverly	5.00
Windsor	10.50

\$1,258.74

Young People.

Bethlehem	\$ 20.00
Burton's Grove	5.50
Holland	5.00
Liberty Spring	16.00
Mt. Carmel	11.00
New Lebanon	5.05
Sunbury (Damascus)	3.00
Union (Southampton)	3.00
Windsor	10.50
	79.05

Juniors.

Bethlehem	\$ 7.00
Liberty Spring	5.00
	12.00

Cradle Roll.

Liberty Spring	5.00
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Total Thank Offering \$1,354.79

Summary.

N. C. Conference	\$1,656.59
Va. Valley Central Conference	248.71
Eastern Virginia	1,354.79
Total Thank Offering	\$3,260.09

MRS. W. V. LEATHERS,
Treasurer.

Bridges Named American Board President

The American Board of Commissioners for Foreign Missions, internationally known Congregational Christian overseas service arm since 1810, has formally installed Ronald Bridges, L.H.D., Litt.D., of Sanford, Maine, as the twelfth president of this 141-year old organization.

Dr. Bridges, who was elected at the recent General Council meeting held in Cleveland, is well known as a Christian lay leader, writer, educator and



DR. RONALD BRIDGES.

radio commentator. He becomes the fifth layman to head this historic society. He succeeds Dr. Russell Henry Stafford, president of Hartford Theological Seminary Foundation, former pastor of Old South Church, Boston, who has served as president for the past ten years.

Both Dr. Bridges and Dr. Stafford were honored at a fellowship dinner on Monday evening, October 23, at the plenary sessions of the American Board Prudential Committee meeting at Framington Center, Massachusetts.

Dr. Bridges, who is a layman noted for his exceptionally clear understanding of religion and its practical application to daily living, has done nation-wide broadcasting for years from both East and West coasts, and last year was commentator on NBC's weekly "Religion in the News" program. He also

has done considerable work through local stations, including special programs and regular news commentaries.

Two unique events in Dr. Bridges' career include his unanimous election in 1944 as Moderator of the General Council, being the youngest man ever elected to this post; and his call to service from 1945 to 1950 as president of the Pacific School of Religion in Berkeley, California, although an unordained man with no theological training.

A Christian lay leader, Dr. Bridges has practiced what he preached along the lines of lay participation in church life. He has served as a deacon in his local church. He was a member of the Board of Directors of The Board of Home Missions, and for four years was chairman of the Missions Council. He is a member of the National Committee of the Laymen's Fellowship.

From college days, Dr. Bridges has been a student of politics. He once ran for Congress from his home State of Maine; served as moderator of his home Town Meeting, and as state chairman of the Young Republicans.

He was lay delegate for the Congregational Christian Churches to the first assembly of the World Council of Churches in 1948, and will serve in the same capacity at the constituting assembly of the new National Council of Churches of Christ, at Cleveland, November 28 - December 1.

Dr. Bridges was born 44 years ago in a small Maine village on Passamaquoddy Bay. His education began in Maine and extended to California. His degrees include an honorary Litt. D. from Elon College.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

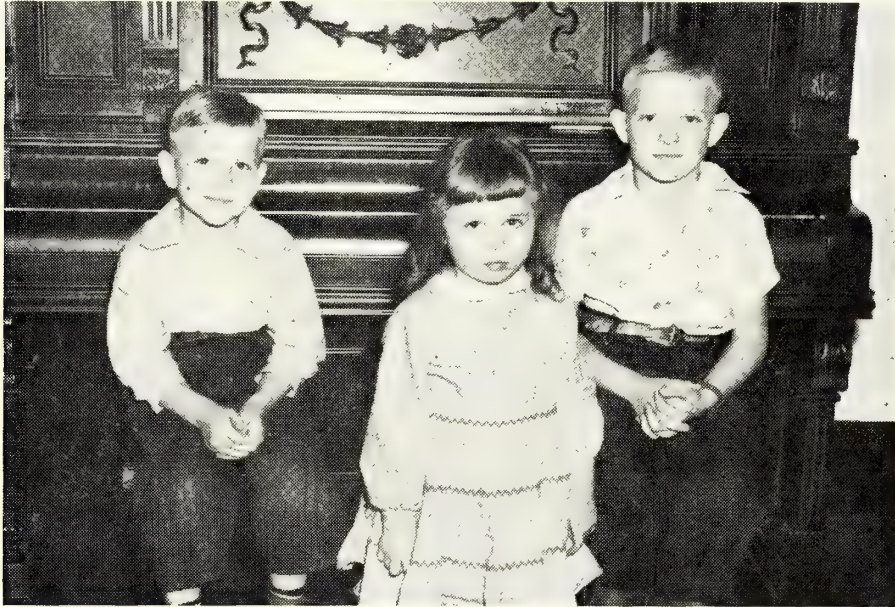
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, NOVEMBER 3/1950

NUMBER 43

Observe Orphanage Period During November



Above, reading from left to right, are Dewey, Phyllis and George Morningstar. Their father died when Phyllis was one month old. Their mother lived with their grandmother until her death this past March. The little home was then sold. Through the recommendations of Dr. Charles E. Newman and Rev. Mark W. Andes, these little folks were received by the Orphanage. If you knew these children as I do you would love them—so ready and obedient, so grateful and attentive. Little Phyllis is not yet accustomed to the stranger who is making the picture, but she warms up—just a little—to her many friends here.

* * * * *

“ . . . MORE BLESSED TO GIVE . . . ”

That greater gift was yours, my friend,
From God's abundant store;
And to you may He ever send
Quite all you need and more.

For a little boy was fed tonight,
And snugly tucked in bed
Beneath his sheets so clean and white,
When pretty prayers were said.

JOHN G. TRUITT

News Flashes

Give liberally for the Orphanage
"Thanksgiving Offering."

We are glad to report that the Sustaining Fund Program continues to make progress.

A reception for Miss Dorothy Foltz, new director of religious education, was held Sunday afternoon at First Church, Burlington.

The Christian Herald Quardrangle was dedicated Sunday at the Memorial House Community, Penny Farms, Florida. Dr. Daniel A. Poling was the guest speaker. The Memorial Home Community was established in 1926 by Mr. T. C. Penny in memory of his preacher father and his mother. The Home is open to retired ministers, missionaries and other religious workers.

REVIVAL MEETINGS.

Revival meetings were held recently in group three of the Virginia Valley Conference, Rev. R. E. Newton, pastor: Guest speaker at Dry Run and Joppa was the Rev. Clyde O. Koon; at Leakesville, the Rev. Emerson J. Rohart did the preaching; At Mt. Lebanon, Rev. Walstein Snyder preached; and at Newport Church, Rev. Mark Andes was visiting evangelist. It is reported that all these meetings were well attended and inspirational messages were delivered by each speaker. Such periods of Christian fellowship, of prayer and praise to God, renew faith and provide courage to attempt greater things for Christ and the Church.

ROBERT A. WHITTEN.

DRS. SMITH AND BROWN ATTEND COLLEGE COUNCIL.

President Smith, accompanied by Dr. William M. Brown, left last Thursday for Chicago where they attended the annual meeting of the College Council of Congregational Churches.

Dr. Smith has been president of this group for some years, and presided over the meetings, which were held Monday and Tuesday at the Council's headquarters in Chicago. This Council molds the education policies of all Congregational Christian colleges.

Upon completion of this meeting, Dr. Smith returned to the annual meeting of the Eastern Virginia Conference at Bethlehem. This meeting is in session, Wednesday and Thursday, November 1 and 2.

LEBANON CHURCH DEDICATES PICTURE.

Miss Rennie Taylor, a member of Lebanon Congregational Christian Church, Semora, N. C., gave an oil painting of "Christ in Gethsemane" to her church in memory of her parents, Mr. and Mrs. George Taylor. During their lifetime they were loyal members of Lebanon. Mrs. Strader of Reidsville, N. C., painted the picture.

At the regular worship service on Sunday, October 15, the painting was dedicated. Miss Taylor presented the memorial; on behalf of the church, the pastor, Rev. M. W. Andes, received and dedicated the picture. Mr. Walter L. Taylor, senior deacon of Lebanon, gave the didicatory prayer.

Lebanon Church is grateful to Miss Taylor for this beautiful gift.

ELON PRESIDENT HONORED TWICE ON BIRTHDAY.

Dr. L. E. Smith, president of Elon, was twice surprised and honored on his birthday on Wednesday afternoon and evening of last week, the first time at a picnic gathering of his freshman Sunday School Class in the late afternoon and again at a surprise gathering of a number of the faculty and friends at his home in the evening.

About 30 or 40 members of his freshman Sunday School group gathered at Burlington's City Park in the late afternoon for a picnic supper and weiner roast, at which a birthday cake was brought out to honor the Elon president.

A number of the faculty and friends then gathered at the president's home on the campus at 8 o'clock that night for an impromptu

party, at which Dr. Smith was presented with a gift from the faculty. Mrs. Smith served coffee to the group, and delightful social hour followed.

SON OF MISSIONARY DIES IN KOREA.

Word has been received by the American Board of the death in action in Korea of Alan Chandler Taylor, 20-year-old son of Dr. and Mrs. Alan Boardman Taylor of the American Board in Durban, South Africa.

Chandler Taylor, who was born in South Africa, enlisted in the United States Marine Corps after completing his first year at the University of Vermont, Burlington, Vermont. He went into winter training at Paris Island and Camp LeJune, South Carolina, sailing from the East coast to the Orient early in May. Letters to his family stated that he landed in Japan in September, and his last communication came to them from Osaka, Japan.

While full details have not yet been received by either the family or the American Board, it is thought that Private Taylor was part of the landing force on the beaches in the recent attack on Seoul.

Alan Chandler Taylor leaves his parents, Dr. and Mrs. Alan Boardman Taylor of Durban, South Africa, where Dr. Taylor is medical head of the McCord Zulu Hospital; one brother, Richard Boardman Taylor, ex-pilot in the South African Air Force during World War II, and now studying medicine at the Witwatersrand University, South Africa, and two sisters, Mrs. James Elliott of El Paso, Texas, and Miss Eileen Taylor of Boston, a nurse in the Massachusetts General Hospital, who was a Lieutenant in the Nursing Corps in foreign service on the Lido Road campaign in World War II.

When a millionaire is a million times more happy than the owner of a single dollar, folks will have a real kick coming.—*Josh Harper.*

Important Dates to Remember

NOVEMBER, 1950

Wednesday-Thursday, November 8-9—Western North Carolina Conference, Pleasant Grove, Bennett, N. C.

Tuesday-Wednesday, November 14-15—North Carolina and Virginia Conference, Shallow Ford, Elon College, N. C.

MEMORIAL SERVICE TO OSCAR F. SMITH.

On Sunday, October 22, the Sunday nearest the birthday of Oscar Frommel Smith, a memorial service was held in his memory by the Rosemont Church, Norfolk. Flowers were placed as part of the memorial service, and at the close of the evening service were given to Mr. Smith's first Sunday school teacher, Mrs. Alice Gibson Mills, still a faithful member of Rosemont and one of its most loyal attendants. The following tribute was read to the congregation by its author, Mary H. Booth:

Some men do a "heap of living"
As they travel life's highway,
And should their journey be a short one,
They've made landmarks that will stay.

So it was with our good friend,
Oscar Frommel Smith,
Many are the finer things
His name's connected with.

Christian leadership at church
Which never ended there,
But found its way into business
And each civic affair.

To these he gave himself so freely,
Along with his generous gift—
When his shoulder was at the wheel,
One really felt the lift.

Countless numbers he befriended
Regardless of race or creed,
He helped because he loved to
And not for praise for his deed.

Rosemont friends will long remember
What his leadership meant to us,
How it was his earnest wish
That all things be harmonious.

The special gifts he gave us
Are greatly cherished too,
Our air conditioning system
Makes pleasant every pew.

The sweet, full notes of our organ
Lead us in deeper praise,
And our carillon lifts our thoughts,
As we hear it on certain days.

Our Church History booklets
Are treasured by us all,
Because of pleasant memories
They help us to recall.

Then his generous remembrance
He left us in his will,
Will be on hand to help us,
Greater duties to fulfill.

We feel these things are a challenge
To higher aims for each one,
May we work a little harder
For the fine things he wanted done.

"IN THIS DAY OF VISITATION. . ." BRITISH CHURCHMEN URGE PRAYER.

Anglican and Congregational church leaders have asked their fellow Christians to forswear fatalism about a possible third World War and to pray for peace.

"We must not for a moment allow ourselves to regard war as inevitable," said the Archbishops of Canterbury and York, "but the fear of it broods over the face of the earth." The Anglicans called upon British Christians to set aside Sunday, October 29th, as a day of united prayer, "not only for the United Nations, but for the nations and peoples in this day of visitation, for the preservation of mankind from the horrors of another war, for the things which belong to our peace."

The call to prayer concluded by declaring that "Christians know that war and all that leads to it are contrary to the will of their Lord."

British Congregational leaders noted the "misgiving and horror" with which their fellow countrymen view "even the bare possibility of a third World War."

Declaring that the churches were active in the promotion of peace, the Congregationalists, including Rev. H. F. Lovell Cooks, chairman of the Congregational Union, and Rev. Leslie E. Cooke, its secretary, pointed out the work of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council.

The Commission, they said, "is in closest possible touch with (international) affairs and is able to make representations at the highest political level both at home and abroad."

"Beyond that direct concern," the statement continued, "there are three things to which all Christians are called. We needs must pray; we needs must bear our witness to the faith that is in us; we must keep our Christian judgement; and the prayer, the witness and the judgement rest upon the same unshakeable foundation of faith. To be a Christian is to be sure that since this is God's world, he is the Lord of history; that the victory of God's redeeming love is certain. . . ." E.P.S.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor. Robert Lee House
Managing Editor. John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardecastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

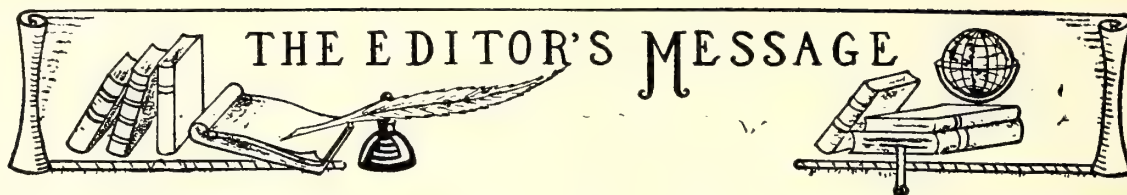
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Name

Address

[] New

[] Renewal Name of Church



THE EXECUTIVE BOARD MEETS

Since the Southern Convention meets only once in two years, the interim work of the Executive Board assumes added importance. Problems arise and decisions must be made. It is necessary to check the pulse of Convention activities more than once in two years.

The semi-annual meeting of the Board was held Tuesday of last week in Suffolk, with the following present: M. W. Stevens, J. H. Dollar, S. C. Harrell, L. E. Smith, J. G. Truitt, Mills Godwin, H. S. Hardcastle, S. H. Basnight, R. E. Newton, F. C. Lester, Robert Walker, A. H. McIver, W. J. Andes, Duane Vore, K. T. Rothgeb, W. T. Scott, R. L. House, Mrs. O. H. Paris and Miss Pattie Lee Coghill. Mr. Stevens presided and Dr. Truitt served as secretary.

The resignation of Mrs. F. C. Lester from the Board of Christian Education was accepted with regret and Mr. Jack Shoffner was elected to fill the vacancy. Additional members elected to the Committee on Finance were S. H. Basnight, Robert Walker, R. E. Newton, J. H. Dollar and G. D. Colclough. A committee to investigate the possibilities of a home for the aged within the Convention was appointed, as follows: R. L. House, A. H. McIver, W. B. O'Neill, S. C. Harrell and Pattie Lee Coghill.

Interesting and revealing reports were given by Superintendent Scott, Secretary Coghill and Treasurer Colclough. Total receipts channelled through the Convention office—January through September—were \$91,748.24.

Dr. Ross Sanderson appeared before the Board and offered his services in the effort to define our objectives, consolidate our strength, and relate our program to the total denominational mission. Convention officials were prodded at a number of points: plot our graph for the location of new churches; chart our distant as well as immediate goals; develop better churchmanship; study the relation of our rural churches to current agricultural trends; give more skillful and more generous aid to the parallel churches of our Negro constituency. A standing committee composed of conference presidents and the superintendent was officially designated to cooperate with Dr. Sanderson in his study of the Southeast.

CONVENTION MISSIONS

The Editor is not a member of the Mission Board, but is invited to the meetings of that body, one of which followed the meeting of the Executive Board last week. Dr. F. C. Lester presided, and Mrs. Russell Powell recorded the minutes. Receipts from January through September were \$15,410 for Home Missions and \$24,743 for Foreign Missions. Problems of our home and foreign missionary work were studied and acted upon with scrupulous care. Be assured of this, that more

generous gifts to missions will be the only solution to the problems that plague the Board. There is a crying need at the moment for more adequate funds to meet our home missionary opportunities.

Rev. Ralph Shrader flew down from a meeting of the Prudential Committee of the American Board to counsel with us concerning our commitments on the foreign field. Gifts will follow our Shaowu mission personnel. Mr. Shrader pointed to the unshakable realities of our missionary efforts in China; a reservoir of good will, scattered but firmly entrenched churches, local ministers and devoted laymen, the indelible gifts of personality, and a united church which has weathered many storms.

Keep missions on your study, prayer and giving list.

HOW ONE CHURCH DID IT

Some of our churches observed Elon Sustaining-Fund Sunday during October. Others will do so in January or February. As the reports are coming in, it is interesting to see how the observance is held in different churches, and what provision is made to raise the dollar-per-member. The example of one church may help another.

Sustaining-Fund Sunday was observed at Rosemont Church on October 22. Dr. William Moseley Brown spoke at the morning service, and the Elon film was shown at the evening service.

The Rev. H. G. Councill writes: "The local committee on the Sustaining Fund is composed of: H. L. Bondurant, Sr., treasurer; H. R. Morrison, Sr., superintendent of the Sunday school; the pastor; Robert I. Evans, Jr., Ray Morrison, Mrs. Marie Hayman, Mrs. Eva Herrington, Miss Jackie Wentz. This committee set the goal of \$600,000 for the Rosemont Church to be raised by March 1. The membership of the church now stands at 541. The money will be raised through the Sunday school. Superintendent Morrison has already assigned each class and department with a quota. I feel that it is very commendable and worthy of praise that this church, having raised about \$2,500.00 a few years ago for the Atkinson-Staley-Newman Memorial Fund, is now launching out on this Sustaining Fund Drive, eager to do its part in the Dollar-per-Member endeavor."

Mr. Councill and the members of Rosemont are setting a very fine example for the other churches in the Convention.

There are many persons that smile on hearing talk of building a better world and say that the world cares nothing for that. These persons have lost faith in people and God because of their own mistakes.

—John S. Bonnell.

Our Laymen and the Christian Orphanage

The support the Southern Convention has given their Orphanage has been very gratifying to those who have been charged with the responsibility of caring for our orphans. In spite of all we have given in money, clothes and supplies, there has never been a time when there were not needs that could not be met for lack of funds. Our gifts have increased during the past few years, but not as rapidly as the demands and, thus, the question of ability to meet the needs of the children at our Orphanage is always present.

We lost a great and faithful servant due to the death of our beloved Mr. Charles D. Johnston. To the surprise of the most of us, the Board of Trustees of the Orphanage was able to persuade Dr. John G. Truitt, the pastor of Suffolk Christian Church, to accept the responsibility as superintendent of the Orphanage. Dr. Truitt has found the demands so great that he wonders how his predecessor carried on so long under so many difficult handicaps.

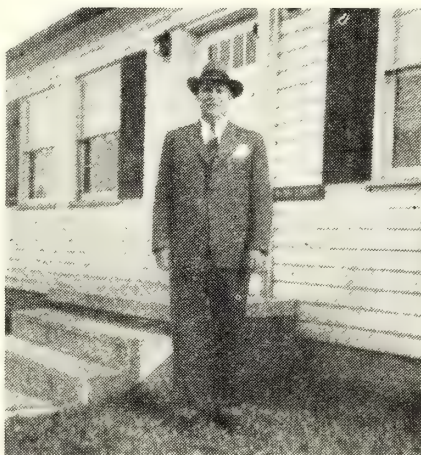
It is true that money will not solve all the problems of our Orphanage, for, when you have from 5 to 100 children from different homes and, often times unfortunate environment, the emotions and reactions are such that it is trying on any and all the personnel of an institution of this type. This statement doesn't mean that the boys and girls are bad; it simply means that they are without the love and care and attention that the normal child gets who has a father and mother and lives in a home with a few children. It is not easy for a child of this type to adjust himself to a new surrounding and become regimented as is necessary in an orphanage.

Not only is Dr. Truitt giving of his time (for which he is paid), but his wife, whose talents and interests naturally lead her to wish to help wherever there is a cause of need, is giving the most of her time to the guidance of the boys and girls at the Orphanage.

The laymen of the Southern Convention cannot neglect our Orphanage.

We cannot afford to let our superintendent worry as to how he is going to get the necessities for the comfort and happiness of the boys and girls

who are dependent upon us for a chance in life. Dr. Truitt has turned his back upon the ministry insofar as being a regular pastor, and gone into a new field. We want him to be happy and successful. We can bring this about by contributing liberally to our Orphanage.



Looking at the above picture of Superintendent John G. Truitt, one of the boys was heard to remark, "You must have been hiding. I don't see any children around you." Probably he expected it to be something like the one below. The children of the Orphanage are so appreciative of any attention shown them. They would like you if you visited them, and you would see that money contributed to this institution was an investment in life made in time to do the largest possible amount of good to these little folks.



The people of the Southern Convention are extremely liberal. They have proven this over and over in providing for our Orphanage, our College, for Missions and in other ways.

As the chairman of the Laymen's Fellowship of the Southern Convention, I am writing this note to re-

mind you of your opportunity and your responsibility in connection with our Orphanage. I am confident that you will respond with a liberal gift during the month of November. It is necessary that these needs of our Orphanage be met.

Sincerely yours,

GEORGE D. COLCLOUGH.

NAMES OF CHILDREN AND THEIR BIRTHDAYS.

Girls.

Patsy Ann Allen	4-6-36
Barbara Jean Arnold	8-15-44
Clara Lee Arnold	4-3-46
Jo Ann Arnold	7-30-41
Janet Beers	3-7-33
Jo Ann Black	1-18-42
Virginia Black	1-15-35
Clementine Bridges	1-5-36
Betty Jean Cook	6-2-36
Jean Daughtrey	4-28-37
Marlene Gregory	12-10-44
Angeline Haith	4-24-42
Ella Jean Haith	11-1-40
Helen Hughes	3-17-35
Dolly Hutchins	8-4-39
Yvonne Hutchins	11-8-34
Ann Kinch	1-17-35
Sarah Laverne Mecomore	4-20-43
Betty Leigh (Tommie)	11-4-37
Doris Leigh	1-3-36
Phyllis Morningstar	8-28-46
Mattie O'Neill	4- -40
Betty Jean Proctor	4-7-40
Edna Marie Proctor	12-22-38
Frances Rowland	11-16-41
Betty Jane Rowland	11-4-44
Jo Ann Rowland	1-16-40
Peggy Rowland	1-16-40
Maragret Simpson	9-1-43
Doris Ward	1-2-35
Faye Watkins	2-4-36
Helen Watkins	6-27-41
Nancy Watkins	2-18-40
Rachel Watkins	2-21-42
Barbara West	7-10-42
Jean West	12-6-36
Betty Lou Wilson	2-17-39
Cecelia Wilson	2-26-41

Boys.

Raymond Arnold	7-14-43
Thurman Arnold	10-8-39
Ben Black	12-4-39
Hugh Black	5-12-36
Roy Black	12-18-37
Richard Bridges	9-30-42
Billy Burgess	5-22-41
Bobby Burgess	5-22-41
Jimmy Burgess	12-27-36
Hubert Cook	11-7-39
Robert Daughtrey	8-10-40
J. C. Davidson	10-8-38
David Haith	9-5-35
Woodrow Haith	8-16-37
Raymond Harvell	1-31-41
W. C. Harvell	10-16-37
Gerald Hughes	1-31-37
Joe Hughes	3-18-39
Larry Jordon	4-1-38
Bobby Kinch	9-22-33
Ray Kinch	10-22-37
Wayne Knight	6-22-38
Garland Mecomore	1-13-47
Dewey Morningstar	10-4-44
George Morningstar	11-23-42

(Continued on page 14.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON HOMECOMING, 1950.

Each year the faculty and students of the college plan a homecoming occasion. On these special days an appropriate program is arranged and the old grads and former students are invited to return to the campus and share in the program with us. Friday, Saturday, and Sunday, October 20, 21, and 22, was such an occasion at Elon College.

The program started with a rally Friday evening and a party for all in the gymnasium Friday night. The highlight of the party was the crowning of Miss Christine Toumaras of Burlington as Homecoming Queen. The queen's court was also recognized and presented. A large number of alumni were on hand for these occasions.

Saturday morning was observed more as a get-acquainted period, and in the afternoon the judges observed the dormitory decorations to determine the decorations that showed the most originality and presented the most attractive appearance. Mrs. L. E. Smith, Mrs. J. H. Rountree, Mr. Royall Spence, Jr., and Captain W. W. Elder were the judges. Coble Sporting Goods Company of Greensboro had presented a plaque to be awarded to the winner. The judges' decision was not unanimous. In fact, it was very difficult to determine the winner. The majority, however, gave first place to Oak Lodge, second place to East Dormitory, and third place to North Dormitory, all boys' dormitories, and the fourth prize went to West, which is a girls' dormitory.

The students staged a parade to Burlington and down the main street to highway 70, from there to where it connects to highway 100, and then back to Gibsonville. There were 57 automobiles in the parade, all decorated in maroon and gold. Forty of them were convertibles. They really presented a colorful and spectacular sight. The cars returned and the students joined with the visiting alumni in open house given by President and Mrs. Smith. This was really a joyful and inspirational occasion. A barbecue dinner was served to alumni and students at 6 o'clock.

At 8 o'clock, students, alumni, and friends journeyed to the high school stadium at Burlington for the home-

coming game with Catawba College. A large attendance greeted the players. It was a most excellent game. The score was 13-12 in favor of Elon at the half. When the final whistle blew, the score was Elon 26, Catawba 12. This was the most successful program that the college has had in 20 years. Everybody seemed to be happy and full of expectancy. The spirit on the campus was at the highest pitch that we have yet had.

I would like to take this opportunity to express to the Alumni Association, Royall Spence, Jr., President, and Jimmy Darden, Secretary; the Student Government, Bob Wright, President; the Entertainment Committee, Worth Womble, Chairman; the Student Christian Association, Joe Stevens, President; the Cheerleaders with Patsy Milam, Chief Cheerleader; their associates, and the entire student body, my personal gratitude and the College's appreciation of their plans and cooperation in making Homecoming an outstanding day in the experience and the life of the college.

MRS. O. H. PARIS ENDORSES THE SUSTAINING FUND.

"I was one to vote for the Elon College Sustaining Fund Program at the Southern Convention last spring and I shall certainly be one to stand back of my vote. It appealed to me from the start as a unique, easy way to raise a sizable amount of money to help sustain our church college; it appealed to me because it was not beyond the reach of any church, even the church of small means could raise one dollar per member per year; it appealed to me because it was down on a level with the average church member—the rank and file would be able to have a part for once, in a financial program for the College.

"I shall be interested to know what church in the Convention will be first to reach its goal of one dollar per member."

PROGRESS OF THE SUSTAINING FUND PROGRAM.

On October 18 the Eastern North Carolina Conference adopted the Southern Convention's resolution on the Sustaining Fund and constituted the previously-appointed committee

as its official Sustaining-Fund Committee "for the duration."

On October 22 a number of our churches observed Sustaining-Fund Sunday. Some of the churches have already sent in remittances toward their respective Sustaining-Fund goals.

Only a few of our churches are using the attractive 16 mm. film (mostly in color) of Elon College. This film is provided with ample titles of the various scenes which are shown so that no commentator is necessary for the showing of the film. It is yours for the asking, the only expense being the payment of the small amount of postage necessary to return the film to the Sustaining-Fund office. Any 16 mm. projector can be used for showing the film.

APPORTIONMENT GIVING.

Three of the five conferences in the Convention have held their annual sessions. At these sessions, all churches within the conferences have been urged to pay their conference apportionments in full. I have no way of knowing what amounts the other institutions and boards that share in apportionments have received on their quotas. I do know, however, that Elon College has received only about three-fifths of its full apportionment.

The churches that have not raised their apportionments in full have the remaining days of the present year in which to raise the full amount asked and see that their churches are placed on the honor roll. Every church has a pride in meeting its full responsibilities. Aside from this, however, each church should desire to do its full share by our college in the face of existing circumstances and present needs. The churches are the friends of the college and the college finds a great deal of encouragement in looking to the churches for assistance and assurance. Now is the time for everyone to put forth special efforts and make special contributions that our church with her institutions may receive the support promised and that our local churches may have perfect records.

Previously reported	\$ 9,141.59
Eastern Va. Conference:	
Liberty Spring	\$ 78.00
Oakland	34.58
N. C. & Va. Conference:	
Lebanon	\$ 43.18
Western N. C. Conference:	
Shady Grove	\$ 15.00
Smithwood	10.00
	180.76
Total	\$ 9,322.35

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

EASTERN VIRGINIA INSTITUTES.

The One-Day Mission Institute meetings for each of the Districts of the Eastern Virginia Conference will be held as follows:

Waverly District—Wakefield, November 14.

Suffolk District—Franklin, November 15.

Norfolk District—Christian Temple, Norfolk, November 16.

Miss Margaret Blemker, an outstanding authority on the Near East, will speak at each of these meetings. Morning sessions will begin at 10:30. Lunch will be served by each hostess church.

Every church is urged to have a full representation present.

MRS. L. W. STAGG.

* * * * *

NEWS FROM SOCIETIES.

BURLINGTON.

The Woman's Auxiliary of First Christian Church, Burlington, N. C., met on Monday, September 5, in the church auditorium for the installation of the new officers.

Never has a more impressive service been held, for every officer and member felt that, as someone has said, "The only real gift is thyself."

During these difficult times, the Auxiliary realizes that understanding is based on love and to that end we must strive to do our duty.

Printed programs were given to each one present. Mrs. R. W. Brannock played an organ prelude, "Medley of Hymns." Mrs. R. W. Sellars gave a very beautiful devotional on "This is God's World."

The minutes were read and approved, and all reports given and adopted. Mrs. M. Z. Rhodes, our most efficient president for several years, gave her annual report. It was an inspiration to hear what had been accomplished, for the Auxiliary met all Achievement Goals as designated by the Woman's Convention of the Southern Convention.

Rev. Henry Robinson held an impressive installation service for the new officers for the year.

Mrs. C. C. Fonville presented the Mite Box Offering. Her theme was "Take My Life, and Let It Be."

Memorials were given in memory of our beloved members, Mrs. D. R. Fonville and Mr. H. Russell Clem. Mrs. M. P. Baldwin and Mrs. J. A. Campbell were honored with Life Memberships.

The business session was then held. New circle leaders read the lists of their members. All committees were announced. Rev. Mr. Robinson then offered a prayer for the Mite Box Offering and a blessing for the luncheon which followed in the church diningroom.

A warm feeling of fellowship pervaded the whole meeting, as friends greeted each other after a vacation, each offering in their hearts a prayer for a better year and a will to do his work.

May God bless each one as this new auxiliary year begins.

MRS. J. E. KING,

Corresponding Secretary.

EVANGELISM IN JAPAN.

Japan where an upsurge of interest in Christianity followed in the wake of the war, soon will carry on an evangelistic advance along lines that have been most effective in the United States in winning commitments for Christ and Christian living.

Dr. H. H. McConnell, field secretary of the Department of Evangelism of the Federal Council of Churches for the past five years, will go to Japan to direct a program of visitation evangelism and train hundreds of laymen and ministers to carry their witness for Christ into the homes of their fellow countrymen. The visitation evangelism program, that has been winning thousands to Christ in cities and towns across the United States during the United Evangelistic Advance, will be conducted from January 15 to March 1. Following the visitation evangelism program, Dr. E. Stanley Jones, famous Methodist evangelist soon to conclude his annual visit to America, has been invited by the Japanese to conduct a preaching mission.

Dr. Jesse M. Bader, executive secretary of the Federal Council Department of Evangelism, announced that Dr. McConnell had been invited to

Japan by the National Christian Council of Japan. Dr. McConnell, United Presbyterian minister, has been granted a three-months leave on salary by the Department of Evangelism, and accompanied by Mrs. McConnell, also an active church worker, will leave in December. They will fly from San Francisco December 11 to Japan, and will return March 1.

The formal request came from the Inter-Board Committee for Christian Work in Japan.

The National Christian Council, sponsoring the Evangelistic mission, will set up eight centers in the islands. In the month prior to the mission, Dr. McConnell will visit the eight centers, briefing clergy and lay leaders on the methods and spiritual objective of the visitation program. In the campaign, January 15 to March 1, ministers from surrounding towns will participate at these centers in workshops on evangelism. At night the ministers, each accompanied by a layman, will make house-to-house calls, so that they may return home prepared to conduct visitation evangelism programs in their own parishes.

"There is every indication," says Dr. McConnell, "that the doors are open wide for evangelism in Japan. The war left a spiritual vacuum. The emperor's renunciation of divinity had a profoundly disturbing effect upon the religious life of the Japanese people. It shook their faith in Shintoism and Buddhism. As the religion of the occupation, Christianity gained tremendous prestige. Oversight the Christian cause enjoyed government sanction, instead of government opposition.

"The effect of the sympathetic cooperation and support of the whole Christian movement by General MacArthur, who has tremendous popularity with the Japanese people, is beyond measurement. Japan, all those close to the situation agree, offers the Christian church one of its greatest evangelistic opportunities."

The growth of the laymen's movement, Dr. McConnell adds, offer one of the most encouraging aspects of the Christian picture in Japan. Christian laymen, since the war, have come forward to assume aggressive leadership in the life of the church.

"The Laymen's Movement has developed into a national organization with branches in 18 districts of the united Church of Christ. More than 2,000 laymen attended the national convention last April. Much stress

(Continued on page 15.)



Shown above are some of our eighty children attending a Christmas Party given by students of Elon College. The students invited them over to Student Union which was beautifully decorated and "packaged" for all of the children. Students generously gave them bicycles and boxes of toys and other gifts. How thrilled and happy they made them. And the students got great joy out of it for themselves.

The Christian Orphanage Then and Now--1906-1950

It was on a cold and dreary December day in 1906, that the first Superintendent of the Christian Orphanage and his family landed in Elon. The dream of many people for years was about to be realized, the Orphanage was in sight. Our good friend Dr. Watson, met the train and took us to his home till the sun should shine and give us a more cherry greeting.

There were no paved sidewalks, and the rain had turned the streets into mud, and mud, and more mud! But as "the sun shines out the brightest when the storm tempest clears," we were soon settled in our new home getting ready for the children the first of the year.

We were told to take our choice of rooms for living quarters, so we chose the big room at the east end of the building, which remained our home for the six years we were there. The furniture we owned looked small when scattered in living room, dining room and kitchen, but it was all the furnishings for some time; one small wood range in the kitchen sufficed for several years.

Gradually we overcame loneliness and work began. Debris was cleared away from the entrances, furniture for bedrooms was purchased, and on January 1, 1907, in spite of many things badly needed, our first little



This picture shows Helen Hughes away at a summer camp for one week. Many "classes" or friends who sponsor a child, send the price of a week's vacation at one or the other of our own Church camps for youth, or to some other appropriate camp. The children return from such an experience with reports that please us a great deal. Helen was sent by Miss Celeste Penny, a public school teacher in Raleigh. It was a deepening religious experience, and she greatly appreciates it.

girl entered the Orphanage. She was married years later to one of our boys.

There was no water, no lights save lamps and candles, and no plumbing. The halls of the one building were empty and bare, and it seemed miles from one end to the other.

Soon there were eighteen children in our care. The older boys and girls helped with the younger ones, and somehow we were happy. Later, a deep well supplied water. Basins and pitchers were utensils for ablutions. The Saturday bathing took place in the big dining room, and tubs came in handy then. This room was also used as a sitting room and when school started, as a study hall. Many group gatherings also came here, for we had but the one stove.

Every Sunday morning, we would get lined up and go the Sunday school at the College. In the afternoon there was a get-together around the square piano for a sing and the Christian Endeavor meeting which was organized early in the year.

I do not remember much sickness among the group; they were a healthy group of children. Alcohol to clean dirty, splintered feet, a sterilized needle for the splinters, and peroxide, were all the first aid we needed. Once, someone's foot was badly cut on some glass scattered around the yard. We decided it was necessary to get it picked up as soon as possible. A reward of five cents for so many pieces was offered, and some of the children were caught slyly breaking the larger pieces to get the required number for the reward.

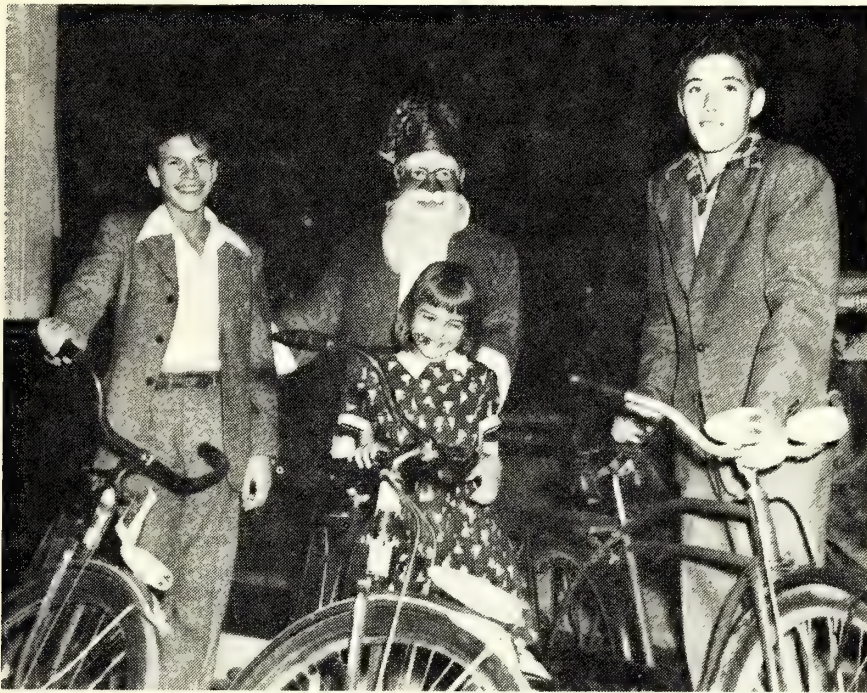
Once we had an epidemic of measles—twenty-one cases at the same time. We felt that we would always recognize this disease after that, even though we met it "coming down the road" at blackest midnight.

During these six years of pioneer work, a barn was built, also a milk house. Some cows, two horses, pigs, chickens, a dog and some cats, composed our animal population.

Friends were very kind, or the heavy gales could not have been weathered. Mills gave the cloth for overalls and dresses; fruit and canned goods were donated. The girls learned to cook and sew, and the boys cared for the farm chores. They combined quite a bit of fun with the chores, and work became play when they paused in the milking to teach one of our cats the art of drinking milk as it was milked warm, into her mouth; when the flow stopped, she'd ask for more by clawing the one who was milking.

When we left, after living with the children six years, our regrets were sincere as we said "Good-bye" to fifty. The had started to the Elon public school by now, and the Orphanage was a real home.

With the increasing years, under the capable guidance of interested



Elon College—both the school and the community—means much to the Orphanage. Several of our children have made excellent students at the college. Some have been outstanding. It is possible for a boy or girl to graduate at Elon, if they take to it. They are ensured in our high school to become college-education minded, for this is a college town. They attend the regular college church school and morning worship. The Orphanage, in turn, helps to pay the expenses of the church school and church. In other words, we seek to be a regular part of the community. We want our boys and girls to be prepared for life wherever they may later go, and we believe in them taking their part now.

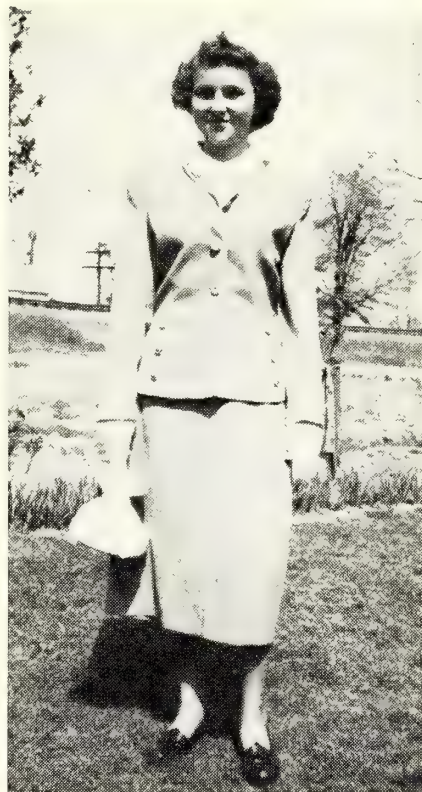
leaders, two new buildings have been erected and the old one redecorated. Electric lights, running water, and a central heating plant, give comfort and make work easier. No more muddy sidewalks to interfere with getting to school, church and Sunday school. A large up-to-date barn and a modern A-grade dairy furnish needed supplies for the table. The buildings have wonderful accommodations for all necessary comforts, and homelife is seen everywhere. Children have the educational and religious privileges of our college town.

Oh, one would hardly recognize the "Then" "Now"!

Some of the boys and girls of forty and more years have passed on, some are grandpas and grandmas, but when they return for Home Coming Sunday, the first week in September, and gather for a social get-to-gether around a bountiful table prepared just for that occasion, gray hairs seem to make little difference. They renew their childhood relations and wonder at the changes time has wrought.

Friends have only to continue the good work to see even greater results. Our orphan children are growing up in a home-like, educational, religious and social atmosphere second to none, which will make them good citizens in any community.

MRS. J. L. FOSTER,



The above picture is that of Faye Watkins all dressed up and ready to go to Newport News, where she had a two weeks' vacation. A large number of our girls and boys were away for two weeks during the summer, sponsored by a family, a Sunday school, or some other organization. This is a blessing to the child, and it is greatly appreciated.

THE ORPHANAGE NEEDS AND DESERVES OUR SUPPORT

By SUPT. WM. T. SCOTT.

The Christian Orphanage needs and deserves the support of our churches, conferences, and convention. High tribute should go to Dr. John G. Truitt, our genial and efficient Orphanage Superintendent, for the statesmanlike job he is doing in providing for the care of eighty children of the Orphanage family. He is giving of himself unsparingly for the wise administration of our institution. The buildings have been cleaned and repaired, the dairy and farm are productive and well taken care of by his associates. Every care is being taken by Dr. Truitt and his splendid staff of matrons and other associates that the children are given wholesome food, adequate clothing and Christian care. Their job isn't easy. They are but our servants. They need our support.

This institution of our church and our servants who are so well representing Christian interest there are our hearts, hands and wills in Christ's name. They cannot do the work assigned to them without our support. November and December are months of special opportunity to give financially to this needed institution of our church. The Thanksgiving and Christmas seasons afford us a chance to say "our thanks" by investing in the training of our children at the Orphanage. Let us give generously. Here is our chance to invest in the lives of growing children who, because of our concern will have an opportunity to grow into good men and women.

LONG RANGE SUPPORT FOR OUR ORPHANAGE.

In spite of lowered interest rates, endowment should play an important part in the future support of the Christian Orphanage. This can be accumulated by outright gifts, upon which tax credit can be taken. But for those who cannot afford a large outright gift, there is another way in which nearly all who wish can help make provision for the future welfare of the Orphanage. It is through life insurance. A number of *small* policies would eventually provide a *large* endowment, and at an annual cost that many can well afford. Or if you have a larger policy taken out to cover a specific obligation, why not make the Orphanage the secondary or residuary beneficiary. Then when your need is passed, it will serve others.

J. T. KERNODLE,
Managing Editor.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

For Children . . .

One of the best songs in the Bible is the one David wrote about the Shepherd. The music was lost long ago, but we have the words: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters."

Do you know which song (or Psalm) it is?

A Prayer.

Dear God,

As the good shepherd leads his sheep through green fields and quiet places and watches them to keep them safe from harm; so will thou, dear God, lead me and my friends. Bless the children everywhere under thy care. Help me to be strong and good. Amen.

* * * * *

STEVIE NAMES HIS PETS.

By MRS. J. S. BAKER.

When Stevie Mears, three-and-a-half years old, received his first live pet, a beautiful cocker spaniel, he at once called him Towser. To him *dog* and *Towser* were synonymous—Towser being the name of the dog next door, the only other dog he really knew.

But *Towser* was hardly a fitting name for a cocker spaniel! Mrs. Mears saw that Stevie needed education regarding the naming of animals, and it was easy to point out, and for Stevie to see, the confusion that would result from having two Towsers living so close together.

"Where do people find good names for their pets?" she asked.

Stevie didn't know; but he was eager to have a better name for his adored pup.

His mother called attention to the names of the animals in the stories she had read to him. "Do you think *Frisky* a good name for the terrier in the book?"

"Yes!" He laughed; he was beginning to understand.

"Why?"

He thought a little. "He jumps around a lot."

"That's right," his mother answered. "People sometimes give names that tell how their pets look, or names that make them think of them in some way. Beauty, Spot, Rags, Blue-Ball are names like—"

"*Ink!*" put in Stevie excitedly, pointing at his pup. "You said he is as black as ink."

Mrs. Mears' suggestions had certainly taken quick effect. "Why not *Inky?*" she countered.

"*Inky!* Sit up, *Inky!*" He set the cocker back on his heels. "You've got to learn your name, *Inky.*"

But a month later it seemed to Mrs. Mears that Stevie had forgotten all he had learned in connection with the choice of a name. A friend of the family had given him a snow-white kitten and right away he had named it *Smuts*.

"Why do you call that lovely white kitten *Smuts*," expostulated his mother.

"Because," he answered slowly, "I want her to grow up a good cat—like Aunt Mary's *Smuts*. Her *Smuts* is beau-ti-ful. And the *best cat!*"—*National Kindergarten Association.*

For Parents and Teachers . . .

WHAT WE DO IN CHILDREN'S CHURCH.

By BARBARA C. KEY.

This will be a story of what we are doing and hope to do in the Durham Children's Church.

First of all, we have a director who plans the program, selects materials, does much of the teaching, and tries to find herself some help. She does have two good pianists who take turns at playing, and at times she does the playing herself. There are two other helpers who keep things going smoothly. We also have an art teacher who has consented to act as an art consultant. She will help with any art projects the regular teachers are not able to do. For instance, she might be asked to design the background for a flannelgraph. A person skilled in story telling would be a valuable addition to such a staff.

Girls and boys who are in the first six grades of school are welcome to attend the Children's Church. We meet during the Sunday morning worship hour in the Junior department of the Church School.

The hour is divided into four periods which we call:

1. Music and Memory, 10 minutes;
2. Study and Story, 20 minutes;

3. Creative Activities, 15 minutes;
4. Worship, 15 minutes.

The time spent for each of these varies, but I have given the approximate divisions.

During the first period, we learn Psalms, other Scripture selections, prayers, worship poems, litanies and songs which we will be using in our worship for perhaps several Sundays. It is really a practice or rehearsal period.

For our study and story period, we are learning about boys and girls in Lebanon, with the help of the primary mission study book for this year, "Thirsty Village." There are other courses and books available, but we thought this a good opportunity to promote our Missionary Education program.

For the next fifteen minutes the children are busy with various creative activities. Some are making crayon drawings to illustrate our Call to Worship, which is a poem about autumn. One is drawing a field of corn shocks and pumpkins, another a flock of wild geese flying high, and another a beautiful tree with autumn colors and a field of goldenrod. Still others are making illustrations for a prayer of thanks for flowers, birds, trees, the land and sea, for sunshine and rain, and for snow and ice. For a few Sundays, the older boys and girls will be constructing a picture map of "Bible Lands Today," for that is the theme of our mission study, while the primary youngsters will cut, fold and color a stand-up paper doll family of Lebanon. Later, there will be a flannelgraph or two to illustrate an old Christmas carol about the friendly beasts and the Christmas story from Luke, which we hope to memorize. Sometime in the future we may try our hand at dramatizing some Bible stories.

At the close of the session, we come together for a few minutes of worship. Here, we use in a more formal way many of the things we have practiced and learned during the first part of the hour. Since we have a combined age group, I am using the stories from the Junior Study Book on the Near East, "They Live in Bible Lands," as part of the worship service.

The experience for both children and leaders has been most rewarding. The children are happy and wide awake. The director is usually exhausted when the hour closes, but she has, nevertheless, a feeling of utter satisfaction and content, and a strong conviction that the Children's Church is exceedingly worthwhile.

Youth at Work in the Church

MAX VESTAL, Elon College, N. C.
MISS ANN TRUITT, Associate

Julius Rice, the new parson at Hines Chapel and Monticello, is evidently making quite an impression. He's a young fellow and a student at Elon College. Since he is interested in his work, he was very happy when one of his congregation commented to him: "Rev. Mr. Rice, you're preaching the truth. I believe everything you say."

Julius thanked the good brother; and, anxious to continue this pleasant conversation, asked, "What then, Sir, do you believe?"

The good brother thought a moment, then replied, "Nothing."

Must'a missed your revival, Hey, Julius?

* * *

Q. What do you have when you have ducks and cows in the same field?

A. Quackers and milk!

* * * * *

Miss Margaret Blemker will address the Young People's Group of the Eastern Virginia Conference at Liberty Spring on the evening of November 17, at 8 o'clock. Plan to be present.

* * * * *

BURLINGTON OFFICERS HOLD RETREAT.

The newly-elected officers of the Burlington Pilgrim Fellowship met at Moon-Elon, Sunday, October 22, to plan the programs for the coming year.

Suggestions were put before the group and those discussions which would be the most interesting and beneficial were chosen. It was decided to make special plans for the state-wide rally in April and also for the Christmas pageant and Easter sunrise service. A social was planned for each month and allowances were made for the summer months.

After the meeting, the regular Pilgrim Fellowship group met for a picnic supper and heard the report of the officers.

The officers of the Burlington Pilgrim Fellowship for this year are: Joan Foster, president; Jean Foster, vice-president; Mona Hoffman, secretary, and Joe Morris, treasurer. The committee chairmen include: Jo-

anne Newman, Social Action; Bernard Jones, Missionary Action; Lois Robinson, Personal Action; Ann Brannock, Interdenominational Action.

SHIRLEY WILLIAMSON,
Reporter.

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EASTERN NORTH CAROLINA YOUNG PEOPLE'S CONFERENCE.

On October 21 and 22, the Eastern North Carolina Young People's Conference held its annual week-end rally at Liberty Vance, near Epsom, N. C. There were 120 representatives from twelve churches present.

Registration began at 10:30, Saturday, and the opening worship was at 11:20, being conducted by the young people of Beulah. After the worship, the roll was called. Then Rev. Fred P. Register introduced the "dignitaries."

A short business session was held. An announcement was made of the state-wide meeting of young people to be held in Burlington. Mr. Register then introduced Timothy Chang, a student at Duke from our Shaowu, China, mission. Timothy gave his experiences working during the summer with camps.

Time was taken out for lunch.

The afternoon session began with the singing of the hymn, "Have Thine Own Way, Lord," followed by a prayer led by J. Lee Lassiter, Jr., of Henderson. Then followed the reports on camps held during the summer: Charles Hagwood reported on the Junior High Camp at Crabtree; Betty Rawls, on the Senior High at Elon. Ruina Winn and E. C. Hagwood gave reports on their "Summer Student" work.

A business session followed these reports. Then Miss Pattie Lee Coghill presented the Youth Packet.

Emily Eaves presented the objectives for another year: bringing a Philippino girl to the United States to study for the next two years is the main one. The goal for the Eastern North Carolina young people for this project is \$200.

After a closing hymn, Mr. Wright pronounced the benediction, and everyone went to the school ball field for a softball game. Wake Chapel had challenged the rest of the con-

ference. The score was Wake Chapel 18, the Conference 8.

The highlight of the evening was a weiner roast followed by music by the Liberty Vance Girls, Billy Stephenson, and Charles Hagwood.

On Sunday morning all the young people met in the recreational building of Liberty Vance Church. The Church of Wide Fellowship young people from Southern Pines, conducted the opening worship.

Mrs. Carl Wallace taught the Sunday school lesson and gave pointers on how to pray and what to pray for.

After Sunday school, the group went into the church for the church service. Here Max Vestal told of his experiences during the summer in the work camp at Agape, Italy. This report was of real interest to the young people.

After lunch, everyone returned to the church for the installation of the following new officers:

President, E. C. Hagwood, New Hope; vice-president, Betty Burt Hight, Mt. Gilead; secretary-treasurer, Hilda Gray Johnson, Amelia; assistant secy.-treas., Edna Mae Briggs, Beulah; Interdenominational Action chairman, Betty Rawls, Henderson; Social Action chairman, K. G. Weldon, Jr., Liberty Vance; Missionary Action chairman, Peggy Smith, Liberty Vance; Personal Action chairman, Joan Powel, Wake Chapel; Song Leader, Billy Stephenson, Wake Chapel; Counselors: J. Lee Lassiter, Jr., Henderson; Fred P. Register, Wake Chapel; E. J. Austin, Southern Pines.

After installing the officers and giving them the right hand of fellowship, Rev. T. Fred Wright pronounced the benediction.

All had a wonderful time.

HILDA GRAY,
Reporter.

* * * * *

WINCHESTER GOES TO WORK.

The newly organized Winchester Senior Young People's group began its fall and winter program on October 8, with an installation service conducted by our pastor, Rev. Robert A. Whitten. The following officers and counselors were installed for the 1950-'51 term: Howard N. Carper, Jr., president; Freda Seldon, vice-president; Connie Spaid, secretary and treasurer. Mr. and Mrs. Halford H. Baker and Mr. and Mrs. Robert Newman are the counselors.

We feel very fortunate in having two of our Young Adult couples for (Continued on page 14.)



The Central Diningroom has proved a great success. The family is more united, the meals are more efficiently prepared and served, and with a few more adjustments, everyone will be much happier. The above picture gives you an idea of how happy our children are.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

People can do the nicest things! One lady put a \$10.00 bill in one of the Orphanage's "Monthly Callen-



Above are pictured two of our boys—Jeff Simmons and Bob Kinch—seniors in our Elon High School. They are two fine, dependable fellows. In the years they have been here, they have learned the work about this place so that whether it be a big tractor or an electric milker, they know how to handle it. We are proud of our children in the public school of our community. Not all of them make their grade, but the large majority of them does. They enter heartily into the spirit of the school, taking part in many of its activities. We have several outstanding students who make the honor roll regularly.

dars" and mailed it back to me. This week I received one so folded and mailed with it was a check for \$50.00. One pastor, much beloved by his people, received the "Monthly Calendar" and wrote a line of commendation, goodwill and congratulations. Kind words help and rejoice the heart.

One of the Orphanage's best contributors and friends, says, "I like to give to my church, for I get the good feeling of making a contribution to the Kingdom of God, and at the same time I expect to get value received for it by having a lovely place in which to worship, a good minister, and a fine Sunday school for my children. You know what I mean, John, I get something for my money, and that is all right, but," continued my friend, "I like to give to the Orphanage because I can give it and forget it. I do not expect anything in return. I know it will bless a child, and I let it be at that."

People can do the nicest things!

That word, "I can give it and forget it," stuck in my mind. That is what the righteous said in the judgment, in Jesus' story, in Matthew, chapter 25: "When saw we thee an hungered and fed thee?" They did it and forgot it. Or rather, they followed through on this command of the Lord: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

In this letter, I wish to appeal to every church to receive a liberal offering—Thanksgiving Offering—for the Orphanage. We are not just "marking time" here, but we are go-

ing forward. However, if we were only "marking time," it would take about twice as much money as was received a few years ago. We simply cannot serve as you wish us to, without your kind and gracious generosity. Do not let November go by without your church receiving the Thanksgiving Offering for the Orphanage. "The Lord loveth a cheerful giver." And may the Lord love you!

The Thanksgiving envelopes, a donation to the Orphanage from Mr. John T. Kernodle, Richmond, Va., are being sent to every church. I do hope many, many people will help me prove the proposition of this letter: *People can do the nicest things!*

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Mrs. H. E. Pearce, Franklinton, N. C.: 2 dresses and 1 coat.

Mrs. W. R. Cole, Newport News, Va.: Box of clothes.

Miss Jamie Felton, Suffolk, Va.: Box of clothes.

(Continued on page 14.)



Jo Ann Black is standing on the platform of the Holy Neck Church, after the furniture had all been removed for the presentation of the children's program. Twenty-two children had memorized and practiced parts and songs worth being a part of their childhood training. They presented this program in many places. Pastors and churches did all they could to make this work a success. The children and matrons were thrilled with the trips. We need very much a bus for carrying our boys and girls on such trips. We should like to nominate some individual, or church, or Sunday school to give the Orphanage a bus which is so badly needed on rainy, stormy days for conveying the children to school, and also needed for our programs away.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

FELLOWSHIP WITH OTHER CHRISTIANS.

LESSON VII—NOVEMBER 12, 1950

MEMORY SELECTION: *Let each of you look not only to his own interests, but also to the interests of others.*

Have this mind among yourselves which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped.—Philippians 2:4-6.

LESSON: Acts 11:11-18; Philippians 2:1-5.

DEVOTIONAL READING: Colossians 3:12-17.

Fellowship means "companionship with persons on equal or friendly terms." It involves more than physical associations; it involves spiritual relationships. It is an important word in the New Testament, and an important factor in the Christian life. The lesson for today deals with "Fellowship with Other Christians." And the Scripture passages furnish a background for discussing fellowship with people of other races, and fellowship within the Christian community.

Fellowship with Believers Elsewhere.

Strange as it may seem, or perhaps not so strange after all, considering the fact that human nature is what it is, the idea of Christian fellowship, and especially the practice of Christian fellowship, came to fruition very slowly. In fact, there are many quarters in which Christian fellowship still has a limited acceptance and a limited practice.

Take, for instance, the situation in the Early Church. Jesus had emphasized the fact that God was the Father of all men, and that his gospel was for every man. He had emphasized the fact throughout his ministry. And yet only gradually, and even painfully did this principle find expression in the lives of the early Christians. They were the prisoners of their time, in a sense, and with the Jewish community of which they were a product and a part, they were very exclusive in spirit. The Jews looked upon the Gentiles as inferior people, and were not supposed to have fellowship with them. At first, Christianity was a kind of glorified Judaism, and was considered the special privilege and prerogative of the Jews.

It was only gradually and very slowly that the Jewish Christians came to recognize the place which the Gentiles had in the process and the grace of God. Peter's experience was a milestone in this process.

Many readers of these *Notes* will readily recall Peter's experience with Cornelius and his household. Impressed by a dream or a vision he had while waiting for dinner, a vision which took on new meaning when three men appearing at his door as he came down from the housetop where he had had his vision, told him of the strange experience which their master, a centurion, had had at his home some distance away, Peter went with these Gentiles to the home of Cornelius. Even as he spoke to the centurion and his friends he had invited to his house, the Holy Spirit came upon the group.

God thus gave striking and convincing evidence that his grace was available for the Gentiles, and that through his Spirit the middle wall of partition was broken down, and that there was common ground of fellowship between believers everywhere. Called upon to explain and to defend his actions and his position, Peter simply told of this experience to the leaders of the Jerusalem Church, who were astounded that such a thing should happen, and especially that Peter should have gone into the home of one who was a Gentile.

The fact is that in Christ Jesus all believers are one. *Color, class, culture, creed, custom*, are no barriers to fellowship between Christians. By one Spirit have we all been baptized into one body—the Body of Christ. A common belief in Christ is a basis of fellowship that makes it possible for people of every race to have fellowship one with another. Alas that there are too many Christians today who do not have any sense of fellowship with the peoples of other races and nations.

Fellowship with Believers in the Church.

The second passage of Scripture deals with fellowship within the local church. Here again one would expect to find no problem as concerning fellowship with believers. Even though members of a local church might have no sense of fellowship

with fellow-believers elsewhere, one would expect them to have fellowship with the members of the local church. But this is not always true. In perhaps every church there are people "who do not fellowship" with some other members of the church. They are not on "speaking terms" with one another. There have been instances where members of the church would not receive the Communion at the hands of members of the Board of Deacons. In his letter to his beloved church at Philippi, the aged apostle, then in prison, urged his friends to practice and to perfect the spirit of Christian fellowship. He did not ask them to think alike, but he did ask them to love together. They could agree to differ but they were to resolve to love. They were to have a care, one for another, they were to do nothing from vain-glory or faction, but in lowliness of mind, they were to honor and to help each other. Their supreme example was the Lord Jesus Christ, who although he was the Son of God, became the servant of men.

One can hardly estimate the power and value of fellowship among believers in the local church. This is one of the many values of the public worship of God. The spiritual life of many a Christian would be stronger if he availed himself of the opportunities for Christian fellowship which the agencies and the activities of the local church provide. This is especially true as concerning young Christians and new converts. They should not forsake the assembling of themselves together with other Christians, both those of their own age and adults, for this fellowship with other Christians is a means of grace and of growth in the Christian life.

Fellowship Between the Families of Churches.

One of the factors in the growing emphasis upon Church Union is the increasing number of contacts which the people of the various denominations have with one another through inter-denominational, and inter-church movements and activities. Through such contacts and such activities Christians have found a common denominator. They have discovered that there are more things on which they can agree than on which they differ, or what is more important, that the things on which they agree are far more vital and basic than the things on which they differ. If members of the denominations will honestly take counsel of their person-

(Continued on page 14.)

THE ORPHANAGE REPORT.

(Continued from page 12.)

Mrs. J. O. Davidson, Franklin, Va.: Box of clothes.
Mr. Bob Richardson, Suffolk, Va.: 1 boy's suit.

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REPORT FOR NOVEMBER 2, 1950.

Sunday School Monthly Offerings.

Amount brought forward	\$11,120.63
Eastern N. C. Conference:	
Wake Chapel	65.51
Eastern Va. Conference:	
Windsor	\$ 10.00
Garland Gray	100.00
	110.00
Western N. C. Conference:	
Needham's Grove	\$ 5.94
Shady Grove	20.00
	25.94
Valley Va. Conference:	
Mt. Olivet (G)	20.86
Georgia Conference:	
Vanceville S. S.	\$ 2.00
United Columbus S. S. ..	18.02
	20.02
Total this week from churches	\$ 242.33
Total this year from churches	\$11,362.96
Special Offerings.	
Amount brought forward	\$23,097.17
Young Men's Onward	
Bible Class	\$ 13.39
South Norfolk, For Haith	
boys clothes, Junior	
Phil. class, Suffolk, for	
Harvell boys	5.00
Mrs. George Dangler, for	
Faye Watkins	7.25
Greensboro Farm Equip-	
ment Co.	25.00
W. M. S., Oak Grove, for	
El'a Jean Haith	10.00
Harold Boone, for Bobby	
and Billy B.	15.00
Dr. and Mrs. J. W. Hill,	
for Nov. Birthday Party	10.00
Mr. J. L. Owens, Suffolk ..	50.00
Shiloh women, shoes for	
Naney W.	5.00
Special gifts	15.00
	155.64

Thanksgiving Offerings.

Mr. R. H. Coble and Family	\$ 20.00
Ladies Aid Society, Eure	
C. Church	10.00
Mrs. H. E. Pearce	10.00
Mrs. Maragret Pully, Memorial for Mrs. Charles	
H. Pitt	2.00
	42.00

Total this week from specials \$ 197.64

Total this year from specials \$23,294.81

Total for the week

Total for the year

CHILDREN'S BIRTHDAYS.

(Continued from page 5.)

Billy Proctor	9-7-44
Larry Rowland	8-3-40
Robert Rowland	11-20-38
M. B. Rowland	8-17-43
Charles Simmons	10-28-34
Jeff Simmons	8-1-33
Norman Simmons	9-27-37
Lewis Simpson	4-11-41
Banks Watkins	12-17-34
Jimmy West	8-7-40
Billy West	4-28-38
Billy Whitt	6-6-45
Jackie Wilkins	1-26-44
Jerry Wilkins	10-2-39
Tommy Wilkins	8-23-40
Carence Williams	8-23-33
Douglas Wilson	2-12-35

SUNDAY SCHOOL LESSON.

(Continued from page 13.)

al loyalty to Christ instead of their prejudices, there will be a finer spirit of fellowship between the families of the churches.

Fellowship Between Individual Believers.

Jesus emphasized this very strongly. Indeed he said that if a man came to worship and remembered that his brother had anything against him,

he should go at once and set things right, at least so far as he was able—and then come and offer his gift at the altar. Open communications perpendicularly depend upon right relationships horizontally. Fellowship with God depends upon fellowship with men. Men cannot get right with God as long as they are not right with their fellowmen.

Fellowship with God and with One Another.

Christian fellowship involves fellowship with one another, and also fellowship with God. We are one in him. And our fellowship with one another is sweetened and strengthened by fellowship with him in Christ Jesus.

(Based on lesson copyrighted by International Council of Religious Education.)

YOUTH AT WORK.

(Continued from page 11.)

our counselors this year. They are helping us spiritually with their presence at our worship services and suggestions for better programs, and morally by helping us to plan more interesting and successful socials and to enter into the City Church League sports activities.

Our Sunday evening programs are devoted entirely to worship services. A social will be held on a weekday evening once a month with a business session every third month. For our October social, we are having a hayride and weiner roast at a near-by park. For November, a supper meeting is planned. We are hoping to have a softball team entered in the Church League this coming spring.

We are looking forward to a year of spiritual development and friendly fellowship in our own church and the churches throughout our city and the Valley.

"WINNIE" WHITLOCK.
Reporter.

ATROCITIES IN KOREA.

More than thirty Korean Christian leaders are believed to have been killed by the Communists prior to their retreat from Seoul, according to reports received by the Foreign Missions Conference.

A letter to the Missions Conference written by Rev. Harold Voelkel, Presbyterian missionary, now a civilian chaplain with Korean troops, says that the Korean Christian leaders were summoned to a meeting on July 23 by Communists authorities and "haven't been heard from since."

One of the first missionaries to enter Seoul with U. N. troops. Rev. Mr.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)
(Survivor to be Written) (Address)

Name

Address

Voelkel reported that a check with Christian survivors convinced him that what was considered "a terrible rumor" now seemed to be confirmed as "a dreadful fact, namely that 30 or more of the outstanding men of various denominations have been martyred."

A similar report was received from Miss Helen Kim, president of Ewha Woman's University, who earlier had been reported killed by the Communist but was later found to have fled south.

The letter from Rev. Voelkel lists three bishops, the secretary of the National Christian Council of Korea, the president of Chosen Theological Seminary, members of the Y.W.C.A. staff and other leaders as among the missing since the Communist "meeting."

Among those listed were the Rev. Yu Soon Kim, Bishop of the Korean Methodist Church; the Rev. J. S. Ryang, former Bishop of the Korean Methodist Church; Hunter Lee and Pong Chin Choi of the Ewha University faculty, and Mrs. Yeasoon Choi of the Seoul Y.W.C.A.

Others were the Rev. Kim Yung Ju, pastor of the West Gate Presbyterian Church; Dr. Hyuk Namkung, secretary of the National Christian Council; Dr. Song Chan Jun, president of Chosen Theological Seminary and Bishop Choi of the Holiness Church.

The chaplain's letter reported the complete destruction of Christian literature as well as several Christian printing establishments in Seoul.

"The situation this time is much more serious than it was in 1945 after the Japanese surrender," he wrote, "for at that time it was the paper shortage that held us up whereas at the present time the presses as well as the paper are practically non-existent."

Both the letter from the chaplain and that from Miss Kim reported extensive damage to Christian institutions in Seoul.

The three institutions most severely damaged were the Christian Literature Society Building, described as "completely burned out;" the Bible House, which was said to be "even a worse sight, with only parts of the walls remaining," and the Y.M.C.A. building.

Chosen Theological Seminary, Ewha Women's University, largely built through contributions from America, and Severance Hospital were all reported damaged, but not beyond repair.

These latter institutions are maintained by the The Methodist Church,

the Presbyterian Church and the United Church of Canada, according to officials of the interdenominational Missions Conference.

In an appeal for help from this country to restore the Christian Church in Korea, the chaplain concluded his letter by saying:

"I trust the Christians of America are driven to their knees as they receive reports of the misery and sorrow of their Korean brethren."

BRITISH CHURCHES TO LAUNCH REFUGEE AID APPEAL.

A nationwide appeal to church people in Britain to aid refugees will be inaugurated on November 17 according to plans submitted to the British Council of Churches. The campaign will last through December 4.

In recommending the campaign to the British churches, the Anglican Bishop of Sheffield pointed out that beside the ten million refugees in Europe at the present time, "the refugee legacy following the war in Korea is at the moment incalculable."

He described the refugee problem as "sinister, deadly, and tragic, and emphasized the "real peril of growing despair."

The Anglican Bishop noted that the British Council had spent 11,000 pounds sterling during 1950, "despite the grave needs" of the British churches themselves. Since more funds are needed, however, members of all churches will be urged to support the British Churches Refugee Appeal as generously as possible "and thus show the world their sense of Christian responsibility and fraternal concern for this most devastating human catastrophe."

The Bishop stressed that schemes of emigration are in operation to Australia and the United States, but these are wholly inadequate at their rate of about 700 refugees a week to balance the 1,000 a week new arrivals from behind the Iron Curtain. E.P.S.

GERMAN THEOLOGIAN'S DENOUNCE "ASSUMPTION."

A statement renouncing the new Roman Catholic doctrine of the assumption of the Virgin Mary has been drawn up by five professors of theology of the University of Heidelberg. The group was headed by Professor Edmund Schlink, founder of the Ecumenical Institute there. The professors acted as members of an ecumenical group.

Pointing out that there is no evidence of Mary's assumption to be

found in the New Testament or in the records of the early church, the document concludes: "A Church which makes the belief in the bodily resurrection and ascension of Mary a dogma would be defining on its own authority what men must believe if they are to be saved. It would by its own authority be providing basic facts of salvation, whereas in reality it can only base itself upon such facts and bear further witness to them. It would be exalting itself above the Apostles."

That acceptance of the new dogma would lead directly to Mary's becoming "liege lady and queen" and indeed mediator and co-savior with Christ is claimed in the theologians document, and in this respect the document closely parallels statements by the Archbishop of Canterbury and by Pastor Pierre Mawry, head of the National Council of the Reformed Church of France, and Pastor Etienne Meyer, Inspector of the French Lutheran Church. (E.P.S. No. 32).

Also echoing other pronouncements on the assumption dogma, the Heidelberg statement claims that the dogma widens the division between Roman Catholic and other Christian Churches. "Amid the efforts for church unity being made in our time," it says, the proclamation of this dogma must be understood as "an emphatic negative from the Church of Rome." E.P.S.

EVANGELISM IN JAPAN.

(Continued from page 7.)

has been placed on vocational evangelism and there is an organized movement for each Christian to seek to win those in his own vocation for Christ and the Church. The Laymen's Movement joined with the National Christian Council in planning the program of visitation evangelism."

The Church of Christ in Japan was formed by the union of most of the Protestant communions and has 1,307 congregations and 133,057 members. The latest statistics on Christianity in Japan show there are 2,374 congregations and 324,734 members. They are primarily Protestant: 2,000 churches and 213,000 members.

"If the Laymen's Movement, already organized and eager to serve, can be trained in the methods of visitation evangelism," concludes Dr. McConnell, "the program can become the most effective force, at it has proved in the United States, to meet the evangelistic opportunity now offered in Japan."

Mayor of Elon College Praises Orphanage

The Christian Orphanage is an institution that has been ministering to orphan and dependent children for forty-three years. Geographically, a good portion of the buildings and farm land lies within the boundaries of the Town of Elon College, on the southeast corner.

We are proud of the Orphanage, and it is a great asset to the town in many, many ways. Every member of the Orphanage family fits into town and community activities and stands ready at all times to render whatever services the occasion might require. This community spirit of altruism gained momentum under former superintendents of the Orphanage, and especially under the leadership of the late Mr. Charles D. Johnston, whom the writer had the good fortune to know and work with for more than ten years. This fine community spirit of cooperation continues on the up-grade under the able leadership and guidance of Dr. John G. Truitt and his entire staff and family.

The matrons stand ready at all times to render such services as supervising playground, church and civic activities and projects.

It has been through the whole hearted cooperation of the entire Orphanage staff that the town with its limited resources carries on in many ways. Mr. L. W. Wagoner stands ready to render many helpful services. He has done a splendid job as water superintendent, peace officer, councilor, and as a general bureau of information on many matters concerning the town that some of us younger citizens are not acquainted with. Many are the times that "Les" has gone for one of the tractors to pull some car out of a muddy ditch on some unpaved street within the town, at two o'clock in the morning. Just this fall, he took two tractors and several of his fine workers from the Orphanage family of boys, prepared, fertilized and sowed grass seed on newly graded school grounds, that will grow into a good playground turf for our local school children. This grass is now out of the ground and is getting greener every day.

The writer has in his possession at this time a letter from Dr. Truitt to the effect that he will contribute to the town the estimated cost of a new well and pump for the new Superintendent's Home to supply town water to the new home site, which is to be located within the town limits, on the southeast corner of the town. It is hoped that the necessary pipe will be available for this project in time to take advantage of this fine offer.

While the Town of Elon College derives no direct tax benefits from the farm land and dormitories that are within the town limits, the Orphanage does come forth and say: "Mr. Mayor, we are paying you taxes on rental property, it is our good fortune to own, that falls within the town boundaries."

What could be a finer asset to any town or city than an institution of this kind rendering such a splendid service to humanity? We are proud of you and your family, Dr. Truitt, for your influence, service and community fellowship.

GEORGE A. NOAH, Mayor,
Town of Elon College, N. C.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

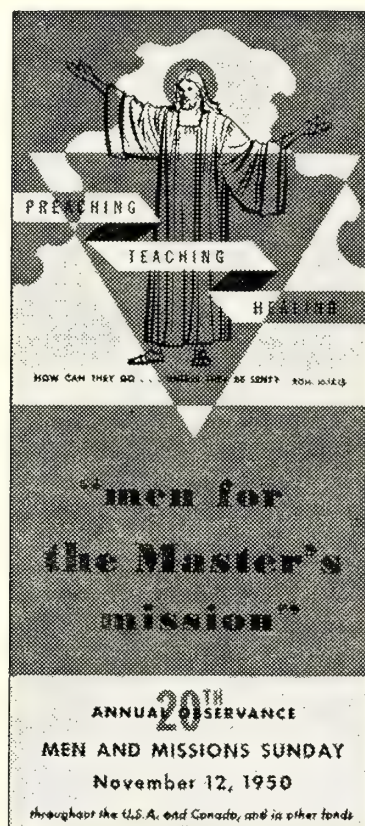
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, NOVEMBER 9, 1950

NUMBER 44

Let Every Church Unite in The Observance of Men and Missions Sunday



A CALL FOR MEN

By President A. VICTOR MURRAY

Cheshunt College (Congregational), Cambridge, England

The missionary task of the Christian Church is the greatest voluntary enterprise in the world. It cannot compete financially with other large scale enterprises, for the salaries it offers are low, and it carries a larger amount of non-insurable risk. Yet its opportunities are greater and more varied than any political or industrial service, for it is concerned, and solely concerned, with the redemption of society and a new way of life for every person. In scriptural language, it exists for "the glory of God," and God is "glorified" through the lives of those who "have that mind which was also in Christ Jesus." Only thus does the kingdom of God come on earth and can his will be done.

The call, therefore, is to men of ability and courage who have also simplicity and humility and who are wholeheartedly devoted to this task. For such there is offered a career of constructive service in the remaking of human nature after the pattern which God intended it to have.

And in the final analysis, all who cannot go must send.

News Flashes

Our deepest sympathy is extended to Rev. Johnson Griffin in his recent bereavement.

Rev. Duane N. Vore is broadcasting over station WLPM, Suffolk, Virginia, each Sunday morning during the month of November.

Our Winchester Church served as host to the Federated Council of Church Women last Friday in their observance of "World Community Day."

Funeral services for Mrs. Florence Cornelia Stephenson were conducted Tuesday of last week at Mt. Carmel Church in Eastern Virginia by Rev. Ellis Clark.

The Young Adult Class of First Church, Burlington, N. C., held its annual banquet and installation service last Friday evening. About 90 members were present.

Apple's Chapel Church is erecting a Sunday school building, and expects to have it completed before the end of December. Rev. John R. Lackey is the Pastor.

Superintendent Scott assisted Rev. Julius Rice, Pastor, Hines Chapel, in program on Sunday, October 29th, to raise balance due on parsonage. Over \$1,600 was raised at the morning service and the parsonage is debt free.

Palm Street Church, Greensboro, N. C., laid the corner stone of the new Church and Educational building Sunday afternoon, October 29th. The building is nearing completion. Rev. Mack V. Welch Pastor, with officers of the Church, and Supt. Scott had charge of the service.

Miss Doris M. Whitesell, daughter of Mr. and Mrs. M. M. Whitesell of Burlington, N. C., and Mr. C. Buford Johnson of Brown Summit, were married on Saturday, October 21, in the Palm Street parsonage in Greensboro, with Rev. Max Welch performing the ceremony. The bride attended Elon College. The bridegroom is a graduate of Monticello High School, and is associated with Burlington Mills Corporation in Ossipee. They will make their home at Elon College.

VALLEY E. & R. FEDERATION MEETS.

Rev. Emerson J. Rohart, Miss Verdie Showalter, Mrs. B. F. Rrank, Mr. and Mrs. E. F. Showalter, Mr. O. W. Andes, Mr. C. A. Pugh, Mr. O. A. Bazzle and the writer attended the fall meeting of the Valley Brotherhood Federation (laymen and ministers) of the Evangelical and Reformed Churches, Friday evening, October 27, a 7 o'clock, in St. Paul's Evangelical and Reformed Church, Woodstock, Va. Invitations had been extended to ladies, laymen and ministers of the Congregational Christian Churches of the Valley Conference, and we were glad to see these representatives from our churches present.

Dr. Charles W. Spotts, head of the Department of Religion, Franklin and Marshall College, Lancaster, Pa., was guest speaker for the occasion. His topic was: "What's Life All About." His address was practical, timely and inspirational. The speaker was introduced by Dr. J. E. Ikenberry and the invocation was given by Dr. C. H. Huffman, both of whom are members of Madison College faculty. The closing prayer was offered by Captain Robert Benchoff. Special music by boys of the Massanutten Academy was an enjoyable feature of the evening.

The ladies of St. Paul's Church served a most delicious roast turkey dinner with all the dressings, in the dining room of the new educational plant. There were more than one hundred guests present.

Mr. R. B. Alexander of Mt. Crawford, president of the federation, presided at the meeting. Dr. Harold W. Miller of Woodstock is the secretary. Rev. E. Lautenschlager is pastor of the host church.

ROBT. A. WHITTEN.

EASTERN VIRGINIA CONFERENCE HAS GOOD SESSION.

At 10 o'clock, Wednesday morning, November 1, Rev. R. E. Brittle, president, and also pastor of the host church, called to order the One Hundred Thirtieth Annual Session of the Eastern Virginia Conference. Every seat in Bethlehem Church was filled, and chairs were placed in the aisles.

After a hymn, led by Dr. Jesse H. Dollar and the invocation by Rev. J. H. Lightbourne, Jr., ministers and delegates were enrolled and several visitors recognized. Mrs. Paul Yates then welcomed those present on behalf of the host church, and Rev. A. Lanson Granger made brief response.

Rev. J. Everette Neese, conference secretary, reported for the Executive Committee. Rev. W. Millard Stevens reported for the Committee on Christian Education, and pending its adoption, President L. E. Smith of Elon College spoke on "The Future of the Church College." Dr. Smith flew to the conference from Chicago, where he had been attending a meeting of the presidents of the Congregational Christian church-related colleges.

Following Dr. H. S. Harcastle's report on Ministerial Education, Dr. Douglas Horton, Minister of the General Council, addressed the conference, stressing the need for recruits for the ministry. He said that our denomination needed 180 new ministers each year to supply its needs, while only approximately 100 were entering our colleges and seminaries to prepare for work in our church each year. Possibly 50 ministers of other denominations join our group each year, but even with these, there remains a decided shortage, leaving many churches unsupplied. He said that ministers and mothers together accounted for over 50 per cent of those who did enter the ministry. Directors of Vocational Guidance in our public schools stood at the other end of the scale with a record of 0.8 per cent. Sunday school teachers accounted for 5 per cent.

The address of Rev. R. E. Brittle, president, followed, and it was voted by the conference that he furnish it to THE CHRISTIAN SUN for publication.

Rev. Melvin Doller dismissed the conference, and its members gathered in the church dining hall for a most delightful noon-day meal.

The afternoon devotionals were conducted by Revs. O. D. Poythress and John Gallo. Rev. Johnson Griffin was to have reported for the C. M. A., but was absent because of the death of his father. Hon. Shirley T. Holland reported for the Committee on Apportionments, followed by the reports of the treasurer, Mr. G. Chapman White, and the historian, Dr. N. G. Newman.

Next were reports on Evangelism by Dr. I. W. Johnson; Foreign Missions by Rev. Earl T. Farrell, and Home Missions by Dr. N. G. Newman. Informative addresses were given by Miss Pattie Lee Coghill and Supt. W. T. Scott.

Rev. W. A. Grissom pronounced the benediction.

The evening service was at 7:30. The opening worship was by the minister and choir of the host church. A

(Continued on page 15.)

PROGRAM OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

Following is the tentative program of the One Hundred Twenty-Fifth Annual Session of the North Carolina and Virginia Conference of Congregational Christian Churches, to be held at the Shallow Ford Christian Church, Elon College, N. C., Rev. J. R. Hailey, Pastor, on Tuesday and Wednesday, November 14-15, 1950.

Tuesday—Morning Session.

- 10:00 Conference Convenes.
Hymn and Prayer—Rev. James R. Hailey.
- 10:05 Roll Call of Ministers and Churches.
- 10:20 Presentation of Program—Rev. Thurman F. Bowers.
- 10:25 Report of Executive Committee—Rev. W. J. Andes.
- 10:30 Recognition of Visitors and New Pastors—Supt. W. T. Scott.
- 10:35 Report of Treasurer—Mr. Russell Powell.
- 10:40 Appointment of Special Committees.
- 10:45 Report of the Committee on the Ministry—Rev. W. E. Wisseman, Chairman.
Discussion by the Chairman.
Address—"The Church and the Ministers of the Church,"—Dr. Douglas Horton, Minister of the General Council.
Licensure of Candidates for the Ministry.
- 11:25 Report of Committee on Foreign Missions—Rev. W. J. Andes, Chairman.
Address—"The Prudential Committee's Program,"—Rev. Henry E. Robinson.
Address—"The Local Church and the Mission Task,"—Dr. F. C. Lester.
- 12:15 Adjournment for Lunch.

* * * * *

Tuesday—Afternoon Session.

- 1:30 Call to Order.
Hymn and Prayer—Rev. M. T. Sorrell.
- 1:35 Report of Committee on Apportionments—Mr. George D. Colclough, Chairman (First reading of report).
- 1:50 Report of Committee on Christian Education—Mrs. W. E. Wisseman, Chairman.
Address—"Christian Education for Church Youth,"—Miss Pattie Lee Coghill.
- 2:15 Elon College's Mission in Christian Education.
Sustaining Fund Plans—Mr. Hinton Rountree and Rev. W. J. Andes.
Address—President L. E. Smith.
Address—Dr. Wm. Mosley Brown.
- 2:55 Report of Committee on Home Missions—Rev. W. W. Snyder, Chairman.
Address—"Our Expanding Program"—Supt. W. T. Scott.
- 3:20 Conference Missionary Association Session—Rev. W. W. Snyder, presiding.
- 3:50 Report of Committee on Stewardship—Rev. Tucker G. Humphries, Chairman.
Address—Rev. Tucker G. Humphries.

- 4:15 Report of Committee on Nominations.
Miscellaneous Business.
Announcements.
- 4:30 Adjournment.

* * * * *

Tuesday—Evening Session.

- 6:30 Showing of Pictures.
- 7:30 Report from the Christian Orphanage—Dr. John G. Truitt, Superintendent.
Program by the Orphanage Children.
Benediction—Rev. H. P. Bozarth.

* * * * *

Wednesday—Morning Session.

- 9:30 Conference Called to Order.
Hymn and Prayer—Rev. R. T. Woodruff.
Reading of Minutes.
Enrollment.
- 9:45 Report of Committee on Evangelism—Rev. Thurman F. Bowers, Chairman.
- 10:00 Report of Committee on Religious Literature—Mrs. D. M. Estes, Chairman.
Presentation of The Christian Sun—Rev. Duane N. Vore.
- 10:15 Vote on the Report on Apportionments.
- 10:30 Report on the North Carolina Council of Churches—Miss Frances Query, Executive Secretary.
- 10:45 Report of Committee on Superannuation—Mr. D. R. Fonville, Chairman.
- 10:55 Report of Committee on Memoirs—Dr. C. E. Newman, Chairman.
- 11:05 Report of Committee on Social Action—Rev. W. P. Smith, Chairman.
- 11:15 Report of Historian—Dr. C. E. Newman.
- 11:30 Address—"Our Christian World Mission,"—Dr. Douglas Horton, Minister of the General Council.
- 12:15 Adjournment for Lunch.

* * * * *

Wednesday—Afternoon Session.

- 1:30 Conference Called to Order.
Hymn and Prayer—Rev. James Madren.
- 1:40 Report of Committee on Ministerial and Church Ethics—Rev. R. T. Woodruff, Chairman.
- 1:50 Report of Committee on Laymen's Fellowship—Mr. W. T. Dunn, Chairman.
- 2:10 Report from the Woman's Mission Conference—Mrs. F. C. Lester, Retiring President.
- 2:25 Report of Committee on Finance—Mr. George D. Colclough, Chairman.
- 2:30 Report of Committee on Place.
- 2:40 Report of Committee on Resolutions.
- 2:50 Miscellaneous Business.
Reading of Minutes.
Final Adjournment.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardeastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

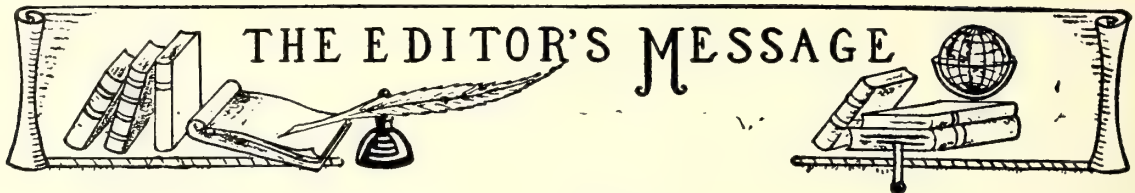
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WE ARE NOT ALONE

St. Paul wrote of the "great cloud of witnesses" with which we are surrounded. Presumably that referred to the eternal as well as the temporal realm. Elijah beheld "the chariots of heaven and the horsemen thereof."

One of the secrets of successful living comes from knowledge of our essential allies. Jesus said: "He that is not against me is for me;" that is to say, is my ally.

Churchmen of our generation fall heir to a great cloud of witnesses—witnesses through the spoken and written words, witnesses through practical demonstrations of Kingdom building, witnesses through the skillful use of technological devices. Those who are not against us are for us. Their findings help to light a taper in our darkness. We need to recognize and to become acquainted with our essential allies.

Books reviewed in this issue direct attention to those who would join hands with us in lifting the basic level of our community resources. They come to help us in the solution of our common problems. They bring the university to the farm and the church. They are our allies. Let us put our hands, our heads and our hearts together.

A LIBRARY AND THE PROMISED LAND.

It is significant that the Hebrew people came into possession of their first library at Mt. Sinai, for the Ten Commandments constituted their first real library, and this library was a necessary prelude for their progress toward and entrance into the Promised Land.

That seems to be the usual pattern of progress. The Christian movement and the Christian literature are inseparable. Progress must be forecast and documented. Who can understand our civilization without the recorded words of him who cried: "Prepare ye the way of the Lord?"

One of the watchwords for a better society are the words of Christ: "Ye shall know the truth and the truth shall make you free." The universality and availability of God's truth bring hope to our world.

The modern disciples of Christ are seekers after truth. They are literate Christians who study diligently for new revelations of divine progress.

Many significant books are coming from the press today. Still God speaks and he has many prophets. Look, listen, study. The way to the promised land for your community or your church may be found in a library, a book. If so, what a pity not to read it!

SOCIOLOGY IN THE SOUTH.

Henry W. Grady was one of the greatest orators and prophets the South has produced. He said on one occasion: "I attended a funeral once over in Pickens

County, in my native state (Georgia). He was a poor 'one gallus fellow.' . . . They buried him in the midst of a marble quarry, and yet the little tombstone they put over him was imported from Vermont. They buried him in the heart of the pine forest, and yet the pine coffin was imported from Cincinnati. They buried him within touch of an iron mine, and yet the nails in his coffin and the iron in the shovel that dug his grave were imported from Pittsburgh. . . . The South didn't furnish a thing for that funeral but the corpse and the hole in the ground."

Georgia failed to keep pace with her prophet. Other prophets have arisen. Charles A. Collier spoke to the Georgia Press Association in 1944 and gave this alarming diagnosis. "The migration of young people out of this state is simply shocking. Do you have any idea what it has amounted to in the last twenty years? Census figures show that more than a million of our native born have left Georgia—contributing their talents, their energies, their money to other states. Let's see why those young people left the state. We had everything that a good climate could offer—a long growing season, good rainfall, mild temperature. But what young people wanted most we could not offer. They left Georgia because we, in Georgia, failed to provide economic conditions which would give them opportunity to progress. We failed those boys and girls by not providing an economic opportunity that would allow them to go ahead, in keeping with their ambition and their courage. There was one other reason. We did not make their homes and their communities sufficiently attractive places in which to live, in comparison with the homes and the communities in other parts of the United States."

This condition prevails not only in Georgia but throughout the South. Many of our ministers are baffled by the constant exodus of young people from their communities. The progress of the church is thwarted by the exodus of leadership. In sheer desperation the church must begin to study sociology as well as theology; it must inaugurate planning meetings as well as revival meetings.

Some communities are making progress. There is a new setting for the church in Smyrna, Ga. Fifty thousand bulbs in the parks and along the streets, planted by a business men's club have made it the "jonquil city of the South." In 1944, the town of Cleveland, Ga., had a population of 471 and ten business places. It had no street or sidewalk paving except a narrow strip around the courthouse. Now, we are told, all of Cleveland's streets and sidewalks are paved, the town has a public water system, new street lights, and fifteen new business. Most of the store fronts are new, the post office has been moved to a new building, and the tax list raised from \$80,000 to \$175,000. The prize is a new junior college for which the community

provided 438 acres of land. Consider the stewardship opportunity of the local church in 1944 as compared to the present.

As a newspaper editor in a small town, H. Clay Tate was aware that many small towns in America were slowing down from "a hardening of the civic arteries." The trend, he felt, was disturbing, and he began to put a great deal of thought on the small town's position. That interest becoming known, he was invited to make talks on the problems of small towns at community meetings. He met in time a good many persons who were dissatisfied with the static state of small-town affairs. His efforts established the fact that "communities do not advance without the stimulation of leadership and the force of organized effort. A community-minded newspaper can furnish the stimulation, and university extension can provide the guidance for effective self-analysis and improvement.

The Church as well as the newspaper must crusade for better com-

munities, must help to sow the seeds of social redemption. The tempo of progress may be accelerated; the area of progress may be multiplied. How effective are the forces of redemption in your community?

Our review section calls attention to books which give the synopsis of countless experiments in the realm of community betterment. In America and in Africa men of rare skill and scientific training are co-laborers with God in the creation of a better world. Their achievements are an open book to us all, so even those who run may read. What has been done in one instance may be done in another.

The Church must not only preach faith; it must have faith. It must exercise faith. It must have faith to remove the mountains of outmoded customs. It must dare to pioneer in the vast adventures of Kingdom building. It must blaze new trails, set new patterns, win new victories; and there is no better place for this grand venture of faith than here in the South.

our local churches. In 1949, this involved the raising of money in the amounts of more than \$114,000 for work within our Convention, more than \$38,000 for work through our National Boards, and more than \$38,000 for other enterprises aside from our local church programs, also more than \$638,000 for the work of our local churches. When all of these sums are added together, they total almost one million dollars contributed by our 35,000 members.

This is a stupendous job, but it is not more than we can do, but the bigness of it oftentimes causes us to throw up our hands and say that it is impossible. The size of our task should be a challenge to us and as a challenge it would cease to be a handicap and become a great asset.

The second handicap, or difficulty, which we have to overcome is an over-size inferiority complex. We do not give ourselves credit for being able to do as much as we really can do. We have told ourselves so often that we are poor and that we are just a minority group until we are beginning to believe it. This is always a handicap to an individual or to a group of people, because when we feel that we can't do a thing, we just will not try to do it.

The job is not too big, and we are not too poor. It is true that we are a minority group in the Southern Convention area, but it is also true that we have much to offer in the Kingdom of God in this area that no other group can give. We need to overcome our inferiority complex, and we can do it by putting ourselves to the task before us, believing that if we will do our best that God will not let us fail.

Now for the second consideration, which involves the two ways in which we can make a success of the task that is ours. These revolve around the two matters of evangelism and stewardship.

First, the matter of evangelism. In 1949, our churches received 1,600 new members. We should recognize that this is not a bad record, and at the same time we must recognize that it is not too good. If we could create within our hearts and minds a desire to win more people to Christ in the Church, the results would be more people to help us do the job which is ours within the Convention.

I think it is always true that there is no problem within the local church that cannot be solved by the bringing in of a large and consecrated group of new members. This can be done

The President of the Southern Convention Reports to Eastern Virginia Conference

**By REV. W. MILLARD STEVENS.*

One of the privileges one has as president of the Convention is to appear from time to time before the annual sessions of the various conferences for the purpose of giving to the conference something of the goals which the Convention is trying to achieve. This is almost an impossible task, however, as the Convention is somewhat like the old woman who lived in a shoe and had so many children she didn't know what to do. The Convention has quite a collection of children in form of institutions, agencies and boards, and each of these is working very hard at their assigned tasks. Yet, as president of the Convention, it is all but impossible for me to report what they all are doing or endeavoring to do; but we can be assured that each of them is trying to the very best of their ability to fulfill the task assigned to them.

For the purposes of this report to this conference, I would like to confine my remarks to two things. First, I would like to point out two difficulties that constantly face the Convention, and then in the second place, I would like to point out two ways that are open to us for achieving the fullest measure of success in our Convention.

Let us look first at the two difficulties which we are constantly confronted with. The first of these is the stupendousness of the task which we of the Southern Convention have assigned to ourselves. When we look at the job that we are undertaking and realize the bigness of that job, it almost overwhelms us. We as a Convention are composed of 195 churches. Of these churches no more than a handful are a very great size. Most of these churches are small in membership and are, by and large, churches located in the open country. We have a little less than 35,000 members. Yet we have assumed for ourselves the responsibility of operating a standard 4-year college which at the present time has an enrollment of around 600 students. We are seeking to maintain an orphanage, which at present is caring for approximately 80 children. We are seeking to maintain a missionary program which involves home mission work within the boundaries of our Convention, and also reaches out around the world. We are trying to carry the work of our Convention through the Convention office, involving field work and promotional relationship with all of our churches, in addition to maintaining the work of

**Printed by request of the conference.*

Some of My Impressions of the American Youth and Churches

**By PRAKASH S. BHONSLE, India.*

It was my privilege to visit and participate in a few Summer Conferences in connection with the Congregational Christian Churches of the Eastern States during the past summer. The conferences I attended varied in types and programmes and were a great source of inspiration and help to me.

Two of them were scheduled for the Senior Hi groups at Camp Claire, Hamburg, Conn., and the Hartman Center, Milroy, Pa., respectively; one was scheduled for a Junior Hi group at Milroy; yet another for the Young

but little response and interest from the young people in me, my country India, and in anything that I said or did. But experience proved the contrary. Not only I discovered that my fear was baseless, but that the young folks made me feel at home from the very next minute I got anywhere near them. Later on I realized that they were not just being good to me and obliging me, because I was a foreigner and their guest, but that they were really very happy to have me with them; and before I was through with those conferences, I dis-

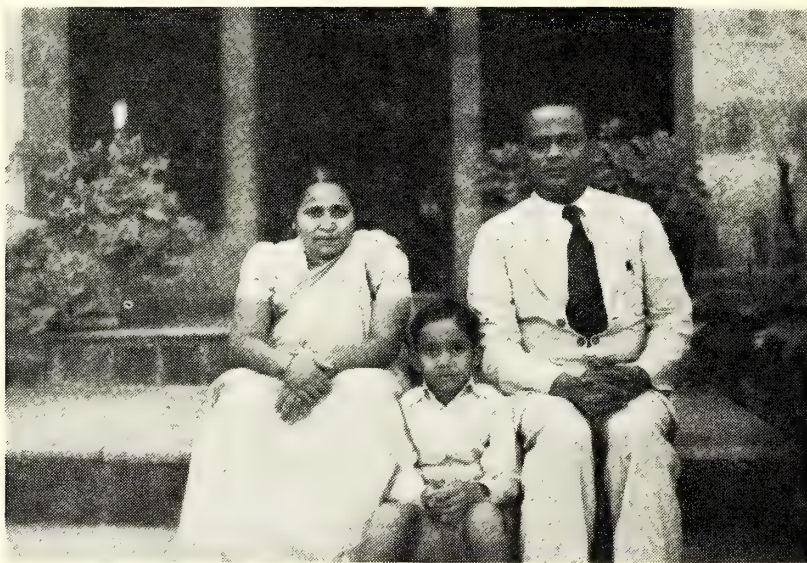
fied them or not is altogether another question.

Another thing that impressed me was their eagerness to know and do more for the Missionary enterprise in foreign countries. Of course, I could not help them in this much except by telling them a little of what was happening in India, but this they heard with a pin-drop silence and much interest. The next thing I discovered was that they were not just satisfied in listening to the reports of what was happening in the Mission field, but wanted to do something concrete for that type of work. As for instance, at Deering, the Pilgrim Fellowship Officers' Conference set the goal of raising \$110.00 toward the Missionary enterprise, and throughout that week they emphasized that goal and worked on it, using various ways and means, until they were able to collect not only the \$110.00, but \$227.00. The conferences at Camp Claire, Conn., and Hartman Center did about the same with success. Those who worked on the raising of funds were zealous and men of faith, and I am convinced that wherever that money may go, it will bring rich harvest.

Before I turn to the next section of this article, I want to note that the schedules and programmes of the above conferences were carefully worked out and provided able leadership. Many young people had come to these conferences to have a grand time, and they did have plenty of fun and recreation, but many went away challenged and inspired because of what was offered them on the serious side of the programme. I know of at least four cases wherein young boys and girls have made decisions to go into the ministry and missionary work as a response to the challenge they received during those conferences. May God bless them and may they stick to these decisions in the years to come.

What I experienced with the young folks at the conferences, I experienced with the church groups, the ministers of churches and officers of the State church organizations. Everywhere I went I was treated with extreme courtesy and cordiality. It was my privilege to live in ministers' homes as their guests in places such as Milroy, Everett and Columbus, Penna., Springfield and Northampton, Mass., and Greensboro, N. C., and all my hosts and hostesses received and treated me beautifully. The hospitality they offered was superb, and many of my hosts even went beyond that,

(Continued on page 15.)



Mrs. Suniti Bhonsle, Son Shashikumar (age 8) and Prakash S. Bhonsle

Adult group at the same place, and the last one, for the officers of the Pilgrim Fellowship Organization of the Massachusetts State, at Deering, New Hampshire.

In the following paragraphs, I wish to express a few of my experiences and impressions about the conferences. At the outset, I must make a confession that I went to those conferences with a feeling of fear and a suspicion that I was not going to feel "at home" with the young folks of America. I went there because I was assigned to go there. I had expected

covered that I had not just made acquaintances with them but friends. Today, my correspondence has increased more than I had ever anticipated because of these new contacts and friendships I made during the past three or four months.

One of the things that impressed me very much at the above conferences was the keen interest that the young people of America showed in India. They were full of questions on political, social, economic and religious life of India. They wanted to know what progress India has made in education since she received her freedom, whether the caste-system was fading away, whether Communism is spreading in India, and so on. Many wanted to know more about Mr. Gandhi and Mr. Nehru, and about India's present stand in the U. N. General Assembly. It was thrilling to answer their numerous queries, whether the answers satis-

*Mr. Bhonsle is studying in Chicago Seminary this year as one of the two students brought to America by the contributions from the Cora Anthony Trust Fund through the First Congregational Christian Church of Greensboro, N. C. Mrs. Anthony left her entire estate as a trust fund, the proceeds from which are to be used for training missionaries. Mrs. Anthony was a long time member of our First Church, Greensboro.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE CONGREGATIONAL CHRISTIAN COLLEGE COUNCIL MEETS.

The Congregational Christian College Council consists of 17 colleges with Congregational Christian Church background and affiliation. This council was organized six years ago for the purpose of acquaintance, fellowship, mutual assistance, and with the hope of being of more effective service to the church that we represent.

The Council met in Chicago, October 30 and 31. The meeting was held in our denominational headquarters, 19 S. LaSalle Street, Chicago. The agenda consisted of addresses on vital topics and a general discussion of problems confronting our colleges today. All 17 institutions were represented except one. It was discovered by an informal poll that all of these colleges represented had a decline in enrollment this year, the decline ranging from 2% to 50%. Our problems are further complicated by the government's program that calls for total mobilization, which will further reduce our enrollment drastically, presenting to us all greater and more serious problems.

Contributions by the colleges to the church and contributions by the church to the colleges were conscientiously considered. After considerable discussion, the following recommendations were unanimously adopted. These recommendations were placed in the hands of the Executive Committee of the Council, to be edited and presented to the proper denominational agency.

"Because the CCCC desires to serve the churches, its young people, and the national program of the fellowship in an increasingly effective manner, it is recommended:

"First, that official recognition be given the Council as an arm of the churches, by:

- (1) The enthusiastic concern of the national officers through supporting statements to state officers, and
- (2) Increasing and defining the CCCC status specifically in the national organization of the Congregational fellowship, and
- (3) Active support by the denomi-

national promotional organization of a program of cultivation of the churches on a national scale; (this to be beyond the work now being done under their own efforts by the various colleges in their separate states).

"Second, that a program of cultivation and information be authorized from the CCCC to the various churches, by:

- (1) Pointing out that the colleges are a continuation of the churches in carrying the responsibility for the Christian nurture of their young people after high school has been completed.
- (2) Detailing the important and significant difference in educational philosophy as between the CCCC and public higher education.
- (3) Emphasizing that the future of the churches and their leadership lies in the maintenance of these colleges, and
- (4) Describing the realities of the solid education achievements of these colleges, visible in our national and international life.

"Third, that this program of cultivation and information be carried on by mail to the churches and their strategic members, through regular releases carefully edited by the CCCC and paid for from the treasury of the Council.

"Fourth, that after this program of cultivation and information has been carried on for a reasonable period of time, a financial asking be authorized, seeking \$1.00 per member from our Congregational-Christian fellowship, not as a part of the regular apportionment but in addition to it, and also simultaneously, organize a strong student recruitment program for these colleges.

"Fifth, that each of the presidents of the CCCC agree to give two weeks of his time during a specified month of the year in order that direct approaches can be made to the churches and their governing boards in the states or areas not possessing a Congregational-Christian college within their boundaries."

(Continued on page 13.)

APPORTIONMENT GIVING.

Fifteen years ago the greater part of the money apportioned by the churches to the college was paid during the annual session of the conferences. In recent years, partial payments of these amounts are made weekly. Each church is supposed to pay weekly, monthly, or quarterly. This plan is preferable. The expenses of the college are incurred day after day. Regular payments mean a great deal more; that is, they make it easier for the college to meet its obligations. It would be tremendously helpful if these apportionments could be paid in full by the quarter. This, I presume, is the aim, but the aim is not realized. We are now within weeks of the close of the conference year for all of our churches; in fact, three of our conferences have already met. The total amount received to date is \$10,146.37, which means that we are still 33 1-3% below the amount apportioned.

It is the hope of those who are interested in the college that our churches will come to the rescue and see that the entire amount apportioned is raised and paid over to the college on or before January 1, 1951. If the churches realized how much their contributions mean to the college, they would see that these contributions are made regularly and in full.

Previously reported \$ 9,322.35
Period, 9-28-50—9-30-50.

N. C. & Va. Conference:
Carolina \$ 27.00
Valley Va. Conference:
Winchester S. S. \$ 8.34

Period, 10-27-50—10-31-50.

Eastern N. C. Conference:
Mt. Auburn S. S. \$ 11.19
Eastern Va. Conference:
Bethlehem (Nans.) S. S. . 24.13
Cypress Chapel 115.00
Eure 50.00
Norfolk, First 10.00

N. C. & Va. Conference:
Happy Home \$ 12.03
Ingram 50.00
Union (Va.) 21.00
Western N. C. Conference:
Flint Hill (R) \$ 15.00
Valley Va. Conference:
Winchester \$ 8.34

Period, 11-1-50—11-2-50.

Eastern Va. Conference:
Liberty Spring S. S. ... \$ 22.00
N. C. & Va. Conference:
Greensboro, First \$392.07
Hebron 49.00
Valley Va. Conference:
Antioch S. S. \$ 8.92

824.02
Grand total \$10,146.37

Christian Missions

At Home and Abroad

THE RIGGS PLAN TO LEAVE CHINA.

Foochow, Fukien, China
October 8, 1950.

Dear Friends:

This will definitely be the last letter I will write you from China. I think I may have said this same thing two months ago when I last wrote; if so I will have to apologize for being too rash in my predictions. At that time we had just decided to leave China, in conformance with the request made by the Government to the Chinese Church, and had just made our applications to the local police for exit permits. Unfortunately the Fukien coast is under a rather effective blockade, and there was difficulty in figuring out a route by which all the missionaries who were applying to leave could safely get out of the country. A way has finally been worked out, and the permits are starting to come through, three groups having already left, and arrived safely at Hongkong. The procedure is to go by motor launch up the Min River to Nanping, a twenty-four-hour trip, then overland over very rough roads by truck to the railroad, straight north to the Kiangsi border. This can be made in two or three days. From then on it is a relatively easy two-day ride by train around to the west (to Nanchang), south, and then to the coast again at Canton; and then a short train ride across the border to Hongkong. The whole trip takes six to ten days, depending on connections. This is by far the best time of the year to travel and the route is well-travelled, so that so far there have been no hold-ups due to washed-out bridges, lack of vehicles, etc., which usually plague the overland traveller. On the map it looks like a long way around, but actually it is a surprisingly easy, comfortable, and inexpensive way to get out, considering everything, and we feel that we are very lucky. We got our permits ten days ago, but have been delaying so that the Jacksons, whose family was just increased by the arrival of a new baby boy a week ago, can go with us. We expect to get underway in another ten days, taking it as slowly and easily as possible for the sake of the new mother and baby;

and hope to be in Hongkong by the end of this month.

From there we are slated to go to the Madura Mission in South India, to finish up the last two years of our first term. There is an opening in general medical work in Madura itself, and a leprosarium nearby, where I can be useful temporarily. (Those of you who are running for your maps, look down the east coast of the Indian peninsula, south of Madras, near the southern tip.) Yes, it is fairly near the Equator, but we have learned to prefer warm weather. Little Louis, especially, thinks life is quite miserable the past two or three weeks because the temperature has dropped below 80 and his Mother makes him wear *clothes*!

Seriously, though, we are looking forward to this experience with great eagerness. Of course it will mean another language or two to master; but it will be a great chance to compare life, medical conditions, and Mission methods in another overpopulated oriental country, which is also experiencing a rising surge of nationalism and is embarked on the new experiment of nation-building, but without having yet alienated itself from the West. I have never "pointed toward" that country in my reading and studying, as I have toward China, so I don't know a thing about it yet, but as long as it is the country of Gandhi I know I shall like it. It will be an entirely new experience to Fran, and the first time for her, because actually China was almost as natural to her as America. In two years we may not make much headway with the language and probably won't be able to do much good; but it will give us just the right length of time to get acquainted a little with the country and the people and the problems.

Whether this two years will be an interlude or the beginning of a new and more permanent field, we dare not say now. At this stage of the game it would not hurt us to start over fresh; and although there is plenty that we would have to learn from the beginning, still I cannot believe that the experience we have had here during the past four years will not be of great help, both medically and in understanding and dealing with the Mission and social problems

in general. And certainly nobody would question the fact that India has as much promise of interest and worthwhileness for a lifetime as China. We will let you know after another few months how the prospects look by then.

On the other hand, every single missionary here who is leaving is secretly hoping that he or she will be one of the lucky few to rate an invitation to come back to China later after the Chinese Church has purged itself and proven its ability to survive and support itself without American aid. Whether anyone can come back or not will depend partly on the course in the near future of international developments, whether ways can be found to break through the iron curtain and soften its implications. We hope that after the two years in India and the one year of furlough in the States it will be possible to decide whether there will be such a hope. Naturally, at the moment, all our interests are here, and it would be a thrill to be able to come back, on a new basis of equality, and find some new worthwhile way of making a contribution. So it is our secret wish that the experience in India will be the interlude, which will help make us wiser for work again in China, rather than the other way around.

One of the things we will be looking forward to when we get out of China is easier communication with the outside world. The blockade is having an increasingly severe effect on the morale here. I don't mean that we lack the comforts of life personally; since living in Foochow we have been very comfortable—too comfortable in fact, in contrast to the Chinese around us. But the inability to import medical supplies, health materials, etc., so that as each month goes by, one sees more aspects of useful work closed off by lack of materials, is very depressing, especially when one cannot tell when it will all end. In India we hope to be able to have access to the "tools of the trade" so that effective medical work can be done. Also, we hope to be able to write letters freely and send them directly to you without being deterred by excessive postage and the fear that they may never arrive. We have lost touch with too many because of slow and uncertain mails, and the feeling on both sides that it is perhaps not worth the effort to write. The Board will know our address in India and be able to forward your letters to us;

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

THANK OFFERING PROJECT.

The Thank Offering program is an excellent one, and it may be used in many ways. Just be sure you use it in some well-planned way in your society.

Some of you will want to have a public service, at which time the entire membership of your church is invited to attend the program and share in the offering. Some of you will have the program at a special meeting of your society, with the program parts given out long enough ahead of time for the service to run smoothly. Some of you will want to get from Elon College a special movie of college buildings and activities to use in connection with this program. Some of you will feel that extra meetings are all too plentiful in November and you will use it as your regular November program for your circle or society. However it is used, it should be done well, with your group informed ahead of time as to the object for which the offering is to go.

If some of you have an unusually fine program, or if some of you do something different from the ordinary in the presentation of this Thank Offering program, please send a write-up of it to the editor of this page. And send it immediately after the program—if not sooner! Please do not wait until the end of the year to report it.

The job of redecorating Whitley Memorial Auditorium at Elon College has already been done. Now it is up to the women of our churches in Virginia and North Carolina to show their interest in our college by paying for the beautification and renewal of this building where many of our meetings are held, where students from our churches worship, and where the Elon Community Church holds its services.

* * * * *

YOU CAN STILL HELP REFUGEES.

Last Friday was World Community Day. It is observed the first Friday in November of each year, by church women, under the sponsorship of the United Council of Church Women. The theme was, "Love Thy Neighbor."

If the time for this observance

"slipped up on you," and you were not ready in your church group for its observance, please try to do something about it at a later date. It is never too late to dedicate ourselves anew to the bonds of Christian brotherhood and the cause of world peace. In Jane Addams' words, "Nothing could be worse than the fear that one had stopped too soon, and had left one effort unexpended which might have saved the world."

The special gift project for the day was knitted garments for refugees. Word has come that used knitted garments are really of more value than new ones, as a heavy duty is required in many countries on new materials. Try your best to find some used sweaters, shawls, or other warm garments, and dedicate them at a special service. Packages should be accompanied by 15c per pound for mailing.

* * * * *

HEAR MARGARET BLEMKER.

Miss Margaret Blemker, a former missionary of the American Board in Turkey, and originally a member of the Evangelical & Reformed Church, is now the secretary for Near East work of our foreign mission board. Miss Blemker is now speaking in the Southern Convention area. Here is her schedule:

Thursday, November 9, 7:30 p. m., Leaksville Church (Valley).

Friday, November 10, 7:30 p. m., Linville Church (Valley).

Sunday, November 12, 3:30 p. m., Greensboro, First (N. C.).

Tuesday, November 14, 10:30 a. m., Wakefield (E. Va.).

Wednesday, November 15, 10:30 a. m., Franklin (E. Va.).

Wednesday, November 15, 8:00 p. m., Newport News (E. Va.).

Thursday, November 16, 10:30 a. m., Christian Temple, Norfolk (E. Va.).

Friday, November 17, 8:00 p. m., Liberty Spring (E. Va.), for Young People.

Sunday, November 19, 11:00 a. m., Union, Virgilina (N. C.).

Sunday, November 19, 7:30 p. m., Henderson (N. C.).

See that a carload—or more—goes from your church to the nearest place where she will speak.

These meetings are not intended only for the churches listed above, but they are area meetings, so please consider this as an invitation for your society to attend whichever meeting is nearest or most convenient for your group.

May I remind you to read "Assignment Near East" or "Near East Panorama" between now and the time Margaret Blemker comes—also the brochure, "Out Where the East Begins," which you will find in the packet.

I hope all societies will take advantage of this wonderful opportunity of hearing Margaret Blemker and getting a first hand study of the Near East.

MRS. O. H. PARIS, *Pres.*,
Woman's Convention.

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NORTH CAROLINA WOMAN'S BOARD.

The officers of the North Carolina Woman's Conference met for their first session of the year at the First Church, Greensboro, on Friday, October 27. Ten of the twelve officers and three district superintendents were present. Guests included Mr. O. H. Paris, Miss Pattie Lee Coghill, Mrs. W. E. Wisseman and Mrs. F. C. Lester.

Mrs. W. J. Andes, the new president, made a fine beginning in her new job. Among other things considered were the opportunities and responsibilities of each officer. It was voted to increase the gift to the North Carolina Council of Church Women from \$20 to \$35 for this year.

At the lunch hour the women's auxiliary of the church entertained the group at a lovely buffet luncheon in the home of Mrs. W. E. Wisseman. The newly organized Morning Circle, with Mrs. Hinton Rountree as leader, served the luncheon and was responsible for the beautiful flower arrangements. Mrs. Ballinger, auxiliary president, was a special guest, as was Rev. W. E. Wisseman.

These newly elected officers of our North Carolina Conference are planning to do great things in their various departments. We are sure that the societies will back them up in whatever they may suggest.

"I would rather fail in a cause that will ultimately succeed than succeed in a cause that will ultimately fail.—Woodrow Wilson.

The most serious impediment of a man's speech is the inability to say, "no."—Clipped.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor, Southern Pines, N. C.*

For Children . . .

It is
National Cat
Week. Do
you have
a cat?
If so, treat him very
well, for a cat is a
good friend.
Cats like to
have their fur
stroked one way,
to sleep in a purr.
warm place, and to will
lap some milk . . . then they

There are not too many weeks before Christmas. Would you like to make a present for a small boy or girl? This is what you will need: pipe-stem cleaners, spools (with the thread off), and if you like to color them show-card colors and shellac. By using the spool as the body and running the cleaners through the holes, you can make any number of animals: horses, zebras, tigers, elephants and giraffes. For a giraffe use one piece for head and bend the end for a tail, two pieces to make the legs. Color the body, and when it is thoroughly dry shellac it for a long lasting finish. Be careful not to get shellac on the head and legs.

Another easy-to-make toy is a train of match boxes. For the engine stack two boxes: one long way, one tall way, then run a string through it and as many cars as you like. It too can be colored and shellacked, but it is just as much fun plain.

Nearly all little folk like to string things. If you have many left-over spools, paint them different colors and then buy a pair of shoestrings and put the strings and spools in a box you have colored or covered with pretty paper. Then the little folk can string "beads," mother can tie a bow for them, and they can dress up. One little pull, and the beads come apart until next time.

If you have any ideas for gifts, would you share them with us?

* * * * *

For Parents and Teachers . . .

VERY IMPORTANT PERSON.

By GEORGE M. DODSON.

"I suppose my children will eventually learn; and anyway they may be too young for me to need to worry

about it at present," Mrs. Richman confided to her friend. "Even so, I do wish they would show a little more respect for the property of other children, and for their opinions, too."

Mrs. Stassie looked quite pleased as she said, "Now my visit here this morning can serve two purposes. First, I want to invite your children to Tim's birthday party. And, you have just reminded me of a game that can be played at the party which may open the way for a later talk with the children on this subject. I can assure you that we have the same trouble at our house. So I hope you will come over during our party to see how things turn out."

At the party each guest was handed a slip of paper with a jumble of letters written on it. Mrs. Stassie then told the players, "I can give you only one hint. When put into proper order, those letters spell the name of an important person who will be here during the party. Let us see who will solve the puzzle most quickly."

Listening from the next room, Mrs. Richman wondered who this very important person might be. Then Mrs. Stassie came and whispered, "Do you want to hear a secret? Each player has been given his or her own name, but with the letters thoroughly mixed up. Here's the slip I had made for Mary Jane Fuller; but she is visiting her aunt and so could not come to the party." On the paper she handed Mrs. Richman was the puzzle-name: yajlrnfearleum.

Just then one of the children called out, "I can spell my name from these letters! Look, everybody! I am an important person!"

With this hint, the others soon made a like discovery. Mrs. Stassie and Mrs. Richman exchanged smiles.

A little later Mrs. Stassie again came in to talk to her friend. "You may want to do exactly what I intend to do," she said. "After the party, while this game is still fresh in their minds, I am going to try to impress my children with the fact that *every-one* is a very important person whose property and ideas deserve respect. It won't seem like a lecture with this party background for our discussion."

"It is a wonderful party," answered Mrs. Richman fervently. "When

you were with them, and I sat here listening to those children chanting 'I'm a very important person,' I thought how American the idea is—you know—respect for the individual. I'm going to help my children to understand those words with regard to themselves, each other, and their friends. They convey such a beautiful lesson in democracy. Oh, this is the most worth-while party my children have ever attended!"—*National Kindergarten Association.*

HIGH SCHOOL DRINKERS.

"A Yale test indicates that two out of every three alcoholics began drinking when of high school age. . . . In 20 to 30 per cent of all divorces in the United States, alcohol is a chief factor. Twenty thousand a year die of alcoholism—about the same number as die of cancer. This does not include the thousands that die in traffic accidents caused by drink. The mortality of children in alcoholic families is greater than that in temperance families.

"There are in the United States 4,000,000 problem drinkers, of whom 950,000 are chronic alcoholics. . . . Seventy per cent of court cases are now due to alcohol, directly or indirectly. It costs some \$3,500 to take care of a habitual alcoholic until he or she dies in a penitentiary. It costs about \$2,000 to put a child through grammar school and high school.

"Since alcoholism develops mostly in drinkers who begin during ages of 14 to 19, and about 6 per cent of those who drink regularly and excessively end as alcoholics, anything a hostess or parents can do to co-operate with young people to avoid the social drinking of alcoholic beverages will be of great value."—*Dr. Edwin M. Fauver, noted physician on the staff of the University of Rochester, writing in the "Scientific Temperance Journal."*

When business is not at all that it should be there is a temptation to sit back and say, "Well, what's the use! We've done everything possible to stir up a little business and there is nothing doing so what's the use of trying!" There is always a way. There was a way in and there is a way out. And success comes to the man who grits his teeth, squares his jaw, and says, "There is a way for me and by jingo, I'll find it." The stagnator gathers green scum, finally dries up and leaves an unsightly hollow.—*Clifford Sloan.*

Youth at Work in the Church

MAX VESTAL, Elon College, N. C.

MISS ANN TRUITT, Associate

*We know to some that birthdays come
With parties and ado,
And if we could, we surely would
Do the same for you.
But since we can't, we surely ain't
Go'nna stop before
We've wished you "Happy Birthday"
And many, many more.*

This is a little poem wishing happy birthday to any of you young people who may have a birthday in the near future. December 22, there is a rebirth of light: the days begin to get longer; the darkness lessens, and the light increases. On December 25, we celebrate the birth of our Savior Jesus Christ, who came that we might have life and have it more abundantly. Are we going through this season without accepting the opportunities which it offers us? Some of our local groups need a "shot in the arm." Let us take advantage of this season to give rebirth to these groups. Perhaps your church doesn't have a Youth Fellowship organized. Now is the time to begin. Give birth to a new organization on Christ's birthday. Some of you may want to give rebirth to the Christmas story in the form of a play. Some of you may want to give birth to the Spirit of Christmas in your own lives. Whatever the case we should not let this season of births pass without showing our appreciation for the Way, the Truth and the Light.

MAX VESTAL.

* * * * *

One of the professors at Elon is very fond of hunting, especially bird hunting. From what I can hear, he has an outstanding bird dog called "Brutus." It seems that "Brutus," upon sighting a covey of birds, drives all of them into the nearest ground squirrel hole. Then he puts his foot over the hole, letting out one at a time while "Doc" picks them off. "Et tu, Brute."

* * * * *

"NOW MORE THAN EVER!"

(The following is printed as a suggested Worship Service. It was used in the Eastern Virginia Youth Rally.—MAX VESTAL.)

Prelude—"We've a Story to Tell to the Nations."

Call to Worship—Leader.

*"O Master of the waking world,
Who hast the nations in thy heart—
The heart that bled and broke to send
God's love to earth's remotest parts
Show us anew in Calvary
The wondrous power that makes men
free."*

Prayer—

Hymn—"O Master, Let Me Walk with Thee."

Theme Announced: "Now More Than Ever."

Leader—

"Many church members have the idea that they are like a college student, who is offered required courses and elective courses. They think of the missionary enterprise as one of the electives; they can choose it or not, according to their feelings or inclinations. They feel that it is a nice gesture to support missions—if they can conveniently do so after all their own needs and desires have been met. The very reverse is true. Missions are not optional! They are a "must" for every true follower of the Master! The missionary enterprise is a required course—*now more than ever!*"

Responsive Reading—

Choral Response—"We've a Story to Tell to the Nations."

Meditation—"Now More Than Ever."

"Let us bow our heads for a period of guided prayer (Pianist plays very softly, "In Christ There Is No East or West"):

- "1. Let us pray for vision—a vision of the tremendous needs and opportunities of our day.
- "2. Let us pray for the realization that a new missionary advance is an absolute imperative for our day.
- "3. Let us pray for guidance that each one of us may discover his part to play in this new missionary emphasis.
- "4. Let us pray for faith to invest our all—even our very lives, if God so directs—in the worldwide mission of the Church.
- "5. Let us pray for courage to follow the leadership of Jesus Christ wherever it takes us, cost what it may. Amen."

Hymn—"Lead On, O King Eternal."
Benediction—

* * * * *

WESTERN N. C. YOUTH RALLY.

On Sunday afternoon, October 29, over 250 young people of the Western North Carolina Conference filled the Pleasant Union Church to capacity for their annual Fall Rally. Everyone was in high spirits as they took advantage of the beautiful Indian Summer weather. The highlights of the afternoon were the reports made by Mr. and Mrs. A. D. Cobb and Max Vestal on their work overseas. The young people enjoyed these reports very much and now realize the importance of sending such workers.

The following officers were elected for the next year: Bill Simmons, Albemarle, president; Max Vestal, Asheboro, vice-president; Doris Owens, Seagrove, secretary, and Helen Farrow, Seagrove, treasurer. Bill, Max and Helen served in these same offices during the last year.

At each rally, an attendance trophy is presented to the church having the largest percentage present. The Hank's Chapel Youth carried the trophy home for the second time this year. They had 100 per cent present at the meeting. During the year, the attendance trophy has been captured by Hank's Chapel, Albemarle and Shady Grove.

After enjoying a fine outdoor supper the Youth returned to the church for the evening session. This was opened by a very beautiful and impressive worship service conducted by the Albemarle group. Dr. F. C. Lester of Asheboro, installed the new officers, reminding them as well as the group as a whole of their responsibilities and of their many opportunities to do a good and enjoyable work. Hank's Chapel gave a play entitled "Church Bells," emphasizing the importance of regular church attendance in the life of a family.

The meeting came to a close with a Communion Service conducted by Rev. W. W. Hall of Albemarle.

The next rally will be held on December 31, at the Asheboro Church. We would like to urge the youth of our churches to start making plans now to attend this rally. Many of our churches have never been represented at the rallies, and they cannot possibly realize what fun and fellowship they are missing.

At the December rally something new will begin, and no young person will want to miss it. Plan now to be there; we promise you a good time.

BILL SIMMONS.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRISTIAN WORSHIP.

LESSON VII—NOVEMBER 19, 1950.

MEMORY SELECTION: *God is Spirit, and those who worship him, must worship in spirit and in truth.*—John 4:24.

LESSON: Isaiah 1:11-17; John 4:19-24; Colossians 3:16.

DEVOTIONAL READING: Psalm 84.

Keep in mind the fact that the Sunday School Lessons for this Quarter are centered around the theme "Growing in Christian Living." It would have been a serious omission if the Lesson Committee had left out a lesson on Christian Worship. Christians cannot grow in grace and in the knowledge of our Lord Jesus Christ if they do not worship in one way or another. Some form of private devotion is a means of grace and of growth. So also is the public worship of God. Even as we are not to neglect our private worship, neither are we to neglect our public worship. Worship is a divinely appointed means of growing in the Christian life.

Some years ago, a prominent layman missed several services of worship in his local church. After an evening service one Sunday night, his pastor made a friendly call on the man. Instead of chiding or scolding the man for staying away from the services, the minister chatted with his parishioner in a friendly way. Then taking a live coal from the fire burning brightly on the fireplace, he laid it on the hearth apart from everything. At first it continued to burn brightly. But soon it lost its glow and warmth and eventually became dull and dark and almost cold. Then the minister took up the piece of coal and put it back into the fire. It soon became a burning and bright ball of fire again. The lesson was not lost on the recreant church member. With a lump in his throat he said to his pastor, "Pastor I get the lesson; I will be at the service next Sunday morning." Would it be too much to say as Dr. Calkins says in one of his books "When a man's attendance at the services of the church stands at zero, it is not likely that his interest in the Kingdom registers at the boiling point." Jesus is reported to have said, "He that is near me is near the fire." Worship, private and public,

helps to keep the fires of faith and hope and love burning brightly on the altars of the heart.

As aids to memory three or four simple words will be used as an outline for this lesson concerning Christian Worship as an Aid to Growth in Christian Living. They have their background in the Scripture passage for today's lesson.

Expectation.

The author of Hebrews wrote that "without faith it is impossible to please God, for when we come to him, we must believe that he is, and that he is a rewarder of those who diligently seek him." One should approach worship with the spirit of expectancy. He should not only believe that God is, that God exists, that God is real, but he should also believe that God responds to those who sincerely and honestly seek to worship him. Worship is not a dead end street, a blind alley. Worship is a thoroughfare that leads to the city of God and which brings the worshipper into the presence of the living, loving God. The fact is that a great many people never expect anything to happen when they worship. There is no spirit of expectancy, no sense of adventure, no hope of discovery. What a difference it would make if people came to the service of worship eagerly, expectantly, hopefully.

Preparation.

Worship would become more meaningful if some preparation were given to it. What a difference it would make if before going to a service of worship, for instance, one would take a few moments to prepare his mind and heart for that service of worship. How much easier it would be for the minister to lead his people into the presence of God if they came prepared to go with him into the presence. Even if this preparation were nothing more than a short and silent prayer as one took his seat it might make a difference. Somewhere in the Old Testament there is a message of scripture which says that a certain king did evil in that "he prepared not his heart to seek the Lord." Worship is one of life's highest enterprises. Like marriage it is not to be entered into lightly or unadvisedly, but reverently, discreetly, advisedly, soberly and in the fear of God.

Participation.

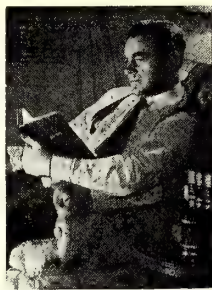
All too many people who attend services of worship are spectators instead of participants. They go with the idea of seeing how much they can get out of the service, instead of how much they can put into it. They think in terms of what the service will contribute to them instead of what they can contribute to the service of worship. They do not take part in the Responsive or Unison Readings, they do not even open the hymnal, they give no heed to the pastoral prayer, they never enter into the spirit of worship. And all too often because they bring nothing to the service of worship, they get nothing out of it. To be sure there are times when we should be still and know God is God. But the law of life operates here as elsewhere. There is no impression without expression. One reason why those who worship in private should also worship in public is the gains that come from participation and sharing in a public service of worship. Jesus, as his custom was, went into the synagogue on the Sabbath day, and he also stood up to read.

Translation.

Isaiah does not condemn worship as such. The words of today's lesson sound hard and harsh and would give the impression that he does condemn worship. What he was condemning, however, was formality in worship, worship that had no inner vitality, worship that was a substitute for right living. Long before the Master he insisted that God was a spirit, or that God is spirit, and that men must worship him in spirit and in truth. Furthermore Isaiah insisted that worship should find expression in service. At the end of his tirade against formal worship he says, "Cease to do evil, learn to do good (or well); seek justice, relieve the oppressed, judge the fatherless, plead for the widow." At the entrance to one sanctuary in which the writer of these notes preached for several years was an attractive and durable stainless steel plate inscribed as follows, "Enter to worship. Depart to serve." In one sense the service of worship does not end at twelve o'clock on Sunday morning; it rather begins. For all that a man does through the week should be seasoned and sanctified by his experience of worship on Sunday morning. And he should be making his life and his service after the pattern that he had seen in the mount, in the sanctuary and in the vision of God and an experience of God.

(Based on lesson copyrighted by International Council of Religious Education.)

Have You Read ?



SMALL TOWN RENAISSANCE. A Story of the Montana Study. Richard Waverly Poston. Harper, N. Y. \$3.

"Montana had its beginnings in bloodshed, vigilante hangings, and corporate intrigue. It was exploited for its furs. Its gold was dissipated in an orgy of spending and riotous living. In less than thirty years its millions of buffalo were slaughtered, and open-range livestock had come and gone. There was a relentless fight for its silver, the war of the copper kings, and the rise of a dominant economic group. There was unrestricted logging in its forests, wasting of its soil, and exploitation of its plains. And on this thesis, a Western Empire was built."

The Montana Study was designed to correct this condition. Ernest O. Melby, chancellor of the University of Montana, fathered the idea. He was haunted by the ghost towns which spotted Montana, examples of social decay far too prevalent in America. The primary problem of the Montana Study was to "find ways to enrich the quality of living in Montana; the elimination of decadence, of dullness and monotony from the small town; to study ways to raise the appreciative and spiritual standard of living to the people of the state and thus keep a larger number of able young people in their home communities." Moreover: "Improvements might come in the form of new sources of income developed by local initiative, it might involve town beautification, projects in community recreation, adult hobby groups, efforts to solve specific local problems such as juvenile delinquency, a need for better medical facilities, or any form of community betterment." The Study was further designed to simply create a more pleasant community life, raising local pride, to enlighten attitudes and to give personal dignity a lift. It was begun by having a group study the local community by "home town people."

What was the result? The author describes the three year operation

with fourteen Montana communities making detailed studies and about fifty related projects. From the stimulation of the study has come: home industries, incomes raised by hundreds of thousands of dollars, and real creative living has come to scores of citizens. There was a marked increase in their feeling for American democracy. He further points out that the study will continue as their community planning goes on.

What are the problems of your state, your home town, your community? Has any constructive effort been made to solve and remedy them? The Montana Study offers successful and readily adaptable methods by which the ordinary men and women of any community can solve their problems and initiate reforms.

* * *

More reviews to follow.

PRESIDENT OF THE SOUTHERN CONVENTION REPORTS.

(Continued from page 5.)

within every church within the Convention if we would be willing to work at the task. It can't be done through mass evangelism because the day of mass evangelism as the only means of winning new recruits has passed. We must now begin to practice more effectively personal evangelism through visitation groups within each local church. This is not a job for the ministers alone, but it is also a job in which the laymen in every church must have a share. A good many of our problems could be solved if only we would take the matter of evangelism seriously.

Now for the second consideration, which is stewardship. This is always a matter which involves money. It is in every forward step that we try to make, because it seems that we can't do this or that unless we have money, and we can't have money unless we do this or that. It is a vicious circle that always confronts us. We must admit that we have not done a very good job in this matter of stewardship, and in admitting our failure let us dedicate ourselves to undertaking the job more seriously.

Our Missions Council has prepared some of the best literature in the field of stewardship education this year that I have ever been privileged to read, but we have not taken advantage of this literature nor of the service of the Missions Council. I believe that every church within the bounds of the Convention should now seek to institute the program of education that the Missions Council has

prepared around our Christian World Missions and if we would do this, that our people would become better informed and would be more fully dedicated to the task before us.

The goals of our Convention and our program are more or less set before us through our apportionments. Let us take these apportionments seriously and make an honest effort to achieve each and every one of them. If we do this we will have done enough to make us feel sure that we are doing God's will and work.

In conclusion I would like to say this. There is nothing to prevent the Congregational Christian Church in the South from going forward except the apathy of those of us who are its members. A vision for our church and a strong faith in God's power to use us for his glory will create within us an active enthusiasm which will destroy our apathy.

The South needs, and I believe desires, a church with a liberal mind, a strong faith and a Christian concern for people. This is what our church is in theory. We can make it such in practice if those of us who are its members will turn again to our Lord and give ourselves into his will and way. We should either be enthusiastic workers in our church or else be ashamed of ourselves.

Let every member of every church within the Southern Convention give themselves to the making of their own local church an effective and strong part of the body of Christ. Then our cups will be filled to overflowing and we will reach out unto all the world with Christ's redeeming grace. A strong church must begin in you. A strong and effective Convention program, working through all her institutions and boards, must begin in your church.

COLLEGE COUNCIL MEETS.

(Continued from page 7.)

Officers elected for the ensuing year are: Samuel N. Stevens, President of Grinnell College, President; H. Gary Hudson, President of Illinois College, Vice President; James E. Walter, President of Piedmont College, Secretary-Treasurer.

Invitations were extended to all seminaries and the AMA colleges to join the CCCC. Only three, however, have signified their acceptance.

The meeting adjourned subject to the call of the president.

Ten men banded together in love can do what ten thousand separately would fail in.—*Thomas Carlyle.*

The Orphanage
J. G. TRUITT, Superintendent

Dear Friends:

Dr. and Mrs. J. W. Hill know children because he is principal of the Elon Public School. They gave a check for \$10.00 for the November Birthday table—decorations and special refreshments for all. This a most generous thing for them to do. I believe one of the happiest dinners of the month is that in which the seven or eight girls and boys whose birthdays come in the month sit at a center table and hear all the others sing "Happy Birthday to You." Birthday cake and ice-cream are served to the big family of 90 children and matrons. There is also some little special entertainment. May these birthdays be remembered in years to come as part of the joy of the Orphanage home. Birthday packages are sometimes held until that special occasion and placed on the table. Thanks to Dr. and Mrs. Hill for their voluntary contribution. Who will help with the December Birthday party?

Thanksgiving gifts boosted our good report this week by seventy dollars. This brings our Thanksgiving total to \$135.00. Who will be next to boost the Thanksgiving Offerings? I hope I can have quite a goodly sum to add to the present total next week. I am asking all churches and Sunday schools to take a special Thanksgiving Offering and if possible let it be "over and above" that amount paid into conference apportionments. Many churches will be glad to do this I am sure.

If you are planning elaborate boxes

of Christmas gifts for our children please remember that the essentials of home, food, clothing, and warm buildings, clean beds, buildings insured against fire hazard, etc., come first. We must have these things. Last Christmas each child had more than twenty-five gifts of some kind. They had about a dozen "Christmas Parties" for the whole group. We appreciate these parties and the more than a score of gifts per child. They need inexpensive but sturdy traveling bags, for trips they make and for vacation time. They need funds for vacations and for "dime shows" which are frequently given at the public school. They need money for movies which they attend occasionally. They need clothes, and pretty books and playground equipment. And they need toys and dolls and the things that make Christmas. A record player for each of the three buildings, and records to play would be most acceptable.

Please send all moneys which you wish accredited to your church or Sunday school to The Convention Office, Elon College, N. C. with a note saying it is for The Christian Orphanage. That office turns every cent of it over to us each week. Other money may be sent to that office or directly to the Orphanage.

The children had a big time Halloween night right on our own campus. Huge piles of leaves had been raked into the street in front of each of the three buildings. The children had fun in making preparation for the burning of leaves, and looked forward to the songs, dances, games, and refreshments.

JOHN G. TRUITT,
Superintendent.

Special Gift.

Mrs. C. L. Richardson, Norfolk, A birthday gift for children born in November.

* * * * *

REPORT FOR NOVEMBER 9, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$11,362.96

Eastern N. C. Conference:

Beulah \$ 38.04
New Elam 25.00
63.04

Eastern Va. Conference:

Bethlehem (Nans.) \$ 16.90
Cypress Chapel 86.50
Eure 22.00
Norfolk, First 16.33
Liberty Spring 20.00
161.73

N. C. & Va. Conference:

Carolina \$ 38.26
Durham 26.89
Happy Home 10.98
Greensboro, First 90.98
Hebron 7.00
174.11

Western N. C. Conference:

Big Oak \$ 34.10
Pleasant Grove 12.50
46.60

Valley Va. Conference:

Concord \$ 3.00
Winchester 8.34
Winchester 8.34
Antioch 28.63
48.31

Alabama Conference:

New Hope 1.62

Total this week from churches \$ 495.41

Total this year from churches \$11,858.37

Special Offerings.

Amount brought forward \$23,294.81

Mrs. H. Chester Hedly, for shoes \$ 5.00

Maude Hedly Bible Class, for shoes 5.00

Calvary Christian Church S. S. 29.00

Monticello Church (program offering) 77.87

Special gifts 197.00

Thanksgiving Offerings.

Miss Cleste Penny \$ 5.00

Mrs. Dora E. Steele 5.00

Mr. O. F. Story 5.00

Mrs. James N. Williamson, Jr. 50.00

Mrs. Lina V. Apple 5.00

Mr. H. L. Worrell 10.00
393.87

Total this year from specials \$23,688.68

Total for the week \$ 889.28

Total for the year \$35,547.34

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

We are not to judge thrift solely by the test of saving or spending. If one spends what he should prudently save, that certainly is to be deplored. But if one saves what he should prudently spend, that is not necessarily to be commended. A wise balance between the two . . . is the desired end.—Owen D. Young.

In Memoriam

FREEMAN.

On August 17, 1950 Mrs. Nettie Grant Freeman, wife of Mr. Clifton A. Freeman of Wakefield, Va., passed away after a long illness.

Mrs. Freeman is survived by her husband; one son, Melvin A., and two grand children.

Funeral services conducted by Rev. R. E. Brittle were in Burton's Grove Congregational Christian Church, interment in the Ivor Cemetery on August 19.

We, the members of Burton's Grove Church realize that we have lost a devoted and loyal member, one with a strong and lasting faith in the will of her Heavenly Father.

We are resolved to honor her memory and consecrated life by carrying on the work so dear to her.

We wish to extend to her family our sincere sympathy and commend them to our Heavenly Father who can heal all our sorrows.

Mrs. NELLIE BURTON,
Mrs. G. C. BRITTLE,
Committee.

EASTERN VA. CONFERENCE.

(Continued from page 2.)

memorial service was conducted by Dr. I. W. Johnson, and an ordaining presbytery conferred the order of conference elder upon Rev. H. M. George, recently elected minister of Elm Avenue Church.

Dr. Douglas Horton delivered the conference sermon, using as his background the miraculous draft of fishes as told in the twenty-first chapter of St. John. Isaac Walton was also drawn into the picture, as his rules for catching fish were enumerated as follows: Keep one's self out of sight, go where the fish are, have the proper bait, and be patient. One minister remarked after the sermon was over that he had enough preaching material to last him until Christmas, and another, who has probably heard Dr. Horton more often than most of us, volunteered that it was the best sermon he had ever heard him preach.

The service was concluded with the Communion conducted by Dr. Roy C. Helfenstein and the benediction by Rev. V. T. Crawford.

On Thursday morning at 9:30 the conference re-convened. Devotionals were conducted by Revs. C. C. Thomas and H. M. George. Dr. Jesse H. Dollar reported for the Committee on Stewardship. Laymen's work was reported upon by Hon. Mills Godwin. Rev. W. Millard Stevens made his report as president of the Southern Convention, which report is printed in this issue of THE SUN, and Mrs.

William T. Harrell made a most interesting report as president of the Eastern Virginia women.

Rev. Duane Vore reported for the Committee on Social Action, and his report was followed by an unusual and excellent address on "Alcohol and Christian Responsibility," by Rev. Wayne W. Womer of the Virginia Church Temperance Council. At the conclusion of his address, it was voted that the conference become affiliated with the council. Rev. Ellis Clark is the conference trustee.

Then followed the report on Supperannuation by J. T. Kernodl, that on the Christian Orphanage by Supt. J. G. Truitt, the Finance Committee by S. T. Holland, and the Nominating Committee by Dr. I. W. Johnson, when the present officers were reelected by unanimous vote.

Rev. H. G. Council pronounced the benediction.

After another excellent meal, the conference gathered at 1:30 for the final session. Revs. W. L. Wood and J. M. Roberts conducted the devotionals. President Mills E. Godwin reported for the Sunday schools, and President Jack Byrd for the Pilgrim Fellowship.

Dr. R. C. Helfenstein made the report on Religious Literature, followed by an address by Rev. Earl Farrell. Then followed miscellaneous business and the report on Resolutions.

Final adjournment followed the prayer and benediction by Rev. D. D. Nash. J. T. K.

SOME IMPRESSIONS.

(Continued from page 6.)

much to my embarrassment, when they carried my baggage at the railway stations. I extend my grateful thanks to all of them for their kindness and service to me, and praise God for their humility and consecration to his service.

The church groups everywhere showed deep interest in Indian affairs, both political and ecclesiastical. They too seemed anxious to know more about the various missionary activities that are being carried on in India, and many had questions with regard to the future of the Christian church there.

I cannot help making mention of the Congregational Christian Church in Greensboro, N. C., and Dr. W. E. Wisseman, its minister, who made a donation of \$3,000.00 to the American Board from the (Mrs.) Cora Anthony Trust Fund, the object of which was to enable foreign students to take up

studies in the United States. A part of that donation, the American Board spent toward my travel between India and the United States, thus enabling me to take up my studies at the Chicago Theological Seminary in the year 1950-1951. I take this opportunity to express my gratitude to this church, Dr. Wesseman, and the American Board, for the gift and the privileges I am enjoying because of it.

As I close. I must say that my experiences with the American youth and church groups have been very educative, thrilling and uplifting. Not that I did not have any experiences to the contrary. There were few such, and I am not mentioning them at this stage. But as I recall only the good ones, I realize more than ever before that in Jesus Christ we can have and enjoy universal brotherhood of mankind and Christian fellowship, that in him there is no East or West, no differences of race and color and no distinction between the rich and the poor. We can love and serve whom we wish, and in turn give him all glory and honour through the Church which he redeemed through his precious blood.

THE RIGGS PLAN TO LEAVE CHINA.

(Continued from page 8.)

and we will let you know directly as soon as we find out. So our hope is that we can re-establish friendly contact with some of you whom we have lost because of the circumstances here, and may do a better job of building bridges of friendship between you and the people of the Orient.

During the next two years our interest and letters will probably be full of new experiences of India. But I hope that we will not forget to keep thinking and talking and praying about China and the people and problems here; perhaps the bridges between Chinese and American friends can in one way be strengthened rather than weakened when we get out and can send and receive letters more frequently. The people here are very anxious that our leaving will not mean an abandoning or forgetting or a losing of the ties that count between us. I know that you all feel the same way.

Corlially yours,
ED. RIGGS.

Keep out of the suction caused by those who drift backwards.

—E. K. Piper

The Missionary and Soil Conservation in Southern Rhodesia

By Frank T. Meacham, Chicore Mission, Southern Rhodesia

The work of the missionary of today is to endeavor to conserve those characteristics of African native life and customs which should not be lost and which can be integrated with Christianity and modern civilization. The rural missionary in Africa is confronted with the problem of the conservation of the natural resources of the country in which he lives, if the people with whom he is working are to develop a rural economy which will enable them to support their churches and to educate their children.

Chicore Station of the East Africa (Rhodesian) Mission of the American Board is situated on a farm of 18,000 acres. There are over 350 African families living on the farm. These families are allocated gardens of from 4 to 6 acres, depending on the size of the family. They may have up to 15 head of cattle and the same number of sheep. These farm tenants pay One Pound Sterling (\$4.00) per year rent to the Mission, and this money is used to pay an African agricultural demonstrator, Bennie Dube, and his three assistants who supervise the agricultural work of the tenants. Each tenant signs an agreement before the native Commissioner of the District, saying that he will carry out the rotation of crops in his gardens making of compost manure, planting of trees, contour ridging and strip cropping to prevent soil erosion, and the protection of water supplies by no cultivating within 100 feet of streams and by fencing springs.

The African is by nature conservative and loth to deviate from the customary cultivation practices of his fathers, i. e., to cultivate a piece of land for a few years and then leave it and prepare a new garden by cutting down more trees. We are making progress, however, as may be seen on a trip over the farm. On every hand may be seen evidences of the carrying out of the improved farm practices.

Formerly the mealies (corn) were harvested in the field and the cattle allowed to graze and trample down the stalks. When the time came to plow for another crop the refuse was gathered into heaps and burned, which destroyed the humus which should have been returned to the soil. Now you will see that many of the African farmers have erected platforms near their cattle kraals and pile the mealie stalks there after harvesting, and feed them to the cattle so that the refuse is trampled down into compost manure.

The usual crop rotation scheme that is followed is: mealies on ground where manure has been applied; mealies on ground where manure was applied the year before; a legume (peanuts or beans), and millet. The following year the crops change from left to right and so on, so that in four years the whole garden has received an application of manure and has also grown a legume which gives nitrogen to the soil.

The next step is to introduce in the crop rotation scheme a legume crop which is to be plowed under as a green manure crop. It is difficult for the African to conceive of the usefulness of plowing under a crop which can be harvested for food.

It is for us patiently, by precept and example, to preach these gospels side by side—the gospel of Human Conservation and the gospel of Soil Conservation—that the African and Africa may be saved. These Gospels go hand in hand. One is of little use without the other.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

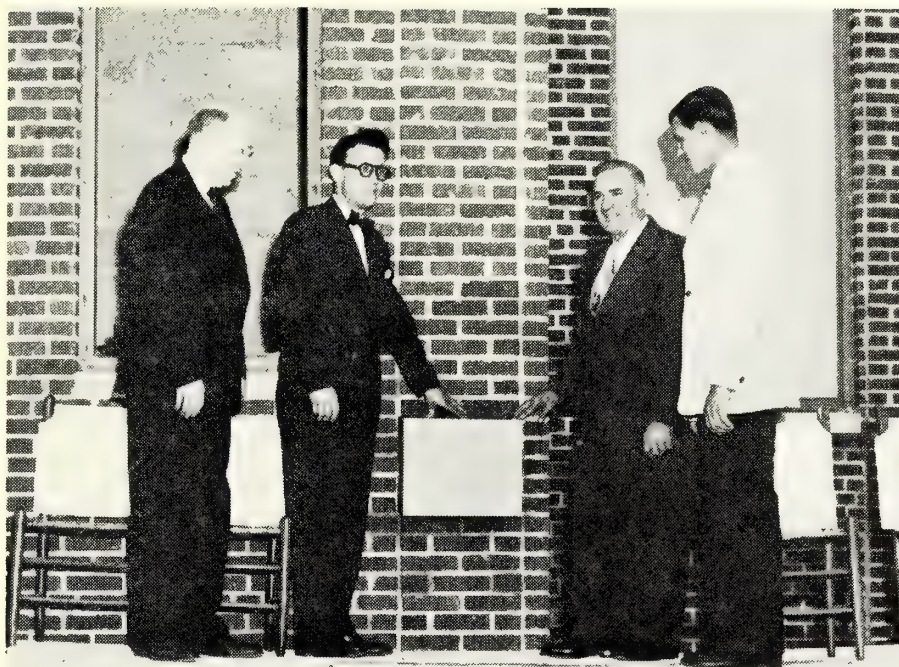
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, NOVEMBER 16, 1950

NUMBER 45

1905--Palm Street Church, Greensboro--1950



CORNER STONE LAYING FOR NEW CHURCH BUILDING

Supt. W. T. Scott, Rev. M. V. Welch, Pastor, Mr. A. M. Moore, Contractor, and W. B. Allred

Palm Street Christian Church, Greensboro, North Carolina, was organized in 1905, with the following charter members: Mr. and Mrs. H. C. Simpson, Mr. C. A. Taylor, Mr. and Mrs. S. H. Ballard, Mr. E. A. Crawford, Miss Annie Rainey, Mr. and Mrs. G. S. Loman, Miss Lola Long, and Mr. James Long. A short while afterward, a building committee was appointed as follows: Rev. L. F. Johnson, chairman, H. S. Simpson, C. A. Taylor, S. H. Ballard and G. P. Stone; a lot was bought, and the first brick in the church was placed by Miss Margaret Simpson.

In July, 1915, two class rooms were added and the church auditorium was enlarged, and in August, 1929, the church was again remodeled, six Sunday school rooms being added. During 1939, the front door was moved so as to enter the belfrey.

In November, 1941, while Rev. M. A. Pollard was pastor, the church began a building fund, and the first dollar was given by Mrs. G. H. Hammer. On November 24, 1948, the house and lot adjoining the church property was bought and the house torn down and an educational building was begun. The building committee was composed of Rev. M. V. Welch, A. H. Hinshaw, P. R. Hall, Lois Brady and T. H. Hussey. On July 7, 1950, the church voted to accept the plans for the new church building. On Sunday, August 13, the last service was held in the old building. The educational building was nearly completed, and on Wednesday, August 16, prayer meeting services were held in the building with 65 present, and with the contractor, A. M. Moore, in charge. On the following Sunday, church services were held in this building.

The following pastors have served the church since it was founded: L. F. Johnson, E. M. Carter, W. L. Wells, W. C. Wicker, H. S. Smith, P. V. Harris, H. S. Hardcastle, J. W. Knight, G. C. Crutchfield, H. B. Hall, J. A. Ledbetter, M. T. Sorrell, J. L. Neese, B. J. Earp, C. E. Gerringer, M. A. Pollard, J. L. Neese, M. V. Welch.

News Flashes

Has your Sunday school or church sent a contribution to the O'Kelly Cemetery Foundation?

Special attention is directed to the Book Review Section in this issue. Books of unusual relevance for our area are reviewed.

The North Carolina and Virginia Conference is meeting this week at Shallow Ford Church, near Elon College.

Supt. W. T. Scott spoke at the Pilgrim Fellowship meeting at First Church, Burlington, Sunday evening. The Fellowship is engaged at its various levels of organization.

Approximately 200 people attended a Family Night program at the Suffolk Christian Church on Wednesday of last week. These programs are held monthly.

Stewardship was emphasized at Bethlehem Church, Nansemond, Sunday evening with a Showing of the film, "Second Chance" and the Annual Thank Offering service presented by the women.

Mr. Walter Graham, director of our National Laymen's Fellowship recently completed a three-weeks visit to Hawaii. He reports that the population is about 68,000 and that we have 36 churches on the island.

Funeral services for Mrs. Annie Byrd, retired school teacher and member of Holy Neck Church, were conducted Friday afternoon of last week by Rev. James A. Lightbourne, Jr., and Dr. N. G. Newman.

Brown's Chapel Christian Church, near Robbins, N. C., of the Western N. C. Conference has completed new Sunday school rooms, which were used for the first time on Sunday, November 5th. Congratulations to this church on its fine achievement. Rev. H. V. Cox is the pastor.

DR. EDWIN C. GILLETTE PASSES AWAY. IN JACKSONVILLE, FLORIDIA.

Word came to me of the death of Dr. Edwin C. Gillette on Saturday, November 11th. Dr. Gillette was well known in the Southern Convention,

being the Superintendent of the Southeast District of Congregational Christian Churches until his retirement 10 years ago. He attended several sessions of our Convention and was a trusted advisor in adjustments following the merger between the Christian and Congregational Churches.

It was my good fortune to succeed Dr. Gillette as Superintendent of the Southeast and of the Florida Conference, following a five year period as his associate. To have been his associate was one of the richest privileges of my life. He was one of the most kindly, gracious, Christian gentleman I ever knew. He did his work faithfully and efficiently, and he retired gracefully. In retirement I found him one of my most sympathetic counselors, and delightful companionship with him before and after his retirement brought to me a wonderful example of Christian grace. His understanding spirit and gracious manner made Dr. Gillette a much sought for counselor by those who knew him.

Following successful pastorates in Connecticut, Dr. Gillette went to Jacksonville, Florida, where he served as pastor of Union Congregational Church for 10 years. He then became Superintendent of the Florida Conference and then later Superintendent of the District of the Southeast, serving in these capacities for 17 years, until his retirement in 1940.

Dr. Gillette was a man of deep faith and peace. He has been in declining health for three years, and it is comforting to those of us who knew him intimately that in his 80th year he passed away in his sleep. May God give us grace to shed some of the light of this devoted life, lived in the faith and example of our Lord, Jesus Christ.

WM. T. SCOTT.

LAYMEN'S DAY OBSERVED IN BURLINGTON.

Laymen's Day was observed Sunday at First Church, Burlington. Eugene Gordon spoke on "The Laymen and Pastor Working Together," and William Struhs on "The Christian Layman and the Democratic State." "The Layman's Responsibility Towards Children and Youth" was discussed by Herman Truitt, and parts of the service were conducted by D. R. Fonville.

The Board of Deacons sponsored the service, and the following committees arranged details: Harold Sutton, Egbert Truitt, D. R. Fonville, and Rev. Henry E. Robinson.

In the former years a guest speaker has been invited to participate. The committee in charge of this year's service settled on the use of men from the local congregation.

O'KELLY FOUNDATION REPORTS PROGRESS.

The second meeting of the James O'Kelly Cemetery Foundation Trustees was held in the Congregational Christian Church, Durham, N. C., on Sunday afternoon, Oct. 29, 1950. All members were present. C. E. Newman reported that a deed had been secured for the property of the James O'Kelly Cemetery in Chatham Co., N. C. made to The Southern Christian Convention and the same recorded in the office of Register of Deeds of Chatham Co.

Dr. S. C. Harrell reported that they were not able to secure a right-of-way to the cemetery, but there was prospect of getting the old road improved.

Miss Lillie Fowler was asked to catalogue the names of each person buried in the O'Kelly cemetery, so far as she should be able to do so.

The treasurer, S. H. Basnight reported \$539.49 in the treasury. It was stated that on investigation that this was not half the amount needed to make the necessary improvements. The Executive Committee of the S. C. C. in session in Suffolk on the 24th authorized the campaign for money be continued until there was a sufficient amount in hand to rebuild the rock road and make other needed improvements.

To date nearly fifty organizations and individuals have sent in contributions from one to forty dollars. The instructions of the Executive Committee will be carried out. The campaign will be continued in the same quiet manner by S. H. Basnight and the writer, hoping that by January 1st, 1951 there will be a sufficient amount in the treasury to assure the completion of the work when it is begun in the spring of 1951.

We hope that one organization from each church, that has not sent in a contribution, will do so at earliest convenience. Send money to S. H. Basnight, Treasurer, Chapel Hill, N. C. and you will be promptly receipted.

An influential brother in the church sent in one of the most liberal contributions received with this remark: "It is a shame that the church has neglected this duty for so long."

C. E. NEWMAN,
Sec'y, Board of Trustees.

PIONEER ON AUTHORITY FAMILY RELATIONS TO RETIRE.

Dr. Leland Foster Wood, for 18 years secretary of the Commission on Marriage and the Home of the Federal Council of Churches, will retire at the end of 1950.

As secretary of the Council's commission, Dr. Wood has lectured on family life in all parts of the United States, and has published several well received books, including *Harmony in Marriage*, of which many ministers give a copy to the couples they marry.

The Commission has presented Dr. Wood a gift and adopted resolutions on behalf of the Federal Council in appreciation of his services, which read, in part:

"Leland Foster Wood has the qualities of mind and heart that assure leadership. . . . Out of his vital contacts with youth and as a man of vision, he saw the lack of character education and the need for sex education for adequate preparation of American boys and girls for courtship, marriage, parenthood, and for marital counseling. . . . Unpopular and often under attack as his work was bound to be in the early years, Dr. Wood's courage, courtesy and Christian co-operation brought remarkable results.

"As a lecturer and speaker he was effective, for in his public addresses to all types of groups and meetings he had a dignified frankness in presenting the facts of reproductive life, along with deep insights into their cosmic significance and spiritual sanctity.

" . . . To the members of the Commission he endeared himself. He expected and desired help and inspiration from each and every one.

" . . . Dr. Wood's years of service will stand the test of time, because he has furthered the Christian family life of the United States of America, on which foundation only does a nation endure.

"The Executive Committee joins with the Commission on Marriage and the Home in expressing its gratitude to Dr. and Mrs. Wood, and prays God's richest blessings upon them both as they enter upon new responsibilities and new duties in the near future."

COMMITTEE WILL EXPLORE CHRISTIAN UNITY.

An important "Committee on Free Church Polity and Unity" has just recently been appointed by the General Council of Congregational Christian Churches to study the whole question of the ways in which the

free autonomous churches, with 18,000,000 constituents in the United States, can enter into the movement for church union in America which is part of the world-wide ecumenical movement.

This "Committee on Free Church Polity and Unity" implements a resolution adopted at the last biennial meeting of the General Council, meeting at Cleveland, Ohio, in June of this year. This resolution authorizes the appointment of a special committee "representing all points of view to make a careful study of the principles and polity of Congregationalism . . . with particular reference to the spiritual and legal methods for the participation of the free autonomous fellowships in the ecumenical movement."

The committee was chosen, as far as possible, to represent a diversity of opinions, vocations and geographical areas.

TRACT SOCIETY ANNOUNCES BIBLE-READING SCHEDULE.

"Through the Bible in a Year," a new tract just issued by the American Tract Society, 121 W. 46th St., New York City, suggests a chronological series of Scripture readings which, if followed, will take the reader through the entire Bible in a twelve-month period. The folder also gives an alternate plan whereby one selected chapter is read each day. A companion new tract is "God's Miracle Book," dealing with the inspiration of the Scriptures.

Of special interest to users of tracts is the society's folder on "Tracts and How to Use Them," giving suggestions on the most effective ways of carrying on leaflet evangelism.

Other new A T S tracts include "Welcome to Our Sunday School," designed to promote Sunday school attendance; "God's Country," a way of salvation tract dealing with heaven, and "The Glory of Old Age," an excellent folder for the aged.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House

Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardestle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duaue Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colelough, Treasurer, ex officio.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

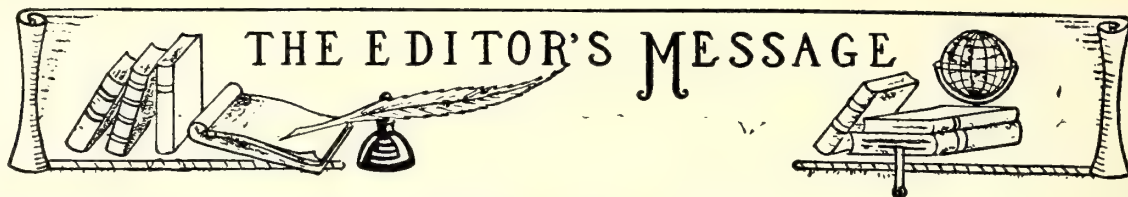
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LEIS TO THE LAYMEN OF EASTERN VIRGINIA.

Verbal if not floral leis are due the laymen of Eastern Virginia. During the Laymen's Fellowship meeting in Franklin, November 5, the needs of The Sun were presented by President Mills E. Godwin, Jr., and Mr. Shirley Holland, secretary of the Board of Publication. Mr. Godwin reports \$123.00 in cash and subscriptions secured for a total of 52 years. He writes: "We were well pleased with this result. While the number of subscriptions being sent in may not appear too large, I think the appeal we made for The Sun will be widely felt throughout the Conference. When a call for a show of hands of those present, which numbered 254, was asked for as to whether they or any member of their household subscribed to the paper, well over 60% of those in attendance held up their hands."

It is gratifying to realize that our laymen as well as our lay women have been organized throughout the conferences. Since "The Sun" has served all the agencies and institutions of the Church for more than a century, it is fitting that the Laymen's Fellowship of Eastern Virginia should give their church paper a hearty boost. And it may be that the laymen in other conferences will follow their fine example.

ADVANCE IN WESTERN CAROLINA.

The Western Carolina Conference met last week at Pleasant Grove Church, Bennett, N. C. President F. C. Lester and his assistants prepared a streamlined program which evidenced freshness and originality. The carefully mimeographed and neatly bound reports indicated that considerable preparation had been made for the Conference, not only by the President but by the Committees.

The first day was spent considering "Our Mid-Century Advance," with specific reference to our institutions and to the local church. Pastors and delegates discussed the implications of this theme for the local congregation. Some of the essential points emphasized were: Seek God's presence through prayer, Get more churches on a full-time schedule, Utilize available aids in Christian education in general and stewardship education in particular, wider use of denominational literature, amplify salaries for pastors, cultivate wider knowledge and appreciation of our denomination, and reach the unreached.

Is this the meaning of the Advance for your Conference, your Church? What would you add?

The editor was pleased to visit the Conference and meet many "Sun" subscribers. He suggested that the Advance could be realized by greatly enlarging the subscription list and by using the denominational publication as a more effective publicity medium. Members of the Conference were urged to report important news such as anniversaries, change of pastors, building pro-

grams, stewardship institutes, successful programs of evangelism, and other indications of growth and progress in the Church. Ministers and lay workers were invited to become more frequent contributors to their Church paper.

Although there are no very large churches in the Conference, there are healthy indications of expansion. The report of the Committee on Home Missions which appears in this issue reflects the upward trend.

The spirit of the Conference was good and the representation from the churches above average. We continue to look to the Western Conference for excellent demonstrations of churchmanship.

SUNDAY SCHOOLS GAIN.

For the first time in several years the rate of increase in Sunday school enrollment during 1947-49 surpasser the rate of increase of both church membership and of general population, says Dr. Roy G. Ross, general secretary of the International Council of Religious Education.

During this period Sunday school enrollment increased 7.03 per cent. During the same time, church membership gained 5.8 per cent, according to figures compiled by Christian Herald. The United States population increased approximately 3.6 per cent, according to estimates of the U. S. Bureau of Census.

Dr. Ross released a report by the I. C. R. E. Department of Educational Program and Research in which the latest religious education statistics of 241 religious bodies—including Eastern Orthodox, Roman Catholic, Jewish, Protestant, and other religious groups—were tabulated.

"Sunday school enrollment grew rapidly from 1900 to about 1930," stated Dr. Ross. "Then during the thirties there came a slump. Enrollment slowed down, and some of the churches actually showed a loss. However, beginning in 1947 there were real signs of new advance. This report for 1947-49 confirms this upward trend.

"All persons concerned for the moral and religious welfare of the American people give thanks. They will redouble their efforts so that additional millions of children, youth and adults will receive religious instruction."

Total number of Sunday schools in the United States in 1949 was 243,454 with a total enrollment of 28,893,789, according to the most reliable figures furnished by the 241 denominational offices. The total enrollment is made up of 26,438,849 pupils and 2,454,940 officers and teachers.

Previous figures for 1947-48, released last year, showed a total of 232,672 Sunday schools, 2,406,505 officers and teachers, and 24,588,112 pupils of all faiths. There are 638,145 pupils enrolled in Congregational Christian Sunday schools.

Timothy Chang's Summer Experiences

Dear Friends:

I got to tell you something now. You see:

"Hello, Timothy, where have you been?" "Hello there, I have not seen you a long time, Timothy." "Timothy, I thought you were gone back to China this past summer. Did you?" "You had a nice summer, Timothy?" . . .

Many questions I have been asked during these three weeks. Yes, I should tell you where I have been and what I did this past summer; but I haven't told you because my new busy start in Seminary has kept me from doing it, and now I got to tell you.

Yes, my friend I am still here. I would tell you if I went back to China, and I can't forget that. Well, what did I do? Simply, I was a quarter of missionary from the Southern Convention (I was not good as a whole missionary, so I say a quarter) if Dr. Scott let me say this way.

Though the Mission Council of American Board and Speaker's Bureau, I had my assignment to attend our churches' young people's camps and conferences in different states.

I left Duke campus in the end of May, and started out my journey from Elon College. The School of Missions. I had an enjoyable time being with Southern Convention ladies. I learned a lot of things from the programs and their conventions. After that three big days meeting, I went to Eastern Virginia camp with Miss Coghill and three other girls. The camp was held at Y. M. C. A. camp—Bayside, near Norfolk. It was very nice for the Summer camp especially the lovely salt water for swimming. I am sure you have heard about that camp through some reports and really it was successfully done. The last day of the camp. Many girls sobbed: "Let us stay here one more week." "I don't want to go back." "I want to come back next summer." How nice that camp was you can imagine.

I have four days free after Eastern Virginia camp and I spent in New York City. It was my first time being to New York. I have met several young boys and girls as they were going to Europe as work campers. For most of them it was their first visit to New York also. Therefore we had a great time with them there.

The next camp was Medusa Conference, near Albany, N. Y. It was a small village but they held the con-

ference there every year, about twenty years now. The interesting thing was that beside the water as we have here we had other choices of water for drink—the water contains sulphur or iron mineral water. The friendship circle every evening impressed me very much. Few students have been attending that conference for seven years continually. I appreciated that they gave me an honorable certificate of membership of Pilgrim Fellowship for remembrance of that conference.

From there I went up north to Watertown N. Y. The conference was held at the beautiful spot of St. Lawrence River, on the border line with Canada. We had a boat trip about five hours to visit Canada. Thousand Island and Alexandria Bay. It was lovely. The pictures are still in my mind twinkling once awhile. The emphasis of Vesper services facing the falling sun helped the young people to realize the work of God.

Then the Valley Virginia, our Southern Convention young people's conference was the next. It was a nice place to have camp there. Nice people, nice food, nice labelled trees and the place for natural study—plenty of deer, rabbits, turtles, etc., helped young people to learn much more than in the middle of town. Especially it was an ideal place for spiritual retreat.

I have another four days break after this camp and I spent that in New York City again because it was on the way to another camp in New Hampshire. The locomotives in me through Portsmouth, N. H. After few hours I left shore to get on the Isle of Shoals—an island ten miles off the coast. It was nice place for meditation because the ocean view shows the love, beauty power and strength of God. The atmosphere was entirely different from main land, so everyone enjoyed it. Candle light service was successfully done every evening and it was the climax for every day.

After the camp I had eighteen days stay with Mr. and Mrs. Stores, the former missionary to Shaowu. I had a nice rest here ready for another round from Chicago. Then the National Student Fellowship Assembly at Elmhurst for a week.

After another two conferences held on the side of Lake Michigan, I spent a week with my brother, Silas at E. Lansing. It meant a lot for me.

This past Summer, only four

months I have learned much more than if I have stayed in Summer school. I also appreciate very much the arrangement for me made by Mrs. Medlicott, the secretary of Mission Councils and Dr. W. T. Scott of Southern Convention.

In conclusion I would like to tell you that my young sister who has been sick in the hospital and on whom you had sympathy, is back after a year's absence in Fukien Christian University for continuing her junior year this semester.

CONGREGATIONALIST IS NEW EDITOR FOR INTERNATIONAL JOURNAL.

Dr. Virgil E. Foster of Grinnell, Iowa, has been named editor of the *International Journal of Religious Education*, according to Dr. Roy G. Ross, general secretary of the International Council of Religious Education.

He began his new work this month.

The *International Journal* has been the Number One Protestant publication in the field of Christian education since 1924. It serves tens of thousands of church leaders in many denominations.

Since 1946 Dr. Foster has been director of religious education for the Congregational Christian Conference of Iowa.

"Since Dr. Percy Hayward became in February the editor emeritus of the *Journal*, we have been looking earnestly for a person who would give promise of carrying on the distinguished work of Dr. Hayward, and who would make the *Journal* even more useful in the future," Dr. Ross stated.

"We are sure that Dr. Foster is that person. He has an intimate knowledge of the local church program of Christian education, for he directed with competence the educational work of three great churches: Bryn Mawr Community Church of Chicago from 1926 to 1936; the Pilgrim Congregational Church of St. Louis from 1936 to 1942; and the Second Church of Newton, Massachusetts, from 1943 to 1946."

He has also had teaching experience at Andover Newton Seminary.

"With this new appointment, we look forward with confidence, believing that new chapters of usefulness for the *Journal* will be written," Dr. Ross concluded.

THE CHRISTIAN SUN is pleased to felicitate the *International Journal* under its new and distinguished editorship.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

EDUCATION FOR WHAT?

In recent years the government of the United States and all educational forces have become very much concerned about the number of young people of college age who have not had the advantages even of a public-school education. This concern is actuated largely by the fact that these uneducated citizens are not prepared to answer the call of their country in the time of conflict. Perhaps if these authorities had been aroused before the emergency, the emergency itself might have been averted. We do need a more inclusive system of education. Every citizen should be capable of rendering his greatest possible service to his country and to civilization as a whole. This is impossible without the discovery and development of the talents and abilities that have been given him. This does not mean that any kind of education is profitable to every individual. Indeed, there are certain types of education that are detrimental and make the individual a dangerous rather than a productive citizen.

At Elon College there should be no question about the kind and type of education given. Elon College was founded to afford ambitious young people an opportunity for education at college level under moral and religious influences. It was founded for the purpose of affording Christian education to all who would come. Buildings, a curriculum, and a faculty do not necessarily constitute a program of Christian education. The final result depends upon individual professors. Recently I was in company with a fine group of college representatives. We were discussing the merits of Christian education as compared with mere education. A high official of the church remarked, "I know something about mathematics, but I know nothing about Christian mathematics or Christian physics. You may, but I do not." In response I wanted to say, "I know nothing about a Christian gun. A gun is a gun so far as I am concerned, but a gun in the hands of a Christian is a vastly different thing to a gun in the hands of a highwayman." Consequently I should say that mathematics, physics, chemistry, or any science, is a vastly different thing in

the hands of a Christian professor than either or all would be in the hands of an atheist. Buildings, equipment, faculties, may mean education, but they may not mean Christian education. The professor makes the difference. I contend that no institution is a Christian institution unless that institution has a Christian faculty—a faculty fully, adequately equipped from the standpoint of training and experience—a faculty that fears God and keeps his commandments.

APPORTIONMENT GIVING.

The total amount reported this week is \$708.57. The total reported last week was \$10,146.37, making a total of \$10,854.94 received from the Sunday schools and churches of the Convention on the total apportionment for the college of \$15,000. The reader will observe that we are far, far from the total. Last year the amount received was \$12,600. Interested individuals are made to wonder if the total amount contributed this year will reach that of last year. We all are reminded again and again of the greatly increased cost of everything this year as compared with last. We should be reminded of the decrease in amounts for the college received from other sources. These facts should impel our Sunday schools and churches to see that their full apportionments are raised and forwarded before the end of this calendar year. You still have an opportunity to give the college its deserved and necessary support.

Previously reported	\$10,146.37
Eastern N. C. Conference:	
Wake Chapel S. S.	\$ 37.39
Eastern Va. Conference:	
New Lebanon	30.00
Newport News S. S.	26.00
Oakland	21.44
Richmond, First	10.00
Spring Hill	12.56
Wakefield	55.00
Waverly S. S.	10.10
N. C. & Va. Conference:	
Belew Creek	46.00
Burlington	21.42
Burlington S. S.	78.73
Happy Home	66.58
Kallam Grove	30.00
Liberty S. S.	35.00
Mt. Bethel	67.00
Shallow Ford	80.00
Western N. C. Conference:	
Pleasant Cross	20.00
Providence Chapel	8.00

Ramseur	10.00
Sophia	20.00
Valley Va. Conference:	
Bethel S. S.	23.35
	708.57
Grand total	\$10,854.94

ELON STUDENT CHRISTIAN ASSOCIATION ACTIVE.

The Student Christian Association of Elon College, operating this year under the sponsorship and guidance of Rev. Howard P. Bozarth, minister of the Elon College Community Church, has been transformed for the 1950-51 session into one of the liveliest and most active groups on the campus.

The past several weeks have seen the SCA in a process of organization, which began with the "retreat" meeting at Quaker Lake Camp on September 22, and 23. This "retreat" followed a meeting of outstanding student leaders with Charles W. Whitworth, secretary for the Southern Area Regional Council of the National Student Christian Association, which is a functional part of the Y. M. C. A. and Y. W. C. A.

At that time, tentative plans for the year were drawn, and those attending the "retreat" served as a temporary cabinet, with Eugene Johnson as chairman until permanent officers could be named. That temporary cabinet laid the foundation for the year's program, and set a final organizational meeting on Sunday, October 8.

Following that gathering, an election was held, which resulted in the choice of Joe T. Stephens of Roanoke, Virginia, president; Bill Hopkins of Hampton, Virginia, vice-president; Charles Johnson of Suffolk, Virginia, treasurer; and Betty Long of Elon College, secretary.

The SCA is set up this year with three departments, called commissions, to channel the work of the organization on the Elon Campus. William Tolley heads the Commission on Christian Faith and Heritage, Emma Jean Clayton leads the Commission on Campus Affairs and Personal Relations, and Henry Hoppe heads the Commission on Social Relations.

The program for the months ahead has been outlined, with the religious activities group being responsible mainly for Sunday evening services, to be known as the Elon Student Fellowship.

As soon as practicable, these meetings will be held in the Student Union, but they have been held so far

in the Society Hall at 7:15 each Sunday evening. The final Sunday of each month will be entirely social, with a supper at 5:30 o'clock.

These meetings feature a student-lead devotional and a song service, followed by a business session and a speaker or movie. Dean D. J. Bowden was the first speaker on Sunday, October 15, taking as his subject, "The Elon College I Dream About." Alumni Secretary James F. Darden spoke on the same subject at a recent Sunday evening meeting.

A special committee from the three commissions will plan the programs, with occasional week-night gatherings in cooperation with the IRC or similar groups.

The Commission on Campus Affairs and Personal Relations, led by Emma Jean Clayton, has been especially active, promoting the pep rallies, and it was also responsible for the beautiful decorations in Alumni Memorial Gym for the Home Coming program.

Membership in the SCA is open to all students, and Ned Jones is in charge of the membership solicitation. Those joining are asked to sign a pledge, which embodies the statement that the SCA "is a fellowship of students and faculty members who are seeking to unite the student body of our college in a program of Christian service." The membership card entitles the holder to transient privileges at all Y. M. C. A.'s and Y. W. C. A.'s.

LOCAL STUDENT IS AMONG ELON GROUP NAMED "WHO'S WHO."

William Kivett, of Burlington is one of 14 Elon College student leaders chosen for a place in the new 1951 edition of "Who's Who in American Colleges," according to an announcement issued from the headquarters of collegiate "Who's Who" in Tuscaloosa, Ala. Kivett, a member of the senior class, is treasurer of the Elon College student government.

Other Elon students honored with "Who's Who" selection, listed in alphabetical order are Sara Foster Dodson, of Greensboro; Joe Erickson, of Bay Shore, Long Island, N. Y.; Arthur Fowler, of Erwin; Billy Hopkins, of Hampton, Va.; Pete Marshburn, of Greensboro; Billy Mittelstadt, of Reidsville; Jeanne Pittman, of Smithfield, Va.; Laverne Russell, of Charleston, S. C.; William Tolley, of Lynchburg, Va.; Worth Womble, of Norfolk, Va.; and Robert Wright, of Springfield, Mass.

A brief glance at their major activities reveals that each of the 14 students has played a leading part in some phase of campus life at Elon. Sara Foster Dodson, a member of the Honor Council last year, has been a leader in religious work; Erickson and Marshburn are co-captains of the Elon football squad; Fowler was president of the student body last year and president of the senior class this year; Hopkins has been outstanding in intramural sports and class activities; Kivett is treasurer of the student government; and Mittelstadt is a varsity debator and outstanding student.

Parker won his honors for his outstanding work in dramatics; Jeanne Pittman is a varsity cheerleader of women's athletics; Laverne Russell is a member of the Honor Council; Sahlman has been outstanding in music; Tolley is editor-in-chief of the college annual; Womble is an intramural leader and chairman of the Student Entertainment Committee; and Wright, a former editor of the student newspaper, is now president of the student body.

ELON CHOIR IS PLANNING RADIO WORK.

The series of weekly radio appearances of the Elon College Choir will be resumed in the near future, according to plans made public last week, and work has already been started to make possible the broadcasts by transcription over a number of stations.

The Elon musical programs, which will once more be offered on Sunday, will be carried this year over Station WFNS in Burlington, rather than over WBBB, which has carried the broadcasts in previous years.

The choir started experimentation about two weeks ago with a recording set-up, which will enable the group to record several programs at one sitting, with the series to be spread out over several week-ends. This will relieve the choir members from the necessity of being on the campus each and every Sunday afternoon.

Transcription of the programs in advance will also make it possible for the choir to be heard over additional stations, and plans are virtually complete for the singers to be carried over stations in the home towns of individual members. The station in Mason City, Iowa, home of John Vance, will carry the programs, and

(Continued on page 15.)

1950 CHRISTMAS SEAL SALE.

Thousands of Church members are due to receive letters bearing packages of the Christmas Seals sold each year to finance the control of tuberculosis, through local, State and national Tuberculosis Associations. The appeal to buy the seals is voiced by a large army of volunteer workers who work through their associations to help prevent and control tuberculosis on a year-round basis.

Help Fight TB



Buy Christmas Seals

They are confident that in 1950, as in every year since 1907, the recipients are going to respond generously and promptly with thousands of moderately-sized contributions, to continue the needed efforts to prevent and control tuberculosis.

Of the money received from the Christmas Seal sales, 94 per cent is retained by the city, county and state organizations for their local and direct activities. Only 6 per cent of the total received goes to the National Tuberculosis Association for its research and operations.

The sponsors of the Seal Sale campaign like to point out that tuberculosis is a disease which can be cured in almost all cases, and which can be prevented. Also, they say, the national death rate from tuberculosis has been cut by 85 per cent in the last 45 years. Yet we still have more than 40,000 deaths a year from it, and it causes more deaths than any other single infectious disease. And it kills more people between the ages of 15 and 34 than any other disease.

In the State of Virginia, as an example, there were 975 deaths from all forms of tuberculosis in 1949. Of these, 472 were whites and 503 were Negroes. In Richmond City alone, 107 persons died from all form of tuberculosis last year, of whom 48 were white and 59 Negro.

In the local and State tuberculosis control activities, emphasis is placed on prevention, through many forms of health education and through programs of early diagnosis. These are accomplished in co-operation with the governmental health authorities. In Richmond, a pioneer effort was carried on in the form of a multi-test screening of the public on a volunteer basis, in which tests were given for seven major diseases. The local Tuberculosis Association bore half the

(Continued on page 11.)

Christian Missions

At Home and Abroad

RETIRED MISSIONARY HONORED.

The Chicago Alumni Association of Iowa State College has conferred on Miss Sarah M. Field of Burlington, Iowa, for twenty-eight years a Congregational Christian educator in Japan under the American Board, the alumnae merit award "in recognition of preeminent service in advancing human welfare."

Miss Field first went to Japan in 1917 and taught Home Economics at Kobe College. For one year, 1918-19, she served with the American Red Cross in Vladivostok, Russia. Returning to the U. S. A. in 1941, she spent two years working for the Japanese in Utah. In 1946 she went back to Japan for two more years service before retirement last September.

Miss Field holds both a B. Sc. and a M. Sc. degree from Iowa State College. When she was writing one of her theses she became interested in seaweed as a food because of the amount of iodine in it. On a subsequent furlough in America she spoke frequently over the air and before classes and seminars in schools and colleges on the relationship of seaweed to goiter.

For her research work along this line she was honored by membership in Sigma Delta Epsilon for Graduate Women in Science.

MIDCENTURY ADVANCE IN FOREIGN MISSIONS.

Present world conditions make foreign missions difficult and exciting. Most of our missionaries have left or will soon leave China where we have done an important service since 1830. The Philippine Islands are in the midst of upheaval. India is just assuming responsibility for its own government and is becoming conscious of its own nationality. So with other parts of the world in which we have sought to establish the Christian Church.

This may be the time for the Church to really move forward in its missionary program. People everywhere are trying to discover new life, new ways of doing things. This will give the Church an opportunity to present Christian ideals.

Your committee would suggest two ways in which we of the Western, N. C. Conference may advance:

1. *In Education.* We need to know what is happening in our mission fields. Why are our missionaries leaving China? What will be left to represent our years of service there? What are the problems we face in West Africa, South and East Africa? How can we keep contact with Christians in Czechoslovakia and Spain? What is the American Board doing at this time and what are its plans for the future? Why are missionaries returning home in larger numbers than they are going out to the fields? These are questions that need to be answered in the minds of all our church members. This calls for a forward movement in *missionary education*.

2. *Increased Giving.* A year ago the American Board reported a deficit of \$110,000. During that year eleven of our thirty-eight churches gave nothing to our foreign missionary enterprise. The remaining twenty-seven gave \$1,324. The churches reported 4,128 church members and 3,202 Sunday schools members. This means that approximately 5,000 people were available to give for foreign missions and that on the average they contributed 25c per year, or 1/2 of 1c per week. These figures indicate that in our Conference we need to move forward in *contributing* for the world-wide program of our Church.

Your committee suggests that during the coming year we seek to have missionaries speak in our churches; get our people to reading THE CHRISTIAN SUN and the *Missionary Herald*; and reading missionary pamphlets and books. We further suggest that each church plan for larger giving to the foreign missionary enterprise.

MRS. HORACE FARLOW,
MRS. ORVA BROWN,
E. A. COX,
W. W. HALL,
W. G. LAMB.

HOME MISSIONS—W. N. C.

Your committee met on July 18 to make plans for the work. During this period of work it was decided to hold a joint meeting with the C. M. A. Executive Committee. Such a meeting was held on August 29 at Pleasant Ridge Church. Through the discussion of the joint committee plans were arranged for the joint committee of

seven to visit the churches of the Western North Carolina Conference and get the value of the C. M. A. work before the people. This was done with some response to the great need of our home mission work, but not what your committee had hoped to see.

Although we wish to commend each church that has responded to the call of this great need, we also wish to commend the following churches for improvements they have made:

Pleasant Ridge Church for the splendid work it has done this year in clearing its parsonage and garage of its indebtedness, and in making plans to build some new Sunday school rooms.

Needham's Grove Church for the Sunday school plant which they are building, which consists of five rooms and a room to house a heating plant.

Hank's Chapel for their parsonage which is almost completed, ready for a fulltime pastor.

Pleasant Grove for renovating its interior and looking toward the building of a new church building.

Pleasant Cross for the steps it has taken in setting up a building fund, looking forward toward building a Sunday school plant.

Smithwood for purchasing a lot for their parsonage, looking forward toward building soon.

Liberty for planning to build a parsonage.

Pleasant Hill for beautifying its interior by placing carpet on the entire church floor.

Seagrove for the splendid work it has done this year in clearing its parsonage of its indebtedness and voting not to ask aid from the mission board on pastor's salary.

There are some churches which we have not heard from which perhaps have made improvements; if so we wish to commend you, also.

In our survey we find a large field of service to be rendered in the way of building new churches and improvement of existing churches. Siler City, for instance, has no Congregational Christian Church, but has members of the Congregational Christian denomination living in that city.

Therefore we, your committee, recommend the following:

1. That pastors and delegates of this Conference go back to their local churches with a desire in their hearts to arouse the members of their church to support the home mission cause.
2. That pastors and laymen become interested in building up a sus-

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

OUR WORTHY THANK OFFERING PROJECT.

It seems good and appropriate that our women of the Southern Christian Convention have chosen this year for their Thank Offering Project the renovating and redcorating of the Whitley Memorial Auditorium at Elon College. Each year at our Thanksgiving season some worth while and important project is selected on which we women may concentrate and give generous gifts as an expression by our love and gratitude for the many blessings we have received.

It has been the practice and custom to alternate our Thank Offering gifts, one year to a Foreign Mission need and another year to some worthy Home Mission Work. Last year our offering went for the improvement of a school in China, the Han Mei School in Shaowu. The year our loyal women desire to express to our own college through Thank Offering gifts appreciation for what the college means to our church.

Elon College was founded by the church for the church and the college has been such an important power in the history of our church. We are proud of its history and heritage. Through the years it has influenced many lives in so many ways. From Elon College comes a great number of our ministers, our Christian leaders and young people who have there acquired important training in Christian Education. The college this year is donating around \$4,000 in scholarships for ministerial students and full time Christian workers.

May we feel this is one of our most important Thank Offering project ever undertaken. The whole gospel is missionary and the whole church is missionary whether the work be done in America or China. When our women and loyal friends of the college attend the school of missions and other meetings of importance which are held in the New beautiful Whitley Auditorium they will view with pride and satisfaction the good work they did through their glamerous Thank Offering gifts in 1950.

MRS. RUSSELL T. BEADFORD,
Member Thank Offering Committee,

CORRECTION!

Miss Maragret Blemker will speak on Sunday morning, November 19, at Lebanon Christian Church, Semora, N. C., at 11:00 a. m. It was announced in last week's SUN that this service would be held in Virgilina. Rev. Mark W. Andes writes to call attention to the mistake.

NEWS FROM SOCIETIES.

ANTIOCH REPORTS.

The Woman's Missionary Society of the Antioch Christian Church in the Eastern Virginia Conference has enjoyed a very successful year under the leadership of its president, Mrs. Dana B. Saunders. While the membership is small, the members are very interested and loyal.

The society meets each month, and we have a well prepared program from the plan book. Mrs. W. C. Wilkins was our Spiritual Life leader last year, and she always had a lovely worship service.

We held a Thank Offering service with a very inspiring program with a liberal offering. We met with the Windsor and Mt. Carmel societies at Windsor Church to observe the World Day of Prayer. Several of the members went to the Isle of Wight Christian Church to hear Mrs. W. T. Harrell review the home book. Our society was very fortunate to have one of its own members review the foreign book. We were very glad to have four members from the Windsor Church at this review.

The society packed a friendly service box and sent it to the migrants. During National Family Week, we observed a family night supper. After the supper, a fellowship hour was enjoyed by all, with a talk on "The Home" by our pastor Rev. Ellis Clark. The group then sang gospel hymns.

Our society purchased life memberships for its two oldest members. We had funds to meet our apportionment and to go over and above last year. We feel very thankful to God, knowing that it was through him that we were able to achieve these things. We now look forward to a more consecrated new year.

MRS. J. T. JOYNER,
Secretary.

HOME MISSIONS—W. N. C.

(Continued from page 8.)

taining fund for this great need by securing members for the C. M. A. through the local church.

3. That pastors and delegates go back to your local churches with a desire in your hearts to stress the need of paying your Conference Apportionment in full that the things that are written in this report may come to pass.

JOHN Q. PUGH,

ERNEST SCOTT,

MRS. QUINTON HICKS,

M. A. POLLARD,

Committee.

SOCIAL GOALS.

Hungry men are more aware of their stomachs than of God. Treated with injustice and contempt because of the color of their skins, many find it difficult to believe that we all have one Father. Children who have brutal, drunken fathers may even rebel against God portrayed as a Father. Millions who are victims of the sins of others have the tie of suffering to bind them to Christ; but, without the conviction their stripes heal someone, God is frequently lost in their suffering.

Jesus saw the necessity of frontal attacks on social as well as on personal evil. His thought dealt with such practical concerns of the Kingdom of God as hunger, shelter, clothing, prisons, money, labor relations, fear, race, justice, disease of body and mind. His goal in these matters was clear and positive: "Thy will be done in earth, as it is in heaven." He cautioned us that we should find him in stern judgment or loving comradeship in accordance with our daily ministry to him "in haunts of wretchedness and need, on shadowed thresholds dark with fears."

O thou, who art the giver of all great and perfect gifts, teach us to pray not only in our inner chamber, but in all our ministry to social need.

—Vere V. Loper.

There is too much feather-bed living in this world. There are too many hunting for soft jobs, soft seats, soft problems, and an all-around soft existence. Life is best when it is the most difficult. Then it is that a man is put to his metal, tried in the fire and all the alloy in his makeup burned up, so that he stands before the world in his completeness as a man. Then let everybody say what they will.—George Matthew Arnold.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Dear Boys and Girls:

No one has ever quite decided whether this page is to be devoted entirely to children or partly to children and partly to grown-ups! Then too, *children* may mean from 4 to 40 or older. So thus it goes a weekly problem. I try to arrange the page for all ages and from time to time concentrate on little folks and then juniors and so forth.

There have been numerous requests for the material for missionary study (all requests from grown-ups) and here it is. You may enjoy seeing about the books too.

Themes: "The Near East,"
"A Christian Community."

Home Study for Grades 4, 5, 6:

"The Busy Berrys" by Frances D. Heron, \$1.00; Teacher's Guide, 35c.

Home Study for Grades 1, 2, 3:

"The Three Henrys and Mrs. Hornicle" by Edith J. Agnew, \$1.00; Teacher's Guide, 35c; A picture map of the United States may be purchased for 75c.

Foreign Study for Grades 4, 5, 6:

"They Live in Bible Lands" by Grace McCavran, \$1.00; Teacher's Guide, 35c.

Foreign Study for Grades 1, 2, 3:

"The Thirsty Village" by Dorothy Blatter, \$1.00; Teacher's Guide, 35c; Picture Maps at 60c and 75c—"Bible Lands Today," "Bible in Many Lands."

These and other materials may be ordered from Pilgrim Press, or Friendship Press, N. Y.

The mission studies are arranged for every year by an interdenominational board—that means all of the churches. The books are written by people well acquainted with the countries and the people. The books are interesting and are nice to have for yourself. Cloth bound copies cost \$1.75.

If you do not have a junior missionary society you may ask your teacher to help you plan for mission study in Sunday School. Even 5 year olds can enjoy mission studies.

Maybe the reason that older people are quiet is because they've got a lot more to be quiet about.

TO MAKE A FRIEND BE A FRIEND.

By ANNIE L. GAETZ.

I was calling on Mrs. Sloan, a new resident of our neighborhood, when her seven-year-old son came in from the street sobbing, "Mother, Mother, the boys are picking on me."

"Come here, dear," comforted his mother. Then turning to me, she said, "I don't know why all the children have to tease Jerry so much. One reason for our moving to this part of town was that the children where we lived before were so unkind to our boy. I just couldn't stand it. I was told that the children on this street were well-behaved, but I see they are just as bad as the others. I'm beginning to wonder if there are any good children any more."

After drying Jerry's tears and giving him a gentle pat together with a piece of candy, his mother again sent him out to play.

I was surprised to hear Mrs. Sloan say that these were unfriendly children. I taught most of them in Sunday school and considered them rather superior in conduct. As the window was open, I suggested that we listen and try to find out what the trouble was.

Jerry approached the little group with a belligerent air and shouted, "I told my mother about you and she said you were bad boys; so there!"

"Tattletale, tattletale," shouted one small boy, and the others took up the refrain, "tattletale, tattletale."

Once more Jerry came running in with complaints: "Mother, they're mean to me; they called me names."

"Never mind, dear," she answered. "I don't want you to play with those bad boys anyway. Here's a plate of cookies. You take them upstairs and play with your train."

"But I want someone to play with, and no one will play with me. They're all so mean to me," wailed Jerry as he went on his way.

When he was safely closeted in his room, the mother turned to me with a worried face. "I'm afraid," she said with a sigh, "we shall have to move again. What would you do, Mrs. Highet?"

"Well," I replied, "I would set to work helping Jerry to have friends in this neighborhood. It is very important that he should make the right

start; as yet he has not learned how to do this. He may need careful advice from you. He must learn to take his knocks with a smile and not to run to you every time he feels aggrieved. He needs to be shown that you can't always be with him to help him over his difficulties; he must learn to straighten them out by himself."

"But how would I do that—help him to make friends?" asked his mother. "I'm sure I do everything I can for Jerry."

"You see," I remarked, "those children are playing together very agreeably, and I think you will find that their friendship is worth cultivating. You've just made a big batch of cookies. Let me call up the mothers of those children—there are only three families represented there—and I'll introduce you to them over the telephone. You can say Jerry would like to share some cookies you have just made with the other boys and inquire if her boy or boys are allowed to eat at this time. I'm sure mothers will all be willing; and they will appreciate your having consulted them. After Jerry has gained an entrance to the boys' good fellowship with the cookies, I would suggest that he ask them to play ball in his yard. I see he has a lovely ball."

Mrs. Sloan looked doubtful "Won't that look like trying to buy their good will?" she asked.

"No," I replied. "This would only be a friendly gesture, the first of many to follow. Jerry has made a bad start with the children, and you must help him to counteract the impression he has made. Neither children nor adults can be happy without friends, but in order to attract friends we must be friendly. When Jerry comes running to you with his troubles, I wouldn't take him too seriously. But," I added, smiling, "I didn't come here to preach a sermon. I came to make a brief call to welcome you to our neighborhood. I'm sure you will be happy here, for the people are most friendly."

"You've given me something to think about," said Mrs. Sloan. "If those children can get along with each other, there is no reason why they can't get along with Jerry. I see now that I have not been doing Jerry any good by always considering him the injured party. I'll be glad to accept your suggestions regarding the cookies, and together I think Jerry and I will work this out. We shall both be so happy if he learns to make friends."—*National Kindergarten Association.*

Youth at Work in the Church

MAX VESTAL, Elon College, N. C.

MISS ANN TRUITT, Associate

ADVANCING RETREAT.

The SCA (Student Christian Association) at Elon College is showing considerable life this year. November 3-4 found this group at Quaker Lake, enjoying a two-day retreat. Here they planned for a vigorous go-forward program on the Elon Campus for the coming year. Charles W. Whitworth, associate regional director, SCA, was guest for the week-end.

The Rev. Mr. Bozarth, pastor of the Elon Community Church, spoke, outlining the purpose of the whole workshop. He stated the need of more complete organization in the SCA, with active committees performing the separate functions which have been left largely, until now, to be done by a few, like the president, treasurer, and chairman of the separate commissions, and by Mr. Bozarth from his office. He stressed the need that students become responsible for all the work needing to be done, and develop a sense of responsibility for their departments, so they will operate on their own power and initiative.

To facilitate this, all attending the Workshop were asked to fill in the permanent Record Chart, which all members will fill in and sign. This will be kept on file. This chart provides needful information about each member, including his interest, the kind of work he prefers to do in SCA, the Commission he prefers to work in, and the National and Elon College Statement of Purpose.

On November 17, the Elon Campus will see evidence of this new life in the SCA. That day has been proclaimed by McGurgle, Mayor of Dogpatch, as Sadie Hawkins Day. That day will be highlighted by the most "hooman" race of all. Yes siree, this Elon SCA is sending a challenge to your youth group to get to work.

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YOUTH PACKET.

Gotta dollar? We don't know where you can get more for it than when you buy a Youth Packet. These Packets were made for your benefit. Make sure that your group takes advantage of the fine material found in these packets. Make your programs more interesting; find that they are more easily prepared.

CHRISTIAN YOUTH RALLY.

The Christian Youth Rally of Central North Carolina was held at the West Market Street Methodist Church in Greensboro, N. C., November 5, 1950. This rally was sponsored by the N. C. Council of Churches—affiliated with the United Christian Youth Movement. Through the Christian Youth Council of N. C. denominations (1) share progress and new ideas, and (2) develop united strategy. The principle speakers were Rev. Maurice Kidder, Dept. of Religion, University of North Carolina, and Mr. Robert Teasdell, Secretary, United Christian Youth Movement, Chicago, Ill.

The officers of CYCNC are: President, Catherine Wike, New Bern; Vice-President, Zach Piophoff, Greensboro; Secretary, Caroline Broun, Roanoke Rapids; Treasurer, Bryant Gorge, Charlotte; and Chairman of Public Relations, Tom Sanders, Asheville.

We were represented at this meeting by Warren Matthews, Paul Varga, and David Crowell. All are students at Elon College. These interdenominational meetings are becoming more and more important. It is essential for our growth that we all give our interest and full support to projects of this nature.

* * * * *

SPOOKS AND 'POSSUMS.

The Seagrove, N. C. Youth Fellowship has some new and interesting ideas. More important is the fact that their ideas have been put into practice. The newest evidence of this was their recent Hallowe'en Party. Many groups have parties, but this one was interdenominational. The MYF of the local Methodist Church was invited. On Hallowe'en night 32 young people from both churches met for games and refreshments. Helen Farlow planned the party with Mrs. Sutton, the minister's wife, helping with the games. Jack Cox is president of this fine group.

After the party the group went 'possum hunting. They were chaperoned by Mrs. Sutton. The spirits of the hunters were not dampened by the fact that they lost the one 'possum they took along. In fact, this old-

fashioned form of entertainment was so enjoyable that other hunts have been held and still others are planned. Other groups should take note and 'possums beware of this "new" form of entertainment and fellowship.

* * * * *

OFFICERS' RETREAT.

The officers and council of the Eastern Virginia Youth Fellowship met Saturday afternoon and night, November 4, at Fireman's Clubhouse, near Suffolk. There were many visitors present, and a fine time was had by all. Miss Pattie Lee Coghill assisted in making fine plans for the coming year.

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EDITORIAL.

Wonder how many boys won't run that day? I'm also a-wondering if it would be fair not to try. Guess it would be terrible to get caught but "hoomilitating" not to be chased. Boys ain't got much chance; some of these girls been chasing boys for decades.

* * * * *

HOURS OR YEARS?

Mr. Smith: "Will you please call my son at eight?"

Hotel Clerk: "Okay. How old is he now?"

* * * * *

HIGH SCHOOL AND COLLEGE.

*The senior stood on the railroad track,
The train was coming fast.*

*The senior got off the railroad track,
To let the train go past.*

*The freshman stood on the railroad track,
The train was coming fast.*

*The train got off the railroad track
To let the freshman pass.*

CHRISTMAS SEAL SALE.

(Continued from page 7.)

cost of the chest X-rays made in these tests and bore the full cost of chest X-rays of out-patients, students and staff of the Medical College of Virginia. In Richmond it is estimated that more than 53,000 people received chest X-rays through these tests. In the cases where early tuberculosis was suspected or found, the results of the tests could mean the difference between life and death.

As a further example of the cooperative efforts of the Tuberculosis Association and public officials, the Richmond group presented to the City of Richmond a complete mobile X-ray unit costing more than \$10,000 for use in joint tests.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE STEWARDSHIP OF MONEY.

LESSON IX—NOVEMBER 26, 1950.

MEMORY SELECTION: *Each one must do as he has made up his mind, not reluctantly, or under compulsion, for God loves a cheerful giver.*—II Corinthians 9:7.

LESSONS II Corinthians 9:6-8; Philippians 4:10-18.

DEVOTIONAL READING: James 2:14-24.

This Thing Called Stewardship.

A steward is, generally speaking, a man who handles something, or has charge of something, which belongs to another. He does not own that which he handles. He is supposed to use it to good advantage for his master or employer, and he must give an account of his stewardship. It is in this sense that the word stewardship is used in the Bible and in Christian teaching. We ought to understand this before we go any further in the study of this lesson on The Stewardship of Money.

The A. B. C's of Stewardship.

The first principle of stewardship is this: *God is the owner of all things.* In the beginning God created the heavens and the earth. The silver and the gold are his. The cattle on a thousands hills belong to him. The earth is the Lord's and also the fullness thereof. It is the Lord God who giveth us power to get wealth. And more, even we are his, we are not our own, we have been bought with a price. Man really does not own anything, he simply possesses.

Man is a steward of all that he has. God did not give the garden of Eden to Adam and Eve; he simply put them in the garden to dress it and to keep it. God has put untold wealth in the ground and on the ground and above the ground, and he has put gifts and capacities within us, but all these things are sacred trusts for which we will be held responsible and for which we must give an account. Man is to use all these things, not for his own selfish purpose and pleasure, but for the best interest of God the owner.

Man must give an account of his stewardship. God does not collect every Saturday night even as he does not pay every Friday or Saturday. But in due time every man must give

an account of himself unto God, and render an account of his stewardship. Perhaps one of the greatest surprises of Judgement Day will be the condemnation pronounced on many people because they have been guilty of embezzlement and theft and dishonesty and negligence in regard to their stewardship of all that God has entrusted to their care. Stewardship is stern and scared business. The Scriptures have a great deal to say about it. Too much emphasis cannot be laid upon it.

Some Principles of Stewardship.

To keep within the bounds of space assigned to those notes we will consider only the principles of stewardship as embodied in the Scripture passages for today's lesson, and only briefly at that.

a. The Law of the Harvest. "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall also reap bountifully." This is the law of the harvest, both as concerning the sowing of seed, and the sharing of substance. Many a man of limited means has developed a fine character and has reaped bountiful spiritual blessings because he has sown and shared bountifully. And many a man, rich in this world's good has poverty of soul because he has been selfish and sparing in giving and sharing.

b. Personal, purposeful, proportionate, joyful giving. "Let each man do according as he hath purposed in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver." Giving ought to be personal—every one who handles any money of his own, even if it is an allowance given by a parent, ought to give a part of that money unto God. Giving ought to be purposeful—as he purposeth in his heart. Giving should not be left to chance or mere emotion. A person should give thought to the matter of stewardship and determine in his heart as to what part of his income he will give unto God. Many people accept a tenth or tithe as the standard of giving. In any event he ought to have a plan of giving. Giving should be proportionate—the person who spends more in one week for tobacco than he gives to the Kingdom just is not giving proportionately.

The person who is giving the same amount to the church that he gave ten years ago, but whose income has increased substantially is not giving proportionately. Let a man be fair about this matter. Let him give God a fair proportion. And a man should give cheerfully—not grudgingly or of necessity, for God loveth a cheerful giver. A man ought to "get a kick" out of giving. That word cheerful comes from the Greek word "hilaros" from which we get our word "hilarity." God loves a hilarious giver! When one thinks about what God has given to him, and about what his gifts can do for others, he will get joy out of giving.

c. Born of faith. "And our God is able to make all grace abound unto you, that ye having sufficiency in everything, may abound unto every good work." A man should give because of gratitude to God. He may give in confidence because of faith in God. A multitude of people have testified that as they have made a venture of faith by their gifts, that God has graciously and generously provided for them. Not always in material things, to be sure, but always by supplying all their need according to his riches in glory by Christ Jesus. Many have found that like the widow who shared what little she had with the prophet Elijah, the barrel of meal wasted not, neither did the cruse of oil fail, "according to the word of the Lord."

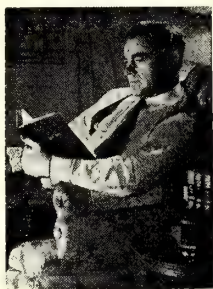
Some Added Thoughts on the Lesson.

a. Learning two hard lessons. Paul wrote that he had learned how to be abased, and how to abound. They are two hard lessons. Many people who are poor, gripe and grumble about their lot. And many people who have an abundance do not know how to handle prosperity, which in a way is more difficult to handle than poverty. At least there is more danger in it, believe it or not.

b. The good of the givers rather than the desire for the gift. "Not that I seek a gift, but I seek for the fruit that increaseth to your account." There is perhaps nothing that dilights a pastor more than to see his people become good stewards and liberal givers, not because it means more money for him, but because it means greater spiritual blessings for his people. Liberal giving is an indication of growth in Christian Living. That is one reason why this lesson has a place in this series of lessons on Growing in the Christian Life.

(Based on lesson copyrighted by International Council of Religious Education.)

Have You Read ?



THE SMALL COMMUNITY LOOKS AHEAD. Wayland J. Hayes, Harcourt, Brace & Co. N. Y. \$3.00.

The author of this intensely practical volume is professor of sociology at Vanderbilt University. The nature of the book is indicated by the author in his Introduction: "There are numerous civic-minded citizens all over the United States who are striving to make their home communities a better place to live in. . . . One of the purpose of this book is to help such persons understand the nature of community life and the essential processes by which it may be developed in a balanced way."

Professor Hayes traces the steps necessary in an intelligent program of community planning and calls attention to techniques of proven worth. Conspicuous examples of success in this field are set forth as exhibits. Appropriate words of warning are found: "Errors, misconceptions, and ineffectual social, civic and other institutional procedures are carried along just as readily and firmly as those which have proved worthwhile." The central purpose of the author is to help people see that cultural and material good lies within their reach and offers helps toward their eventual attainment.

Help is available for people who honestly confront these basic questions: "How can we discover whether we are getting all that we should from our community? How well do we really know our community? Shall we take stock of ourselves? How shall we go about it?"

The function of religion in community betterment is given some space. The writer insists that "the institutional structure of religion must be examined as to whether it has become an end in itself, is an impediment to communal unity and integration, or fails to promote the common welfare." It is pointed out that the Church has done a better job in community improvement on the mission field than at home, for the

reason that there has been the healthy tendency of dividing responsibility in missionary territory that avoids duplication of effort and competition. He further points to the broader education of foreign mission personnel than that of many workers in small American communities. While the treatment of this whole subject is inadequate the author does conclude that in recent years much improvement has been made in the total approach of the rural American community.

A topical Bibliography and Appendix should prove helpful to those interested in the subject. The Appendix includes a comprehensive Score Card for Self-Evaluation of Communities.

Let us hope that this stimulating book will come to the attention of many community leaders and that "optimum local development" will result from their study.

* * * * *

WATCHERS OF THE SPRING. A Collection of Rural Life Sermons and Addresses. The Virginia Council of Churches. 109 W. Grace Street. Richmond, Va. 65c postpaid.

This is a book of Rural Life Sermons which won prizes over a period of several years in the Rural Life Sermon Contest which was sponsored by the Rural Life Department of the Virginia Council of Churches. Prof. B. L. Hummel writes in the Foreward: "There were two major objectives in this contest. The first was to focus attention on the preaching of the gospel in terms of rural living. The Bible is full of the most beautiful rural literature in the world. The second objective was to publish a book of the best rural life sermons submitted. This book serves as an illustration of the way that the message of Christianity can be expressed in terms of day-by-day living in the countryside, and provides excellent material and suggestions for use by rural ministers everywhere."

The sermons and addresses cover a wide variety of subjects and are arranged under the following selections: I. The Church and Rural Life. II. The Church and the Rural Community. III. The Church and God's Good Earth. IV. Preaching From Rural Texts. V. A Successful Rural Minister.

Some of the more telling subjects are: "Life Can Be Beautiful—on the Farm," "Christ of the Countryside," "The Man With The Plow," "Back to the Soil," "The Secret of Fruit Bearing" and "A Rural Faith for Today."

This book should have wide circulation in the Southern Convention. Some people will want to give copies to their pastors at Christmas. We commend the Virginia Council on this bucolic publication and earnestly hope that it will not be their last.

* * * * *

OUT OF THE EARTH. Louis Bromfield. Harper. N. Y. \$4.00.

Ordinarily this kind of book would not be reviewed in a church periodical. One would expect to find it reviewed in agricultural magazines.

All our churches get their sustenance and support, directly or indirectly, out of the earth. It would seem, therefore, that any book which helps us to be better stewards of the good earth merits a review in our paper.

Moreover, the majority of our churches are related directly to the soil; their budgets have a close relationship to the kind of farming prevalent in the community. The church is penalized by inefficient farming. Far too much of our traditional farming is "out of the dearth." Even tithing will not solve all our problems, for there is a great difference between the tithe of the efficient as compared with the inefficient farmer.

The editor is pleased to commend any book which helps the farmer to be a better farmer, for the farmer can become a better churchman and a better steward in proportion to the degree that he becomes a better farmer. Better farming and better churchmanship go hand in hand. We are going to have better churches, better paid ministers, larger budgets, more generous missionary giving when we have better farms and farmers.

This is not Mr. Bromfield's first bow as a rural writer. Many people have read his earlier books: *Pleasant Valley* and *Malabar Farm*. Since writing those books he has had time to carry our further experiments, amplify and even correct some of his earlier findings.

Out of The Earth gives the story of modern agriculture and the incredible worlds which have opened up with the scientific discoveries of recent years. "It is probable," says the author, "that we have learned more about agriculture and the soil in the past generation than in all the history of the world." Mr. Bromfield gives generous doses of this information to his readers and helps them visualize its relationship to every day life on the farm. He maintains that these discoveries have to do not only with

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Our twenty-two boys and girls had a good trip last Sunday. They gave their program at 11:00 o'clock at Zion Church, Rev. R. Eugene Tally, pastor, and received \$261.00 in the offering. The church also gave us a most bountiful dinner. Long tables were laden with food and not only the Orphanage group but a large congregation had plenty and much to spare. At 3:00 o'clock we went to another of the Rev. Mr. Tally's churches, Lebanon, and there we received an offering in the amount of \$48.88. This was a small church but with some mighty fine people and a very enthusiastic response. From there we went to a third one of of the Rev. Mr. Tally's churches where we were served a most delicious supper at 6:00 o'clock. After the supper while we waited for the hour of the program, 7:30, the large congregation joined the children in singing familiar songs. Then Mrs. Truitt responded to a request—since her husband was to have his "say" during the service—to talk to the large congregation. After her informal talk she answered a number of questions. The congregation seemed well pleased with this preliminary program. After the prepared program they gave us \$186.65 as their offering. Everyone was so generous and gracious we came home tired but very happy.

This Sunday (November 12) we shall be at our Burlington Church which takes its special offering on the 4th Sunday. From there we go to Ramseur for a 3:00 o'clock meeting,

and then to Shiloh where we are to be served supper. At 7:30 we shall give our program. The children get much fun out of these services, a nice trip, and the joy of meeting many people; besides it is good and wholesome training for them. If you would like for us to come to your church in December let us know. We try to arrange three churches on a Sunday as it costs time, money and extra care to get twenty-two children ready and transported, therefore it helps if we can make a full day of it when we go.

We wish to express our thanks to everyone who helped to make this week's report such a good one. I am sorry it could not have been more as we are so near Thanksgiving, and have not yet had enough to catch up our summer bills.

Will it hurt anything for your Sunday school and church to receive a special Thanksgiving Offering for these boys and girls? There are folks in each of our churches who would "spare" a donation for the Christian Orphanage if they were given an opportunity. Count it on your apportionment if you will and if you need it. Please send all moneys which you wish counted to your church's credit to Dr. W. T. Scott, the Convention Office, Elon College, N. C. Funds which you wish to come direct to the Orphanage may be so directed. Many friends cheer us by sending us a Thanksgiving check out of their own gratitude to God for his goodness to them.

Last night at supper our Gibsonville friends brought around 300 weiners and enough of all the "fixings" that go with them; 148 bottles of soft drinks; bars of candy for one and sundry; apples and bananas for all; and

prizes, entertainment and an orchestra. We turned the kitchen and diningroom over to them and they did a good job. The children enjoyed it immensely. We have to furnish a lot of food three times every day. Food is one thing growing children must have. It is a big responsibility and therefore we are most grateful for every donation and offering sent us.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Mrs. Boc Foster, Burlington: box of clothing.

Women of the Shallow Ford Church: 1 quilt.

Zion Christian Church: box of clothing.

Lebanon Christian Church: box of clothing.

New Elam Christian Church: box of clothing.

John King, Suffolk: 1 boy's suit.

* * * * *

REPORT FOR NOVEMBER 9, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$11,858.37

Eastern Va. Conference:

Oakland	\$ 15.00	
Portsmouth, First	10.48	
Suffolk	50.00	75.48

N. C. & Va. Conference:

Below Creek	\$ 8.70	
Berea	18.50	
Burlington	69.42	
Kellam Grove	18.00	
Mt. Bethel	71.00	
Pleasant Grove	8.81	
Shallow Ford	41.00	235.43

Western N. C. Conference:

New Center	\$28.78	
Pleasant Union	10.75	
Providence Chapel	7.99	
Ramseur	24.09	
Sophia	20.00	91.61

Total this week from churches \$ 402.52

Total this year from churches \$12,260.89

Special Offerings.

Amount brought forward	\$23,688.68
Wallace Owen	\$ 5.00
Barrett Circle, Bethlehem	4.00
Special gifts	175.00

Thanksgiving Offerings.

A Friend	\$ 30.00
C. M. Fields	5.00
Program Offering:	
Carolina Christian Church	37.75
New Elam Christian Church	186.65
Lebanon Christian Church	48.88
Zion Christian Church	261.00
	753.28

Total this year from specials \$24,441.96

Total for the week \$ 1,155.80

Total for the year \$36,703.14

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt

Christian Orphanage

Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

HAVE YOU READ?

(Continued from page 13.)

increased food and fiber production, but with better quality as well. He substantiates this arresting thesis: Poor land makes poor people. Improperly used and consequently unproductive land annually causes Americans an incalculable loss in terms of bad health and bad living conditions. The science of the new agriculture offers a way to bring to millions of people new dignity, new prosperity, and a new meaning in their lives. To taxpayer and farmer alike, he insists, it offers new independence and freedom from costly, unnecessary and eventually ruinous government interference and subsidies.

What is this new agriculture? The Chapter headlines give an immediate clue: "The New World in Agriculture," "Farming From Three to Twenty Feet Down," "Water and the Farm," "Poor Land Makes Poor Hunting," "Notes to Those Who Make Farm Machinery," and "The World Can Feed Itself If It Wants To." He rolls an important ball down our alley when he adds a chapter on "Go South, Young Man." Thank you, Mr. Bromfield, for that chapter!

He quotes one Ed Babcock who said: "Too many of our farmers work twice as hard as they should to make half as much money as they should," then he goes on to outline a modern, streamlined farming program.

Money spent for this book, Mr. Farmer and Mr. Churchman, will be one of the best investments you ever made.

* * * * *

REBUILDING RURAL AMERICA. Earl Hitch. Harper & Bros. N. Y. \$3.50.

Significantly, the author dedicates this book to "That minority laboring in obscurity—the Country Preachers, who are shaping the rural church for partnership in the task of community rescue."

This book was written to "counter an overreliance on city-centered occupations and to relieve the headache called 'urbanism'." The thesis is that "The sure way to minimize rural migration is to make it economically practical and, more than that, socially desirable for people to stay in the country." Then the author goes on to say that "The Christian Church, some branches of adult education, research foundations, co-operative societies, and alert men in the rural communities are lending support to the proposition. Civic leaders, sociol-

ogists, and country preachers have enlisted in the cause. The results of their common labors are too little known. Though the movement is young, as such moments go, it is already clear that benefits beyond estimation could be had from a wider adoption of the best examples that are emerging."

Here is a story of truth that is stranger than fiction—the story of an obsolete rural economy, diluted democracy and waning rural vigor; but also a story of sharecroppers who became landlords, rural homesteads that stood the shock of depression, successful experiments in decentralization, and multiplied examples of an expanding rural economy.

Here is the story of the Central Illinois Community Betterment Program. A questionnaire was circulated which called for answers to three basic questions: (1) What criticisms do you have of the facilities and services now in your community? (2) What do you think could be done to improve them? (3) What new facilities and services do you think are needed and would be supported?

What were the typical results? "Lexington reports that a band has been organized, a water system has been installed, streets have been paved, funds are being raised for a community center, adults classes and a kindergarten have been added to the public school system, tennis courts have been built, the football field has been lighted, a softball league has been organized, and new businesses have been attracted—a cabinet shop, an electric service shop, a cold-storage plant, a meat-packing plant, a bakery, a welding shop, and a seed-corn drying plant. Minonk set up a town parking lot, provided tennis courts and a baseball league, plans for a hospital got underway, a new factory and a new laundry have opened for business, new street signs have been erected and stores and residences were numbered, and the voters have authorized a new school in the district."

The author reiterates the fact that "rural communities need no longer be content with the wretchedness of obsolescence, that a better rural environment and a better rural economy are within reach."

Church groups will find particularly helpful chapters on "Rural Religion Faces a New Task," "The Ruralist Philosophies," "Training for Self-Sufficiency," and "A Public Responsibility." The final chapter, Sources of Further Information,"

lists the unabridged sources from which much of this study was taken.

This book is worthy of a place in the community, church or private library. Recommend it for study and discussion at your next group meeting.

* * * * *

USING AUDIO VISUALS IN THE CHURCH. International Council, Chicago 4. Price 75c.

A new basic manual in audio-visual education for churches was released August 1 by the International Council of Religious Education, according to Norman E. Tompkins, director of literature service.

The booklet, called *Using Audio-Visuals in the Church*, replaces an older, widely used publication, *Visual Methods in the Church*.

Attractively designed and succinctly written, the new bulletin will be popular with denominational boards, area workers, councils of churches, and local churches for use in institutes and conferences, and the standard leadership education course (No. 142.6b) on "The Use of Visual Aids in Christian Education."

Local church boards, committees, and church school officers and teachers will find the booklet helpful as an introduction to the field and a check list of progress made.

The manual was prepared by the Committee on Audio-Visual and Radio Education and approved by the International Council of Religious Education. Miss Pearl Rosser is director of audio-visual and radio education.

Chapter headings are "What Are Audio-Visuals?" "Why Should the Church Use Audio-Visuals?" "Do We Know Audio-Visual Methods and Materials Are Effective in Christian Education?" "Where May the Church Best Use Visuals?" "Equipment and Physical Facilities." "What Equipment To Buy," "Common Pitfalls To Be Avoided," "Lens, Projection Distance, and Screen Size," and "What Are the Resources?"

Every church should have a copy.

ELON CHOIR IS PLANNING RADIO WORK.

(Continued from page 7.)

other stations have expressed an interest.

The choir in recent years has gained a large radio following, and many people will look forward to the beginning of the 1950-51 broadcasts, which will feature the full choir of approximately sixty voices.

MID-CENTURY ADVANCE AND CHRISTIAN EDUCATION

The executive committee of the Western North Carolina Conference last fall voted to have one committee on the Ministry and one on Christian Education, rather than a joint committee as heretofore. This, then, is the first report to the Conference on just "Christian Education."

The committee has had one joint session with the Committee on Religious Literature, since the work of the two is closely allied. Miss Pattie Lee Coghill acted as adviser, and an institute for children's teachers was planned.

Progress in the Mid-Century Advance in the field of Christian Education needs to be made along these lines:

1. **Support of Elon College** through
 - a. Our gifts—apportionment, Sustaining Fund, personal.
 - b. Our young people—no use to have an institution if we do not use it.
 - c. Our words of good will—speak a good word for our college whenever possible and the first two items will come easier!
2. **Support of our Convention Board of Christian Education** through
 - a. Paying our apportionment—\$310 out of \$475 was paid last year.
 - b. Attending leadership training schools planned by this Board.
 - c. Taking advantage of the services of Miss Pattie Lee Coghill, educational secretary, part of whose salary comes from our payment of this fund.
3. **Better Training of our Sunday School Teachers** because
 - a. The teaching of the Christian religion is important enough to demand the best.
 - b. They must be able to stand up alongside public school teachers and their methods if Christian Education is to be a vital influence in the lives of their pupils.
4. **Better Support of Summer Conferences, Training Schools, Etc.,** so that
 - a. We will develop leaders in all age groups in our local churches.
 - b. We will take advantage of all the opportunities offered to better inform ourselves in the field of Christian Education.
5. **Vacation Bible Schools** available for the children of every church,
 - a. Using local church leaders.
 - b. Utilizing joint leadership with other churches.
 - c. Using Student Summer Service leaders.
6. **Use of Our Own Denominational Literature,** because
 - a. It promotes our own denominational ideas.
 - b. It is comparable to the best in public school literature.
 - c. Its emphasis is upon church and home working together, so it fosters Christian Education in the home.

We urge every church to work for these things during the coming year.

Mrs. F. C. LESTER,
C. FRED ALLRED,
FLOSSIE BRAY,
STACEY HAYES
R. S. MURRAY.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, NOVEMBER 23, 1950

NUMBER 46

Elon College Library

Christian Orphanage . . . Thanksgiving Offering

The Christian Orphanage is caught in the increasing current of rising living costs. The same kind of giving will allow us to run much behind in actual needs. Every church and Sunday school in the Southern Convention is asked to receive a Thanksgiving Offering for the Christian Orphanage. The daily cost of maintaining the Orphanage has very greatly increased. Many past due accounts must be paid with the Thanksgiving funds..

The spirit of the Orphanage is good. The workers are devout and faithful. The children, although deprived of their normal home life, are bright and happy. Their little hands are laid in yours. Their only hope for a home is in you and your gifts to their substitute home—the Orphanage. The Convention has designated Thanksgiving for the Orphanage. The results rest upon your compassion, pity and gratitude.

God will bless those who help the homeless committed to their care. Your church and your home will be better for making a Thanksgiving Offering to the Orphanage. Let the remembrance of the children at the Christian Orphanage rise above self-pity and show your gratitude for God's blessings. Mail your Thank-Offering now for the Church's needy children. "For inasmuch as ye do it unto the least of these," says Jesus, "ye do it unto me."

News Flashes

Churches are receiving the Thanksgiving offering for the Christian Orphanage.

The Christian Orphanage program was presented on the third Sunday at Wake hapel, Wentworth, and Auburn in the Eastern N. C. Conference.

During the month of October sixty members of the Asheboro Congregational Christian Sunday School had perfect attendance. Paul Shane is superintendent.

The Laymen's Fellowship of Shallow Ford Church held a memorial service for Walter R. Routh on Sunday, November 12. An urn and flowers were given in his memory.

A city-wide youth choir festival was held at First Christian Church, Burlington last Sunday afternoon. Approximately 80 children participated in the festival which was sponsored by the Burlington Music Club.

Rev. Roy D. Coulter assisted Rev. S. E. Madren in a revival last week at the Mt. Olive (R) Church near Elkton, Va. The meeting was well attended, several members were received into the church.

The Templemen's Bible Class of the Congregational Christian Temple, Norfolk, Virginia, had its annual banquet on Tuesday evening, November 14 with 205 present. This is an annual affair of the Templemen's Class and is always a great occasion for the men of the class.

An institute for Sunday school teachers of children from kindergarten through juniors is planned for the Western North Carolina Conference on Sunday, December 10, at the Asheboro Church. The session will last from three until five o'clock. Guest leaders include Mr. W. E. Wisseman, Mrs. W. J. Andes, and Miss Pattie Lee Coghill.

The Virginia World Trade Conference conducted in Norfolk during the week of November 13 featured this year for the first time, one day dedicated to religion, and on Monday, November 13, religious displays were erected in the Norfolk Arena by the three major faiths, Protestant, Catho-

lic and Jewish. These displays were visited by a large number of people and during the evening a United Religious Service was conducted in the Arena. W. Millard Stevens, pastor of the Congregational Christian Temple was chairman of the Protestant Committee for this observance.

The Fellowship Bible Class of the Congregational Christian Temple, Norfolk, Virginia, celebrated its tenth anniversary on Sunday morning, November 5 with a special service in the Sunday school and then on November 9 with a banquet in the Social Hall of the church with 128 present. This class is composed largely of young married couples and has an attendance of more than 60 every Sunday morning. As a part of its anniversary celebration, the class presented the church with an outside bulletin board to be erected on the 33rd Street side of the church lot.

JUST BACK FROM ENGLAND.

The Rev. and Mrs. Stanley Carne, of Portsmouth Va., have just returned from a visit to Mr. Carne's birthplace, in Cornwall, England.

They left New York on September 25th and landed in Liverpool, after visiting there, they went to London, to see relatives, and then went on to Plymouth, where Mrs. Carne's sisters make their homes.

Two weeks were spent in Newguay, Cornwall where many relatives and old friends were met and enjoyed.

Mr. Carne occupied the pulpit of the church, where he grew up and from which he went into the ministry.

Forty years had wrought great changes, but a multitude of friends still carry on, and it was particularly because of them, that the visit gave such pleasing and happy experiences.

The Carnes left Southampton on the Steam Ship "Washington" November 6th and arrived in New York November 13th.

During their absence the pulpits at First Church Portsmouth and at Eclipse have been filled by supplies.

TEACHER TRAINING AT ASHEBORO.

At the beginning of this quarter the officers and teachers of the Asheboro Church School met for as afternoon and evening session of study in preparation for their work. Guest leaders were Miss Pattie Lee Coghill and Mrs. W. E. Wisseman.

One fine feature of this institute was that every regular teacher was

present for the entire session, in addition to the superintendent, assistant superintendent, pianist, adult department superintendent, and five assistant teachers.

The session began with worship led by Miss Coghill, which interpreted the theme of the quarter's work. Much of the time was spent in group meetings, where specific aims and plans for the quarter were discussed. Supper was served to the group by Mrs. F. C. Lester. The evening consisted of a general discussion by appropriate film strips and slides.

The teaching during this quarter in Asheboro has been very satisfactory, and the church school there recommends this plan to any local church wishing to increase the effectiveness of its school.

FORREST WEIR NAMED TO LOS ANGELES POST.

At the beginning of December, Dr. Forrest C. Weir will become secretary of the Southern California Council of Churches in Los Angeles.

Dr. Weir has been secretary of the Southeastern Inter-Council Office in Atlanta since June 1946. While in this position, he arranged for the holding of Southeastern regional church convocations in Atlanta in January 1948 and December 1949. Another significant development under his leadership was the establishment of a radio studio at Agnes Scott College, Atlanta, in cooperation with the communions associated with the Southeastern Radio Conference. During recent months Dr. Weir has given considerable time to the commissions of the Southeastern Regional Council of Congregational Christian Churches.

A native of Arkansas, son of a Methodist minister, Dr. Weir studied at Yale Divinity School and served Congregational churches in Connecticut before going to the Plymouth Congregational Church, Miami, Fla.

During his ten years in Connecticut, Dr. Weir was active in interdenominational work. In Miami he directed the Mission to Christian Teachers in 1945, which furnished to motivation for the Miami Council of Churches and the Florida Council of Churches the following year. He was also instrumental in organizing a council in Tennessee.

Dr. Weir succeeds Dr. E. C. Farnham, who has left Los Angeles to become secretary of the Councils of Churches of San Francisco and Oakland.

STANDING COMMITTEES OF THE VIRGINIA VALLEY CENTRAL CONFERENCE, 1950-51.

Executive—Robert A. Whitten, R. E. Newton, S. E. Madren, Roy A. Larriek.

Ministry—Robert A. Whitten, R. E. Newton, S. E. Madren, Roy. D. Coulter, Clyde O. Koon, Emerson J. Rohart.

Foreign Missions—Rev. R. E. Newton, Mrs. J. E. Bryant, Mrs. Edgar Nelson, Mrs. A. W. Andes, Miss Verdie Showalter.

Home Missions—Ralph O. Rothgeb, chairman, C. W. Louderback, M. A. Dofflemyer, E. A. Showalter, Clarence A. Phillips, J. M. Lohr, Mrs. Harold Rhodes, Russell Smith, Roy D. Coulter, Clyde O. Koon, Leyburn Brill, O. W. Andes, Emerson J. Rohart, K. T. Rothgeb.

Stewardship—Emerson J. Rohart, Roy D. Coulter, E. F. Showalter, O. A. Bazzle, Vernon Whitacre.

Evangelism—Roy D. Coulter, S. E. Madren, Clyde O. Koon.

Religious Literature—Mrs. B. F. Frank, Mrs. Noah Painter, Miss Ella Pickering.

Apportionment—E. A. Showalter, Roy A. Larriek, B. F. McDaniel, M. A. Dofflemyer, Clarence A. Phillips.

Laymen's Fellowship—Roy A. Larriek, K. B. Dofflemyer, H. E. Liskey, M. L. Seldon.

Social Action—K. T. Rothgeb, N. W. Morris, Eugene Russell, Jr.

Woman's Conference—Mrs. J. E. Bryant.

Temperance, or Moral and Social Welfare—Clyde O. Koon, Emerson J. Rohart, Mrs. Joseph Frazier, Mrs. O. J. Sours, Mrs. Gaylon Salyards.

Sunday Schools—H. E. Liskey.

Conference Missions Secretary—Ralph O. Rothgeb.

Director of Religious Education—Mrs. Robert A. Whitten.

ROBERT A. WHITTEN,
President Valley Conference.

MID-CENTURY ADVANCE AT THE CHRISTIAN ORPHANAGE.

Our Mid-Century Advance at the Christian Orphanage, Inc., will put the child in the center of all our planning and thinking. We have set for ourselves a seven-point program as we look forward to improving our work in the years ahead:

1. Better understanding of the child both as to background and to needs—physically, intellectually, socially and spiritually; and a determi-

nation on the part of each worker to help meet these needs in each child.

2. Cleaner, fresher and more home-like buildings by repairing, plastering painting and equipping the present building until they meet public approval.

3. Neater, trimmer and more beautiful campus with more adequate playgrounds and recreational equipment, teaching the children to love wellkept lawns, shrubs, flowers, and playgrounds as a growth in ordiliness both of mind and spirit.

4. Increasingly good records in public school learning how to study and make the grade, also to take a good and normal part in all school activities.

5. More adequate training in the common courtesies, manners, kindnesses and cooperation; as well as such ordinary arts as cooking, cleaning house, sewing, mending, and keeping clothes in good repair; also gardening, farming, cattle-raising, hog-raising, chicken-raising, dairying, handling machinery, firing furnaces, etc.

6. Implaning in each child a sense of belonging, showing him the real worth of friendship and loving care, teaching him to know how to receive such and also to learn to give such in return both presently and later in the home which he may establish for his own family.

7. Giving that for which through the years of their lives to come they may rightly say: I thank God for a Christian training, Sunday school and church, for lessons in personal devotions and prayers, and for faith in God and fellowman.

Our Mid-Century Advance includes a continous effort on the part of each matron and worker at the Orphanage to improve themselves with the thought of giving more helpful and efficient service. This program includes:

1. A growing faith in children and
(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

Name

Address

[] New

[] Renewal Name of Church



SUPPORT THE ORPHANAGE

The Christian Orphanage is one of the major units in our Convention program. The Orphanage, like its sponsoring body, is not one of the largest or strongest in the State. It does not enjoy all the privileges and emoluments, just as the ministers and other servants of the Convention do not, that the servants and institutions of the larger religious bodies do. It, like the churches of which it is a part, receives support from within and without its membership.

Many worthy appeals come to our members and churches. Many of our people are generous and gladly support all the agencies and institutions of the denomination. We trust that no one institution will prosper at the expense of another, but that each will receive adequate support to carry on its appointed task. "No one (institution or individual) liveth to himself and no one dieth to himself." We have been hearing a great deal about our home missionary needs. Money is needed to establish new churches. New churches become new sources of income for the Christian Orphanage and other institutions. Money contributed to the Orphanage program helps develop Christian leadership in church and industry. So we are all in a great partnership.

See that your church meets all its Conference apportionments, then go "over the top" wherever possible. This is the time to raise the first major unit in the Conference year, the Orphanage apportionment. Unit by unit, the total apportionment can be raised and paid.

The Southern Convention, with limited membership and resources, has given liberally through the years to the Orphanage. We rejoice in its capable leadership, its progressive program and its Christian nurture. On behalf of the Orphanage, we solicit your continued prayers and liberal support.

ANOTHER CONFERENCE MEETS

The last of our series of fall conferences was held last week. The North Carolina and Virginia Conference met at Shallaw Ford Church. The usual fine attendance and spiritual exuberance was in evidence. The long line of fine automobiles parked around the church indicated that the delegates had financial as well as spiritual assets.

Shallow Ford may be taken as an index to the life of the Conference. A new hard-surfaced road, additional Sunday school rooms, landscaped grounds, a new and modern parsonage in a commanding view opposite the church building, the transformation of a part-time preaching station into a full-time program with a resident minister—these are the more obvious indications of progress in the local church. Much of this progress was achieved under the leadership of Dr.

W. W. Sloan. Rev. James Hailey has assumed the pastorate recently.

We can rejoice in the assurance that similar progress is being registered in other churches of the Conference. Added new emphasis on the principles of modern Christian education are bringing new life to the Conference.

Dr. Douglas Horton, having spoken at the conferences in Western Carolina and Eastern Virginia, concluded his Southern itinerary by addressing the Conference. After stressing the fact that the "Morals of a community do not rise higher than the church" and that the "life of the church does not rise higher than its leadership," the speaker quoted a recent survey which indicated the predominant factors in turning men towards the ministry. Wholesome home and church life, the influence of parents, pastors and Sunday school teachers, experience in the Armed Services, youth conferences and Bible study, were listed among the formative influences. The majority of decisions for the ministry, it was indicated, are made during high school. This is the malleable age, the opportunity for the most profound and formative spiritual experience.

No mention was made of the church paper. While the printed word is not as vivid and dramatic as the living word, it seems altogether reasonable to assume that it is a factor, at least, if not a dominant one. Perhaps it did not occur to the framers of the questionnaire to mention this item. The writer could testify to the influence of *The Sun* in his own decision for the ministry. The unfailing appearance of the church paper in a Christian home is by no means negligible as an agency for ministerial recruitment.

While we are grateful for the excellent men in our pulpits today, the ministerial shortage is acute. Since there are not enough ministers for all churches, many of them must divide their services among two or more churches. The difficulty of forming new churches is accentuated by the present dearth of Ministerial leadership. Happy are we if we know the determining factors which condition young men for the ministry and if we are adept in keeping those factors active in our midst.

Another central emphasis of the Conference was on missions, both home and foreign. Dr. F. C. Lester and Rev. Henry E. Robinson spoke of our inescapable responsibility for foreign missions, the paltry sum given in comparison with the crying needs, and the magnificent opportunities which come to us through the work of the American Board. Superintendent Scott and Dr. Ross Sanderson underscored the missionary opportunities within the Conference. If these eloquent messages and crying needs are carried to all the churches, surely there will be a response which will strengthen and ex-

tend the Missionary arms of the Church both at home and abroad. This great Conference, once aroused and committed, can set the missionary pace for all other conferences.

Dr. Stanley C. Harrell, president, conducted a service of licenture for two Elon ministerial students, Rosser B. Clapp and Warren Matthews.

Time would fail to tell of Dr. William Moseley Brown, Mrs. W. E. Wisseman, Miss Pattie Lee Coghill, Rev. Tucker G. Humphries and others who made the Conference memorable by their presence and messages.

LANDMARK IN CHURCH COOPERATION

President Harry S. Truman heads the list of prominent persons invited to address the constituting convention of the National Council of the Churches of Christ in the U. S. A., at Cleveland, Ohio, November 28-December 1, according to an announcement by Dr. Luther A. Weigle, chairman of the planning committee for the National Council. Mr. Truman has been invited to speak on Wednesday evening, November 29, in a meeting at the Cleveland auditorium. His decision is being deferred until international conditions are less critical.

Leaders of Christianity in America—both clerical and lay, representing the 28 communions—are expected to witness the creation of the National Council, together with several thousand visiting delegates.

Ceremonies of dedication are planned. It is announced that world-renowned Christian leaders from many parts of the world will extend greetings, by short-wave broadcasts, to the delegates.

Some 1,200 official representatives and alternates from the 29 Protestant and Eastern Orthodox communions which are forming the National Council will attend, plus 5,000 visiting delegates and many consultants.

The Editor finds it impossible to attend, since our meagre budget does not include a travel fund, but releases to the church press will be carefully studied and screened to give our readers a concise and up-to-date report on the program and developments. Some of the more important messages may be published.

Among the prominent persons scheduled to speak or lead in worship at the Cleveland convocation are: Dr. W. A. Visser 't Hooft, Geneva, Switzerland, general secretary of the World Council of Churches; Dr. Toyohiko Kagawa, world famous evangelist of Japan; Hon. Francis B. Sayre, representative of the United States in the United Nations Trusteeship Council; Mrs. Douglas Horton, former president of Wellesley College and former commander of the WAVES; Dr. Ralph W. Sockman, minister of Christ Church (Methodist) and famous radio preacher from New York City; Dr. Franklin Clark Fry, president, United Lutheran Church in America; and Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church.

The convention will begin on Tuesday evening, November 28, with a service of worship and thanksgiving. The act of constituting the National Council

of Churches will be held at the first plenary business session on Wednesday morning, November 29.

Other general business sessions will be held on Thursday and Friday mornings. These will be open to visiting delegates.

The four divisions of the National Council will be organized on Wednesday afternoon, November 29. These are Christian education, Christian life and work, home missions and foreign missions.

The general departments of men's work and women's work and the several joint departments, such as evangelism, missionary education, stewardship, and Christian family life, will be set up on Thursday afternoon, November 30.

Initial meetings of the ten central departments and of the departments within divisions will be held Friday afternoon, December 1.

During these afternoon meetings special sessions will be held for visiting delegates. The general theme of educational responsibility of the churches will be considered Wednesday afternoon, or the missionary responsibility of the churches on Thursday afternoon, and of the Christian witness of the church in national life on Friday afternoon.

Final meetings of the eight interdenominational agencies which will merge their activities in the National Council will be held on Monday and Tuesday, November 27-29.

At least 569 European pastors and church workers were aided during the first nine months of 1950 by the health program of the World Council of Churches' department of Inter-Church Aid, according to the department's autumn report. This service involved an expenditure of over \$35,000.00 during the period from January through August, 1950. Of the 569 who benefited from the program, 122 spent from four to six weeks at Casa Locarno, a rest home in Switzerland; 47 tubercular pastors and church workers were cared for at two Swiss sanatoria at Daves and Leysin; and 400 in Bulgaria, Czechoslovakia, East Germany, Hungary, Poland, Roumania and Yugoslavia, received medicines and food parcels. Parcels to church workers and pastors in the Iron Curtain countries contained over \$5,000.00 worth of penicillin, streptomycin and other drugs for the treatment of tuberculosis. E.P.S.

We cannot define God or any of the real values of life. What is the vague thing called forth that is worth living and dying for. Beauty, truth, friendship, love, creation—these are the great values of life. We cannot prove them, or explain them, yet they are the most stable things in our lives.

—Dr. Jesse Herman Holmes.

The educated man is a man with certain subtle spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, rational and sane in the fullest meaning of that word in all the affairs of life.

—Ramsay MacDonald.

North Carolina and Virginia Conference Churches Plan Mid-Century Advance

By W. J. ANDES, *Conference Secretary.*

Looking forward to two new churches in Burlington and to several other new churches in the Conference area, the North Carolina and Virginia Conference of Congregational Christian Churches closed their annual conference at the Shallow Ford Church, near Elon College, N. C., this past Wednesday, November 15. The Conference voted to increase the support of the ministers by establishing the minimum salary of \$2,600.00.

Rev. James Hailey is pastor of the Shallow Ford Church. This fine rural church has just completed a new parsonage and landscaping the church grounds. Entertaining the more than two hundred delegates and friends, the church is now a full-time job for the minister.

This past Conference year saw a marked increase in church members since the United Evangelistic Advance was emphasized throughout the churches and all forty-seven churches of the conference participated in this Advance. The Third Avenue Congregational Christian Church in Danville reported an increase of 203 members, passing the 1,000 mark in membership.

The following ministers were ordained to the full gospel ministry and are now serving churches: Rev. Carl Wallace, located at Franklinton, N. C.; Rev. R. Lackey, minister of the Apple's Chapel Church, near Gibsonville, N. C.; Rev. James Hailey, pastor of the host church. Warren Matthews of the First Congregational Christian Church, Greensboro, and Rosser Lee Clapp of the Apple's Chapel Church were licensed to preach.

A new project is to be undertaken with the Methodist Church in the establishing of a "Federated Church" in Lynchburg, Va.

The Conference unanimously endorsed the "Sustaining Fund" of one dollar per member during the coming year for Elon College. This will be over and above the \$4,818 already apportioned to the Churches in their regular giving.

Dr. S. C. Harrell, president of the Conference this past year and pastor of the Durham Congregational Christian Church, was re-elected president of the Conference for the coming year. Other officers elected were: Vice-president, Rev. Thurman Bow-

ers, Greensboro; Secretary, Rev. W. J. Andes of Winston-Salem; Assistant Secretary, Rev. Robert T. Woodruff of Vernon Hills, Va.; Treasurer, Mr. Russell V. Powell of Greensboro; Members of the Home Mission Board: Mrs. J. D. Strader of Burlington, W. T. Dunn of Lynchburg, Mrs. O. H. Paris of Greensboro, Rev. K. D. Register of Burlington, Mrs. J. W. Long of Burlington, Rev. H. P. Bozarth of Elon College, Mrs. J. G. Truitt of Elon College.

The following representatives were chosen to represent the Conference on the North Carolina Council of Churches: Dr. W. E. Wisseman of Greensboro, Rev. T. G. Humphries of Reidsville, G. D. Colelough and W. J. Fonville of Burlington. Alternates were: Rev. K. D. Register, Rev. Mack V. Welch, A. H. Henshaw and D. L. Boone, Sr.

Representatives to the Virginia Council of Churches: W. T. Dunn of Lynchburg and Joe Landrum of Paces, Va.

Dr. Douglas Horton, minister of the General Council of Congregational Christian Churches in America, spoke twice before the Conference urging the Every Member Canvass and the securing of more ministerial students. Also present was Dr. Ross Sanderson of the Home Boards of the General Council. Dr. Sanderson is preparing a survey and study for Congregational Christian Churches in this area. Upon this study will depend the Mid-Century Advance for all Congregational Christian Churches in the South.

The Christian Orphanage located at Elon College presented a program of great interest by presenting the children of the Orphanage in song and speech.

W. J. ANDES,
Secretary.

THANKFUL FOR WHAT?

It is so easy to be flippant about the things for which we are thankful. To days chuckle was "we can be thankful that we don't get as much governing as we pay for government." While we may get a chuckle out of it it is a pretty negative attitude.

The danger we face is that we look only for big things for which to be thankful. We count our blessings by

their permanence and their real value. At this season I would challenge you to think of offering thanks for little things; for friends we take for granted, for their daily gifts of joy, constructive criticism, sharing of their strength and just for being friends; for the right to walk out our front doors and go anywhere in these United States that we choose to without official interference; for the right to work or take time off from any job that we like; for the privilege of the opportunity to take the pieces of today and mold them into a tomorrow that will be good for ourselves and for men around us.

Above all we can be thankful for the right of thinking as we please and being able to be guided by our thought without fear of being challenged by an individual or a government. That freedom of thought affects our worship, our work, our recreation and study. We can be thankful for problems too, for concern keeps our minds sharp, our lives keen edged.

Let's look at this opportunity to give thanks with an eye to little things, as it is this collection of little things that gives lives greatness.

DUANE VORE.

EASTERN VIRGINIA C. M. A. TO MEET.

The Eastern Virginia Christian Missionary Association will meet in morning and afternoon sessions at Berea Great Bridge Church, Tuesday, December 5, 1950. The meeting will be called to order at 10:30 a. m.

The following committees have been appointed by the Executive Committee, the chairman being named first:

Place—Mrs. William T. Harrell.

Plans—Dr. H. S. Hardecastle, Rev. Duane Vore, Rev. Millard Stevens, Mr. Mills Godwin, Mr. Wesley Harrell.

Nominations—Dr. I. W. Johnson, Mr. C. D. West, Miss Carolyn Gort.

Resolutions—Rev. O. D. Poythress, Rev. H. E. Crutchfield, Mr. E. M. Albright.

Auditing—Mr. Shirley T. Holland, Mrs. W. V. Leathers.

Press—Rev. H. G. Council, Jr., Rev. C. C. Thomas.

Materials concerning the 1950 meeting will be forwarded to the ministers and Sunday school superintendents immediately.

Let us all resolve to make this the best meeting of the Association.

JOHNSON GRIFFIN,
Acting Secretary.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

WHAT AM I?

I am a Christian. I am a member of the church. The church to which I belong is a part of the Southern Convention of Congregational Christian Churches. My affiliation with the church makes me a member of the denomination. I am proud of my church and of my denomination. The Convention of which I am part has formulated a program that calls for the support of the church, together with her boards, institutions, and Christian causes. The Convention has provided for the support of all these causes and has suggested a just share of my contributions for each cause that my denomination deems worthy of support. This program provides for the support of:

Missions, home and foreign. The church has elected a board to espouse the cause of missions and urge upon our people liberal support of its entire program.

Benevolence. The benevolent cause of the church are supported through the Christian orphanage and superannuation. The church has elected a board of trustees to promote the cause of the Christian orphanage and induce the membership of the church to contribute for its support. It has also elected a board of superannuation to keep before the church the need of ministers and their families who have spent themselves in the support of the church, and call upon the church to give the support of our superannuated ministers.

Christian education. The church realizes that complete program of education, beginning with the cradle roll in our homes and extending through its institutions of higher learning at Elon College is essential to the intelligent and convincing program of the church. Through the Board of Christian Education it offers information and direction for the program in the local church and endeavors in every way possible to improve our educational programs in the local church. The board elected for this purpose is charged with the responsibility of promoting the cause of Christian education in our local churches and also in our college. In addition to the program of education in the local church, it is the responsibility of this board to advance the cause of Elon

College, to consider its needs in comparison with the needs of similar institutions of other denominations and to induce the church to give to its college adequate financial support. The Convention and conferences constituting the Convention have their responsibilities for which financial support must be provided. It becomes the responsibility of the executive boards of the Convention and the conferences through their committees on finance to bring to the attention of the church the needs of these over-all organizations and to provide for their adequate financial support. The Convention also provides for the partial support of ministerial students while in college and for the convention's share in state councils of churches.

As I think of the existing conditions at home and abroad, the emergencies that arise in almost every interest, I realize the fearful responsibilities that rest upon my church and ultimately upon me. I would not want my church to discontinue a single item on its program. I think they are all necessary and essential. At the same time, I realize that not one of these interests can render its anticipated service without adequate financial support. If this support is given, it is my responsibility to give for the support of all. I can not support them by myself, but I can help, and I am glad that I do have this privilege.

There are some who say, "I am not interested in this or I am not interested in that. I do not agree with the way things are done. I am not in sympathy with their program, consequently I shall not give to it myself." There are others who will single out two, three, or even four of the causes and eliminate the others from their program of support.

I am a Christian. One is my Father, even God. He is no respecter of persons. He sends the rain on the just and the unjust. The sun shines on the mountain-tops and at the same time brightens up the valleys. When he loved, he loved the whole world. When he gave a gift, he gave a gift sufficient to save all men. I am sure that he is not pleased with most of us, yet at the same time he does not withhold his blessing. Are we his children? Do we belong to him? What do the fruits of our lives prove?

Man is fearfully and wonderfully made. He has one body, but the body has many members. Paul calls attention to these various members, the hands, the eyes, the feet, etc. In the creation of the body, God provided for its nourishment. When you drink a glass of milk, you nourish the whole body. Suppose the mind should attempt to say, "I do not like the hands and I will withhold the nurture from the hands." How foolish! The church is the body of Christ. Its entire program must be supported. When you start to support the church, the body of Christ, should not your support go to all of its members? Is anything less than support of the entire church Christian? Our support should be given out of gratitude and with thanksgiving—should be given to the whole church. We can not move one part of the church and leave the other alone. The program, if victorious and triumphant, must move as a whole.

What am I, a professed Christian who has not lost his prejudices, or a Godly Christian who loves the whole church and makes his contribution, large or small, for the support of the whole church, desiring that according to the needs of each individual cause his gifts shall be pro-rated.

APPORTIONMENT GIVING.

The five conferences constituting the Southern Convention have all held their annual sessions. I am not informed as to the support of other boards, institutions, and causes of the Convention, but I have kept track of the support given the college through conference apportionments. Notwithstanding the fact that the college's financial needs are greater this year than ever before, the church's contributions are about as they were a year ago. This is both unfortunate and difficult to understand. There isn't any question but that the college is the mainspring of our church program. It does not have the appeal that those representing missions are able to make. It does not have the appeal of the orphanage, of homeless and dependent children, but it does occupy the basic place in our entire church program.

All of our institutions, causes, boards, and local churches, are dependent upon leadership. In this advanced age we can not think of proceeding without a trained leadership. When I say trained leadership, I know that mere education given to an individual when completely accepted

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

DID YOU KNOW THAT—

Miss Margaret Blemker, who has been speaking in our area recently, is the daughter of a minister of the Evangelical and Reformed Church?

* * *

Mrs. W. J. Andes has been attending the biennial session of the United Council of Church Women in Cincinnati, Ohio, with her expenses paid by our North Carolina women, of whom she is president?

* * *

Miss Pattie Lee Coghill was recently presented with a beautiful pearl necklace as an expression of appreciation from the Western North Carolina Pilgrim Fellowship?

* * *

Mrs. F. C. Lester is very much pleased with the gift of "Christ and the Fine Arts," a lovely and useful book, which came to her from the North Carolina Women's Board?

* * * * *

VALLEY OFFICERS MEET.

The officers of the Virginia Valley Woman's Board of the Missionary Conference met for the first session of the year in the home of Rev. and Mrs. Clyde Koon, New Market, on Friday, November 10. Eight of the twelve officers were present, besides two district superintendents and three life members. Guests included Mrs. O. H. Paris, Miss Pattie Lee Coghill, Miss Margaret Blemker, and several society presidents.

There was a discussion on the Constitution and a few changes were made to suit our Conference.

Mrs. B. F. Frank was elected historian for Conference.

The morning session closed with the Lord's prayer, following which a buffet luncheon was served, with each member bringing lunch and the hostess serving dessert and coffee. Rev. R. E. Newton and Rev. Clyde Koon joined us for lunch. A nice social hour was enjoyed by all.

Miss Coghill had charge of the afternoon session. Mrs. Paris announced the Women's Convention to be held May 1 and 2 at the Christian Temple, Norfolk. The Virginia Valley Rallies are to be held April 8-9, 1951. Mrs. Paris highlighted the

afternoon with a talk on "Thy Will To Do." "It is the Spirit that animates the workshop that matters. God's No. 1 plan is love and surely if we have the Spirit of Love in our workshop (our meetings) then we will render love. Then our whole workshop would be in the spirit of Christ, and if we have not that spirit we are not in his band." Paul says, "Stand fast in one spirit with one mind, striving together for the faith of the Gospel."

The duties of district superintendents and chairman of departments were discussed.

A WOMAN'S THANKSGIVING PRAYER.

I thank thee, God, for the husband with whom I share the joys of making a Christian home;

I thank thee, God, for our children, who have brought to us responsibilities and opportunities;

I thank thee, God, for neighbors and friends, who enrich my life through good deeds and kindly words;

I thank thee, God, for my church, where I may worship thee and through which I may serve thee;

I thank thee, God, for strength to work, for mind to think, and heart to love.
Amen.

It was suggested that when a society gives a Life Membership that there be a special meeting. Sometime in the near future there may be a pin for these honorees.

The meeting was closed with a prayer by Miss Coghill.

MRS. H. T. HENSLEY,
Secretary.

* * * * *

WHAT CAN YOU DO?

All of us have moments of thinking that we are not of much use in this world, that as just one person what we do cannot amount to much. Occupied with housework and looking after children, or occupied with office or millwork plus some housekeeping, how can we count for much in building God's Kingdom on earth?

Please read the article below entitled "One Determined Woman" and find out what just one woman of limited means, but with talent, time

and friends did for her church, and for the missionary enterprise. Each of us can do *something* special for our church.

It may be that we can plan programs, or arrange flowers for use in the church, or give book reviews, or keep the nursery during church service, or telephone society members about that important meeting, or take our car full of friends to a church meeting, or bake a cake for a benefit sale, or clean the church, or sing in the choir, or teach a Sunday school class, or help with a Girl Scout troop, or wash dishes after a church supper, or help our minister with some typing, or make it a habit to tell him when members or friends of the church are sick or in trouble, or secure a library for our church, or conduct a worship service, or any one of a hundred other services which might be mentioned. Concentrate on at least one "big idea" for your church, as the woman described in the following article, and see what happens!

* * * * *

ONE DETERMINED WOMAN.

Our church was much the same as many churches—you know how it is, two societies of women, one flourishing with pleasant, simple afternoon entertainment, tea, a friendly "get together." The other was the missionary society, not many members, a few good women on the older side, planning how to help the work in the foreign field and sending missionaries into the far reaches of the earth to preach the gospel of Christ.

We differ somewhat from other churches in this area, inasmuch as we are a resort town, and many of those present at our meetings are winter visitors, who are a great help and some even serve as officers. I remember once that we had a president from another state who served us loyally for two seasons and as she was leaving for her northern home, she said to me: "I wish I could do something to make our women more interested in missions." This woman was a frail lady and before the time for her return visit, word came to us of her death. Shortly after that we were notified that she left us in her will the sum of \$250 to used for mission work in China.

The gift was banked and we considered what to do with the money. Finally, it was decided to earn more and use the interest for the education of a young Chinese girl. We contacted the American Board in Boston and agreed that we would send a certain
(Continued on page 9.)

Christian Missions

At Home and Abroad

AN AMERICAN BOARD MISSIONARY SIGNALLY HONORED.

A New England woman, born and bred, Dr. Olive Sawyer Hoyt, for over 40 years a Congregational Christian educational missionary in Japan under the American Board of Foreign Missions, Boston, Mass., has been decorated by Japan with the Fourth Order of the Sacred Treasure in recognition of her service to the people of that land.

In an audience with the Empress on United Nations Day, October 24, in Tokyo, Dr. Hoyt was told that she was to be decorated October 30. The ceremony was a simple one taking place in the Prefectural Office. The Fourth Order of the Sacred Treasure generally takes three forms: a medal, to be worn on formal occasions; a button, to be worn with informal dress; and a parchment bearing a citation.

Dr. Hoyt, who was born in Portland, Maine, and educated at Mt. Holyoke College, Class of 1897 Litt. D. first went to Japan under the American Board in 1902 and began her work by teaching science at Kobe College.

In 1913 Dr. Hoyt became the head of the Orlinda Childs Pierce School in Matsuyama, a fine Christian School for Girls conducted by the American Board. She retired from active service in 1942 and came back to the U. S. A. She was "reactivated" in 1947 and returned to Japan to aid her old school in the days of reconstruction following the war and to help it rearrange its academic structure to conform with the educational regulations laid down by the American Occupation authorities.

For a time, following her official retirement in 1942, Dr. Hoyt was Acting Secretary for Japan for the American Board with headquarters at the Congregational Christian International headquarters in Boston.

All through her years of service in Japan, Mt. Holyoke College, her alma mater, has kept a deep interest in their distinguished alumna. Before she went to Japan she taught for two years in America and then was Assistant in Chemistry at Mt. Holyoke for three years.

Although a high grade educationalist, Dr. Hoyt never lost sight of the Christian purpose for which she was

in Japan and mothers and daughters flocked to her with their personal problems. In order to perfect her Japanese Miss Hoyt used to go out into the countryside and live for several months at a time in Japanese villages giving herself completely to the study of the language in which she became highly proficient.

Dr. Hoyt expects to sail from Yokohama, Japan, November 24, bound for the U. S. A. where she will retire in her home at 480 West 6th Street, Claremont, California.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

amount to which we would add from time to time.

Interest in this plan spread and the other society in our church contributed. Young people, children and older folk contributed and the \$250 began to grow, slowly, but it grew. About that time "*the determined woman*" came to life. She came to our meeting and she said emphatically, "Why, we must make that \$250 grow until it is \$1,000." She began her determined effort. She talked at our meetings, she talked with the women of the church, she discussed it with friends as she visited them, she talked about it as she met friends on the street.

More than that—she worked. She sold flowers raised in her garden and netted \$60 in one summer. She placed a clothes horse in her living room displaying handmade pillow-slips, aprons, pot holders, etc. Callers soon came to shop as well as to chat. She crocheted a lace table cloth that sold for \$65 and then energetically turned to the task of making a matching scarf for the sideboard.

Soon money began coming from friends in and out of town. Friends who spent a winter season in our town were so interested that they gave, and our \$1,000 became \$2,000. Some questioned going on, but not "*the determined woman*," for now she said, "We must make it \$3,000." To shorten my story, let me say quickly that the \$3,000 goal was reached and sent to the American Board. The Isabel Graves Fund came into being for the education of a Chinese student—largely through the efforts of *one determined woman*.

We now have our third girl and we have had letters from each (and photographs) expressing their gratitude. The pictures were framed and hang in the Church Parlor.

Not long ago we gathered to pay farewell tribute to *our determined woman* who had been released from great suffering. Her crown must hold a glittering jewel.

MRS. J. W. MACMILLAN,
Church of Wide Fellowship,
Southern Pines.

* * * * *

BEREA CELEBRATES THIRTY-FIFTH ANNIVERSARY.

The Woman's Missionary Society of Berea Christian Church, Driver, Virginia, met at the home of Mrs. H. P. Harrell on the afternoon of June 8, 1950, with Mrs. L. Wilroy, president, presiding.

After devotionals, business, and study sessions, the president presented Mrs. W. B. Warrington. Since this was the celebration of the thirty-fifth anniversary, Mrs. Warrington, a charter member, gave us a vivid insight into the history of the organization. This indeed was a challenge to the future. The history and devotion of the society inspires us to greater goals and achievements and lifts our minds and hearts to the great task yet ahead. May we always strive to keep these ideals strong and true. What a great honor at this meeting to have three of the society's charter members present: Mrs. Warrington, Mrs. A. E. Ramsey and Mrs. I. W. Johnson.

Mrs. Warrington's brief history of our society was related thus:

"On February 18, 1915, the Woman's Society of Berea Christian Church, Driver, Virginia, was organized. This meeting was held at the Berea Church. Dr. I. W. Johnson called the meeting to order. The constitution was read.

"Each year since the society has been organized, it has sent delegates to the Woman's Missionary Conference.

"The society celebrated its first birthday party at the home of Mrs. W. B. Warrington on June 16, 1927. Each year since 1927 we have had our birthday party and free will offering for missions. Each year the society has observed the World Day of Prayer.

"The twenty-fifth anniversary of the organized work was celebrated on February 11, 1937, at the home of Mrs. H. P. Harrell.

"There has been an increased in-

(Continued on page 12.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Today is the day for feasting and rejoicing. A long time ago before Jesus was born people celebrated a good harvest with feasting and celebrating but in addition to their feasting, they shared. It was their custom to take part of their first fruits to the temple as an offering for God. Next they chose fruits of good condition to take to those who had no one to work for them, or had lost their crops.

The Pilgrim forefathers who came to America gave thanks and we have our national day of Thanksgiving. But I feel that we would like to share as well as to rejoice over our gifts.

Here are some things that might be done by Junior age boys and girls in Virginia. The girls at Bon Air School near Richmond need evening clothes and evening shoes. Could you ask your mothers, sisters and neighbors for discarded evening wear and share it with these girls. Sometimes they use the things for costuming plays. Every month the girls are given a "Perfect Month Dinner" at which time they may wear evening dress. Many of them have never worn dress-up clothing and it means a lot to them. Miss Doris E. Foltz who is their director of religious education says that many girls with behavior problems discipline themselves to go a whole month without a demerit and to be permitted to wear a beautiful dress to the banquet. Some of these girls haven't known much love and they need to have us share. Don't throw away those old evening clothes, clean them, pack them and mail to Interdenominational Foundation for Religious Work, 1444 E. Main Street, Richmond 19, Va.

All may share in this project. There will be 2,513 stockings to fill for the boys and girls, men and women in Virginia's state institutions. Some of these people are no longer a part of their or don't have a family. There is no one to care about them or to wish them a "Merry Christmas." It costs about 50c to fill a stocking and you may fill one or more to make Christmas a day of Thanksgiving too. Write to Miss Erma J. Barker at the Richmond Main Street address given above for a list of items to go in (so all may be reasonably uniform) and for the stocking to fill. If you live in the Richmond area call Miss Barker

at 7-5743. Eastern Virginia Conference supports the Foundation for State Work with a small annual sum. It is a part of our responsibility.

So far as I know North Carolina does not have a similar system for penal or hospital institutions. I am sure, however, that boys and girls in the old North State can find ways of sharing in the community or at some nearby point.

It was cold and bitter weather when the Congregationalists landed on the coast of New England. They had a long way to go in finding their peace and making their lives worthwhile, but they did! They helped to found a way of life of which we can be very proud. We have a name for it—we say it is our "heritage." That means that eating turkey and cranberry sauce, plus rich pumpkin pie, that free schools, and freer churches have come to us from them. Let us give thanks!

HAPPY DREAMS.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Through their open windows our nextdoor neighbors can be heard calling to each member of the family at bedtime, "Happy dreams!"

What a delightful preparation for sleep! Few of us realize that mental preparation for the sandman is of greater importance than the physical, especially for the young.

A few days ago my typist telephoned, "Please write about the need for establishing a relaxed, restful attitude before going to bed." Her nephew, she explained, spends nearly every evening playing exciting games with his two sons, aged four and six, telling Indian and Wild West stories, and encouraging pillow fights. "By the time Fred and Bobby should be ready for bed they're wide awake and extremely emotional," said Mary. It was evident that she was quite worried.

Such an evening is indeed a poor preparation for sleep, because of its overstimulating effects. Play, if indulged in just before bedtime because of Father's late home coming, should be quiet. If, occasionally, a game or a story is an exciting and noisy one,

it should be followed by the type that is relaxing.

Questions at bedtime should be answered promptly, but all stimulating subjects should be avoided. A leisurely bedtime routine is to be desired. If your little daughter is at an age when she can get herself ready for bed, it is wise to forget the word "hurry." Unnecessary criticism of any kind is not conducive to restful, contented sleep. Dawdling should not be permitted, but it can be prevented without scolding.

One child psychologist suggests taking a youngster who finds sleep difficult to his sleeping room as quietly as possible and letting him put articles of clothing on a chair as if he were putting them to bed, thus suggesting the idea of sleep.

Many little folks make excuses to keep from going to bed or to avoid sleep after they are tucked in. Naturally, parents should discourage this habit. However, no exciting punishments or scoldings should occur. A father of my acquaintance often lightly "paddles" his cunning and altogether charming three-year-old when she calls downstairs requesting attention. He is a doctor, but he fails through his lack of understanding in this case. Even the *desire* to sleep vanishes when arguments and "forceful" discipline enter the picture.

A definite bedtime schedule—and we would stress the advisability of having it include a gradual slowing down of physical, mental, and emotional activity in preparation—should be a family rule. Lack of, or interruptions of a definite bedtime schedule, as well as too early a set hour for retiring—especially in the summer—will often make the child feel defrauded and resentful. Also, generally arbitrary behavior on the part of the parent is likely to cause it to be taken for granted that a going-to-bed time is an unreasonable privation.

The bedtime hour should be made enjoyable. All children love stories. Bedtime stories should always be free from fear-arousing episodes; they should be amusing but not overexciting. It is best in most cases to choose stories suited to the eldest child; the younger ones will understand enough to hold their attention.

The parent, not the children, must be the judge of the length of time to be devoted to stories and must guard against allowing the formation of the teasing habit—"Please, please, just one more story." Under no circumstances should the storyteller weakly

(Continued on page 11.)

Youth at Work in the Church

MAX VESTAL, Elon College, N. C.
MISS ANN TRUITT, Associate

TWO NEW FELLOWSHIPS ARE BORN.

PLEASANT GROVE.

The Pleasant Grove Church, Bennett, N. C., is losing no time getting its "Mid-Century Advance" program underway. Again it is the young people who are leading the way. This program was proclaimed for all the churches of the W. N. C. Conference, which met November 8 and 9. November 12, twenty young people met and formed their organization, called, "Pleasant Grove Pilgrim Fellowship." This is their first organized Youth Fellowship since 1945.

The following were elected officers: Lloyd Wright, president; Shirley Brewer, vice-president; Gails Brady, secretary-treasurer; and Mary Lee Brown, assistant secretary-treasurer. Shirley Brewer is the program chairman. She will be assisted by Virginia Wright and Merldeen Baxter. The adult advisors are Rev. C. Fred Allred and Marvin Jones, Supt. of the Sunday school. Mettie Brady is the sponsor of this fine group. Their meetings will be twice monthly.

* * * * *

DURHAM.

The Church at Durham, North Carolina, not only has a new building; it has a newly organized Youth Fellowship. Past efforts to organize such a group have failed because of lack of interest. Clifton Walker, newly elected president, says, "Now I believe that we have stimulated enough interest and rallied sufficient support for a thriving Youth Fellowship. I am proud to say we have a considerable amount of talent in our fellowship and the scope of our accomplishment and achievements should be, and, I believe, will be, great."

Twenty members are now on roll with plans already made to increase this number. The following officers were elected: Clifton Walker, president; Curtis Young, vice-president and program chairman; Francis Smith, secretary; and Wade Penny, treasurer. Mrs. Stanley Harrell, the pastor's wife, and Mrs. L. L. Mauldin were elected adult advisors.

Clifton Walker has this to say concerning their worship program: "Our program begins at 7:30. First we have a regular worship program with

as many members participating as we can possibly work in. We feel that if we allow our members to take part in the various programs and activities, they will realize their worth and indisplinsibility to the fellowship and will, therefore, take a stronger and more definite interest in the organization. After our worship program, we have recreation. We may either play ping pong, sing familiar songs, or play various musical games. I have observed that one of the most frequent forms of recreation is talking—or maybe I should say 'friendly chats.' After recreation we have refreshments, which are most graciously prepared by our advisors. They are always very good (the refreshments). Next we have adjournment, which consists of forming a friendship circle, singing 'Blest Be the Tie That Binds,' 'Taps,' and repeating our benediction. We are proud of our fellowship and we also realize that we have plenty of room for improvement. Most of all we need the moral support of others to help us along."

* * * * *

THEY'RE REVEREND NOW.

Warren Matthews, president of The Youth Fellowship of the Southern Convention, is now a licensed minister. Upon completion of two years of college work he was granted his license by the N. C. and Va. Conference, which met November 14 and 15. Warren is a Juinor at Elon College; he has worked hard to receive his license. He deserves the hearty congratulations of all the young people of the Southern Convention.

J. Lester Stanley, Gibsonville, and Rosser Lee Clapp, Apple's Chapel Church, were also awarded their licenses. Rosser Lee is a student at Elon College. Much fine work is expected from all these young men who have devoted their life to the greatest work in the world—the preaching of Christ's Gospel.

* * * * *

RETREAT PLANNED.

The officers of the W. N. C. Youth Fellowship have planned a retreat for the afternoon and night of December 2. This retreat, to be held at Albe-marle, is to be one of fun and serious planning for the next rally, which

will be December 31, at Asheboro. The officers expect to make plans for the coming year also. The W. N. C. Youth Fellowship meets for a rally on every fifth Sunday.

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SURVIVAL OF THE FITTEST.

A new schoolhouse had just been built near a very busy highway. Out front was a sign, which read: *Drive Slow, Please Don't Kill Our Children.*

Some little fellow scribbled underneath; *Get Teachers First.*

* * * * *

LIVING IN THE FAMILY OF GOD.

Call to Worship; (Poem)—Lucy Rae Tedder.

Hymn—Christ For The World We Sing (Page 267).

Leader's Talk: Rebecca Smith.

Creed (in unison):

We believe that God is Spirit, and they that Worship him must worship him in Spirit and in truth.

We believe that God is Light, and that if we walk in the light, as he is in the light, we have fellowship one with another.

We believe that God is Love, and that everyone that loveth is born of God and knoweth God.

We believe that Jesus Christ is the Son of God, and that God hath given to us eternal life, and this life is in his Son.

We believe that he is the Resurrection and the Life, and that whoever believeth in him, though he were dead, yet shall he live.

We believe that we are children of God, and that he hath given us of his Spirit.

We believe that if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all uncleanness.

We believe that the world passeth away, but he doeth the will of God abideth forever. AMEN.

Scripture: Wayne Coble.

Story: Evangeline Gann "The Artist Who Forgot Four Colors."

Prayer: Betty Jean Cagle.

FOR THE CHILDREN.

(Continued from page 10.)

give in to this plea. Failure on this point develops dissatisfied, disagreeable dispositions.

In closing, one more word about regularity: to make this a rule in going to bed and also in getting up is really important. It is, today, a well established opinion by experts that regularity with regard to sleep is of more importance, both for children and adults, than with regard to any other physical habit.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE STEWARDSHIP OF LIFE.

LESSON X—DECEMBER 3, 1950.

MEMORY SELECTIONS *I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.*—Romans 12:1.

LESSON: Romans 12:6-8; II Corinthians 8:3-5; Philippians 2:25-30.

DEVOTIONAL READING: Romans 13:1-10.

The Dedicated Body.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable (or spiritual) service." Thus does the Apostle Paul draw a practical and practicable conclusion to his argument or reasoning in the great letter to the Romans. God in Christ had granted believers forgiveness of sins and newness of life. It was not by any merit on the part of man, or by any good works that man might do. It was by the grace of God by an act of faith by man. The reasonable response of man would be an act of total dedication. Instead of offering up a dead sacrifice, a man was to present his body, all his powers and capabilities, as a living sacrifice, holy, that is "set apart" and acceptable unto God. Here was the best sacrifice. What a difference it would make in the lives of all of us if we regarded our bodies as living sacrifices, wholly dedicated to God and his service. Here would be a restraining influence against abuse and dissipation. Here would be an incentive to develop our capacities and talents. Here would be the constraining influence that would lead us to do with our might whatsoever our hands and our heads and our hearts found to do in the Master's service and for his sake.

The Dedicated Talent.

In the Master's service there is a place for all. Let no man despise his talents, however few in number. Our gifts have been "according to the grace of God"—a loving heavenly Father gave us as he knew best. And if we use what we have in his name and for his sake, he will bless it beyond our imagination. The fact is that a man of few talents, who uses

those talents for God, who is thoroughly consecrated, does more than the man of many talents who does not consecrate them to the Master. The story is told of an elderly woman who scrubbed the floors in a big office building in a certain city, who testified in an open meeting one night that she had reconsecrated her life to the Master, and that by his grace, she was going to be the best scrub-woman in the city. There you have it—giving your best to the Master.

The Dedicated Pocketbook.

"For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship and the ministering to the saints." Here were people giving so liberally and prodigally that the apostle was reluctant to receive the gift—he thought they were really giving too much. But they "besought him with much entreaty" that they be allowed to have a part in the benevolent enterprise of the local church! A little unusual, to say the least. We do not often see it in this fashion in our local churches. It is difficult enough to get people to make gifts to current expenses—they usually have to be besought "with much entreaty" to do that. What a lift it would be to the members of the Finance Committee if the members of the church urged them to receive their gifts which seemed far beyond their ability to give! Quick, the spirits of ammonia! Here, indeed was a case of a dedicated pocketbook.

To get the explanation of this very strange phenomenon, one must read on: "And this they did, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God." Because they first of all dedicated, thoroughly dedicated themselves, it was comparatively easy to dedicate their pocketbooks. Could it be that one reason why some folks do not want to be immersed is that they do not want their pocketbooks to be dedicated unto the Lord? Might be, come to think of it. The Kingdom of God will never come simply by money, but it will never come until the followers of Christ dedicate their pocketbooks and all that they stand for to Christ.

The Dedicated Life.

"Receive him therefore in the Lord with all joy; and hold such in honor: because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me." It seems to me that the word translated "hazard" comes from a Greek word that means just about the same thing as "betting." Here was a man who had the gambling instinct. But he sublimated it to high and holy ends. He was willing to "bet his life," to hazard his life, in the service of Christ. Nothing could swerve him from his high purpose. He was only one, of course, of the followers of Christ, who at home and abroad, have hazarded their lives, not counting them dear unto themselves, in the name and in the service of the Lord Jesus Christ.

But there is glory and honor enough for all. It sometimes takes as much heroism to serve Christ at home as it does to go to the mission field. It sometimes takes as much courage to stand up for him among friends as it does to stand up for him against enemies. All the heroes of war are not decorated—many of them are unknown and unsung. But the Master knows those who are faithful unto the end. And he will give unto them a crown of life.

NOTE.—The writer of these *Notes* is indebted to the writer of *Tarbell's Notes* of the outline used in his comments on today's lesson. He claims no originality for this clear and clever summary of the lesson.

(Based on lesson copyrighted by International Council of Religious Education.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

terest in missions by the members of this society since its organization and they stand ready to respond, to help, when needed.

"May we grow in faith, prayer, love, attendance, offerings, service and power for years to come."

A social hour followed. The table was beautifully decorated. The birthday cake was in the center surrounded with pure white blossoms and lustrous green leaves of magnolias. White candles in silver holders made the setting most attractive. Mrs. I. W. Johnson cut the first slice, followed by the other two charter members, then the other members. Our offering was taken and the meeting adjourned with the benediction.

MRS. J. C. DEGRAU,
Secretary.

FOR WORLDWIDE BIBLE READING. FROM THANKSGIVING TO CHRISTMAS.

Millions of people in America and throughout the world will be reading the same verses from the Bible in the period from Thanksgiving to Christmas. This program of Worldwide Bible Reading was started by the American Bible Society during World War II and has grown in the years since.

President Harry S. Truman has endorsed this program in a letter to the Bible Society in which he said:

"The founding date, 1816, on the seal of the American Bible Society, bears witness to the long story of that organization's work in spreading the Word of God to all nations. It gives the society itself a venerable quality in keeping with its high purpose.

"In this age of doubt, which sometimes gives way to cynicism and despair, it is of hopeful significance that the Bible remains the world's best seller. The immense contribution of the American Bible Society in making this happy result possible has placed untold millions in its debt. The society has thereby become in the fullest sense of the word an evangel of light, a messenger of good will to men.

"Our days are cast in an age that knows not God and when love, which the Apostle to the Gentiles exalted above faith and hope, does not rule the counsels or the hearts of men. In the spirit of humility, therefore, I call upon my countrymen once again in the sacred season from Thanksgiving to Christmastide to read and to ponder in their hearts the Book by which our fathers lived—the Book which vindicates the ways of God to man.

"Through others falter we doubt not through the ages one increasing purpose runs. In this faith we shall find God, if not in the whirlwind or the tempest, perhaps in a voice that is still and small—a voice bidding him who is athirst to come and whosoever will, to take the Water of Life freely."

The readings selected by poll for this year follow. The theme is "The Bible a Light and Guide." To find help in the reading a person is asked to read regularly, thoughtfully, without hurry, prayerfully and obediently, and to copy out a key verse daily and carry it for helpful reference throughout the day.

Thanksgiving, November 23—Psalms 121.
November 24—Psalms 1.
November 25—Matthew 5.
Sunday, November 26—John 1:1-18.
November 27—Exodus 20:1-17.
November 28—Psalms 51.

November 29—Luke 11.
November 30—Psalms 27.
December 1—Psalms 43.
December 2—Psalms 119:105-112.
Sunday, December 3—Proverbs 4:1-19.
December 4—John 8:1-19.
December 5—John 12:23-36.
December 6—II Peter 1.
December 7—Isaiah 55.
December 8—Psalms 91.
December 9—Psalms 23.
Universal Bible
Sunday, December 10—Psalms 119:97-104.
December 11—Luke 15.
December 12—Isaiah 40:1-8, 28-31.
December 13—I Corinthians 13.
December 14—I John 3.
December 15—Romans 12.
December 16—Matthew 25.
Sunday, December 17—John 3:1-21.
December 18—John 14.
December 19—Matthew 11.
December 20—Hebrews 12:1-13.
December 21—Revelation 21:1-7, 22-27.
December 22—John 17.
December 23—Isaiah 53.
Sunday, December 24—Matthew 1:18-25.
Christmas, December 25—Matthew 2:1-12.

A CALL TO PRAYER. SUGGESTED FOR READING IN THE CHURCHES ON SUNDAY, NOVEMBER 26, 1950.

Today, Sunday, November 26, 1950, members of 130,000 Christian congregations representing 27 Protestant and Eastern Orthodox communions in the United States are at worship. The air of cities, towns, villages and the open country is filled with the melody of church bells. They are calling believers to pray, to hear Bible truths read and preached, to sing beloved hymns, to make their offerings and to enjoy the companionship of their fellow-members. It is another privileged American Lord's Day of the kind Christians in our land have thankfully accepted as their God-given heritage for over three centuries.

But today has a significance which goes beyond all this. Today ushers in the week in which eight useful interdenominational agencies, having served our communions for scores of years, will give up their separate lives to form in Cleveland, Ohio, a new Christian agency, the National Council of the Churches of Christ in the United States of America. The councils and conferences that have guided our interdenominational activities in missions, education, and social ministries, and have promoted Christian solidarity among us, will merge. The communions whose representatives started these eight service units want this to happen. So do the units themselves. Together they can command new resources of leadership, and new financial strength to match the great opportunities which lie ahead of them.

The consultations and testimonies made possible by the new National Council of Churches will strengthen every member church in its effort to exalt Christ in our land.

The sessions in Cleveland this week are of high significance to us all. Effective coverage by the press, by radio and television has been planned. Churchmen who manage or operate such facilities are encouraged to give the Constituting Convention fullest possible public notice. Let us be alert this week to the opportunities these means of communication give us at home to take part in this vital assembly of Christian leaders.

Our churches in their worship today, and during the next seven days, are called to sustain our representatives in the Convention with devout prayer. Next Lord's Day our congregation, along with others throughout the nation, is urgently asked to unite in a Service Rededication to the mission of exalting Christ in America and in the world, and of prayer for new spiritual power in the cooperative Christian forces of our generation. We will respond to this earnest call with glad and loyal willingness. LET US PRAY:

"O Lord, the only Source of all true Wisdom; We invoke Thy blessing upon the Constituting Convention of the National Council of the Churches of Christ in the United States of America about to assemble in Thy Name, to deliberate upon those things which make for the maintenance, the well-being and the extension of Thy Holy Church among us and throughout all the world; and as Thou has promised to send Thy Holy Spirit to lead Thy people into all truth, so rule the hearts and guide the counsels of the representatives of all Churches, that, protected from the errors of human frailty, they may seek only Thy glory and the welfare of those whom Thou hast redeemed by the death of Thy Son; Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. AMEN.

The fifth annual Norfolk Preaching Mission sponsored by the Norfolk Ministers Association will be conducted during the week of January 14. Dr. Walter Judd, Congressman from Minnesota will, for the fifth consecutive time, open the Preaching Mission on Sunday afternoon. Other speakers from all over the country will appear at both afternoon and evening services during the week.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

"Take me" are little words which mean "pick me up and hold me, be interested in me, love me." They are words that little Phyllis Morningstar, or little Clara Lee Arnold, and sometimes my stocky little chum, Garland Mecimore, often say. When they say "take me" it means that they trust you, and see in you a friend and some sweet fellowship for their impoverished little lives. That "take me" gave the Revs. Clay Farrell and Eugene Tally a thrill as—after they had conducted a song and devotional service—two or three little ones tugged at their coats and begged: "Take me." Have you ever had a motherless, pretty, little child pull at you and say "Take me?" You will remember it if you do!

The man who painted that picture of the Good Shepherd holding a little lamb in his arms had himself held a little child in his arms. Even I know much better what the meaning of that picture of Jesus holding that little lamb means. And when that little lamb was lost and helplessly bleating, "Take me," he didn't lean comfortably back in a swivel chair and say: "Why man, we have overpaid the budget" but; he left the "nintey and nine" and went hunting him till he "took him" and held him in his arms. There are eighty of them right here. Forty-two boys and thirty-eight girls.

You may not have to fight the elements, the darkness, the briars, cliffs and storms to "take one," or help one, of the little folks but you can sit

down right now and send a check of gratitude to God that he in his mercy and love has given you the opportunity to help one of them. You can see to it that your church pays more than the budget for these little people. And I am not crying, "Wolf, wolf," when I tell you frankly we need it.

Three of four others of our ministers have come to visit us at our Wednesday night worship here on the Orphanage campus and have delighted the boys and girls. Other ministers are urged to do this same thing. You will get a thrill out of it. So come along. Come by pre-arrangement or no arrangement; any time you will be welcome. The services are in the first building to the left—Johnston Hall, and they are *promptly* at 7.00 o'clock. Laymen and women and young people are welcome to visit this worship service and join in the songs and worship.

Last night at supper we had the monthly Birthday Party, which was given us this time by the principal of the public school here—three big cakes and three gallons of strawberry ice-cream—by John W. Hill, Ph. D. He knows these children and is glad to do anything he can to help them. Several gifts for the eight honorees came to us from Mrs. Joe Kent's circle in Suffolk, and from Mrs. C. L. Richardson of Norfolk. December birthdays are: Marlene Greogory, Marie Procter, Jean West, Ben Black, Roy Black, Jimmy Burgess, Banks Watkins. Their birthdays are listed in the special edition of the THE CHRISTIAN SUN.

Thanks so very, very much for the good report this week.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Circlel W. M. S Suffolk, Mrs. Joe Kent Leader, Birthday present for all those having a birthday in November.

Jr. Phil Class, Durham: box of clothing.

Mrs. J. A. Perry, Sunbury: box of clothing.

Mrs. S. M. Watson, Sanford: box of clothing.

Mrs. Floyd A. Turner, Suffolk: box of clothing.

* * * * *

REPORT FOR NOVEMBER 23, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$12,260.89

Eastern N. C. Conference:

Hope Mills\$ 12.31

Mt. Gilead 35.00

Piney Plains, Thanksgiving Offering 42.00

89.31

Eastern Va. Conference:

Eure, W. M. S., Thanksgiving Offering\$ 5.00

Christian Temple, Men's

Bible Class 10.00

South Norfolk 35.00

50.00

N. C. & Va. Conference:

Apple's Chapel\$ 1.77

Burlington 72.69

Concord, W. M. S.,

Thanksgiving Offering 14.00

Lynchburg 56.00

Rocky Ford 11.00

Union, (N. C.) 82.00

Union, (Va.) 1.00

238.46

Western N. C. Conference:

Pleasant Cross 5.00

Valley Va. Conference:

Beulah\$ 6.00

Linville 18.39

24.39

Total this week from churches \$ 407.16

Total this year from churches \$12,668.05

Special Offerings.

Amount brought forward \$24,441.96

Mr. C. H. Darden\$ 10.00

Shiloh Church (Program

Offering) 85.00

Ramseur Church (Program

Offering) 74.00

Intermediate Dept., Hanks

Chapel S. S. 10.00

Friendship Bible Class,

Christian Temple 25.00

Mr. L. W. Wagoner 48.00

L. S. Holt 150.00

Special gifts 170.40

Thanksgiving Offerings.

Mrs. J. M. Darden\$ 75.00

Mrs. Anna Lee Johnson . 10.00

Mrs. W. C. Wicker 5.00

Mr. and Mrs. R. O. Brown-

ing 50.00

Mr. and Mrs. J. A. Russell 50.00

A Friend 5.00

Pisgah Christian Church,

Alabama 10.00

Mr. C. Clarence Stamey . 100.00

Mr. Alfred W. Haywood 50.00

Mr. W. E. Reynolds 500.00

Mrs. June K. Henderson . 5.00

Mr. L. D. Hearne 10.00

Miss Ruth Miller 2.00

Miss Novie Hardee 5.00

Mr. and Mrs. Doyle Mc-

Farland 100.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

WILKERSON.

Mr. Arthur Wilkerson, son of John and Amanda Wilkerson, was born June 2, 1899 in Halifax County, Virginia, and passed away September 18, 1950 at his home in White Plains, New York. He married Miss Lillie Long in 1925.

Mr. Wilkerson continued as a member of Liberty Christian Church, Nathalie, Virginia, where he had joined about 1911 in one of the first meetings conducted following the organization of the church.

Besides his wife, he is survived by one daughter, Phyllis; by his mother, of Nathalie, Virginia; and by three sisters: Mrs. W. M. Yeaman, Mrs. C. B. Wilkins, and Mrs. Ed Tuck, all of Nathalie.

Funeral services were conducted by Rev. M. W. Andes and Dr. C. E. Newman at Liberty Church, with burial in the Church cemetery.

We give thanks for the sacred memories which gather around his life.

TUCK.

Mrs. Ella Overbey Tuck, daughter of Ditron and Nancy Bowen Overbey, was born in Halifax County, Virginia, on September 26, 1871, and died on October 24, 1950. In 1891 she married W. W. Tuck, who preceded her by death in 1942.

Following her marriage to Mr. Tuck, she transferred her Church membership to Union Christian Church, Virgilina, Virginia, where she loyally maintained her affiliation. Funeral services were conducted by Rev. M. W. Andes, Dr. C. E. Newman, and Rev. R. E. Harris at Union, with burial in the town cemetery.

Mrs. Tuck is survived by four daughters: Mrs. F. D. Royster, Chase City, Va., Mrs. George R. Parkerson, Savannah, Ga., Mrs. Reams Long, and Miss Pearl Tuck, Virgilina, Va.; by four sons: E. A. Tuck, Elvin Tuck, and William Tuck, all of Virgilina, and Lawrence Tuck, Floyd, Va.; by one sister, Mrs. Mollie S. Tuck, Blackstone, and by fourteen grandchildren.

We give thanks for this servant, recalling all in her that made others love her.

"I'D CLIMB THE HIGHEST MOUNTAIN."

PICTURE OF THE MONTH.

In the history of America the "circuit-rider" has filled a large and important place. He is still going strong—though nowadays we refer to him as home missionary, colporteur, or pastor of a "larger parish."

But what of his wife? Some time ago, in her autobiographical novel "Circuit-Rider's Wife," Corra Harris gave us an enlightening look into that interesting area. Now Miss Harris' book has been turned into a film. "I'd Climb the Highest Mountain" introduces us to Mary, wife of William Asbury Thompson, as they begin their life together and he takes his first appointment on a Methodist circuit. Mary's hopes are high, "because she loved William," and her ex-

periences absorbing. Her life is filled with fun at times, with pathos at others, but always it is keyed to the high adventure which comes to those whose lives are lived for the sake of the Gospel and in service to others.

A distinguished cast has been well employed in this 20th-Century production. Susan Hayward is "Mary" and William Lundigan takes the part of the circuit-rider. Gene Lockhart and Alexander Knox also have key roles. The film was made at the locale of the original story, deep in the red Georgian hills, and local people were drawn in as extras and actors for specialized parts. Dr. Wallace Rogers, of Atlanta, performs the marriage ceremony which starts the story.

We have here a warm, down-to-earth tale portraying a period in the life of a courageous and faithful couple who lost themselves in spiritual service to their people. There are one or two sequences we could wish were deleted; but on the whole, it is a film you and your family will thoroughly enjoy.

APPORTIONMENT GIVING.

(Continued from page 7.)

does not mean that he is trained for the work of the church and the kingdom. I know that he must be trained in biblical teachings and of Christian procedure, but I also know that the Spirit can do much more and do it much more quickly and thoroughly with an educated man than he can with one who is not educated. The college was conceived by the church for the high purpose of Christian education in our communion. When the college was founded, the church knew that it would always present to the church the high privilege of supporting it. Their knowledge was correct. This need for support is greater today than ever. The college is looking to the church for support. It can not do otherwise. It is profoundly grateful and earnestly prays that every individual in every church of the Convention will continue his or her support until the entire \$15,000 apportioned is realized. The balance needed is \$2,402.06.

Previously reported \$10,854.94

Eastern N. C. Conference:
Niagara \$10.00

Eastern Va. Conference:
Barrett's \$20.00
Mt. Carmel Church 64.26
Mt. Carmel S. S. 18.84
South Norfolk 230.00

N. C. & Va. Conference:
Apple's Chapel S. S. \$89.26
Apple's Chapel Church .. 34.86
Bethel 40.00
Bethlehem 141.00

Concord	23.00
Durham	402.57
Hines Chapel	43.77
Hines Chapel S. S.	6.95
Hopedale	32.00
Long's Chapel S. S.	11.72
Lynchburg	69.00
Mebane	21.00
New Lebanon	63.40
Pleasant Grove	56.60
Reidsville	184.00
Rocky Ford	11.00
Union (N. C.)	92.00
Union (Va.)	49.00
Western N. C. Conference:	
Bennett	\$ 4.00
Zion	3.25
Valley Va. Conference:	
Beulah	6.00
Linville	15.52
	\$ 1,743.00

Grand total \$12,597.94

MID-CENTURY ADVANCE.

(Continued from page 3.)

in God through personal devotions and public worship.

2. Attendance upon child-caring institutes and conferences of orphanage superintendents and matrons.

3. A better division of time so that there is some time for rest, recreation and personal development.

4. Better wages and old age security for matrons who give such continuous daily, weekly, and yearly service. Matrons are substitute mothers of growing boys and girls. They need more than faint praise for in their hands rests much of the child's fate.

Our Mid-Century Advance includes improvement of the entire physical plant, the farm and dairy, with the thought of making an increasing contribution to the economic status of the entire enterprise.

And finally the building of better public relations both with the owners of the institution—namely the churches of the Southern Convention; and with the ministers, laymen, young people, and women of all our churches; and also to increase our friends and interested persons beyond the bounds of our denomination.

JOHN G. TRUITT,
Superintendent.

ORPHANAGE REPORT.

(Continued from page 14.)

Mr. Ben G. Johnston	50.00	
Mr. T. E. Powell, Jr.	50.00	
Carolina Biological Sup- ply Co.	50.00	
C. R. Faucette	200.00	
Miss Lura Kennedy	40.00	
		1,939.40
Total this year from specials		\$26,381.36
Total for the week		\$ 2,346.56
Total for the year		\$39,049.70

THANKSGIVING THOUGHTS

By CHARLES A. WELLS



There is a heart-warming reassurance in the realization that all of man's perverseness and destructive evil have not altered God's laws by which he governs the universe. The sun still shines with life-giving warmth; the cleansing rains still fall to freshen and restore the vigor of the earth; the earth itself still bursts with goodness for man's benefit and blessing. Man has failed terribly to master his world of human relations, but God has remained faithful to all who will work with him. This will be the silent, perhaps wordless, theme of this Thanksgiving in our distraught day—"How good and faithful is God for all of man's failure and waywardness." The consecration we will want to make as we give thanks at this season might well be, "Draw us away from our prejudices, our hatreds and our fears, that we may share in the strength, the resourcefulness, the faith and the fruitfulness of God."

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, NOVEMBER 30, 1950

NUMBER 47

Evangelistic Advance Continued

[Resolutions formulated at The Conference on Evangelism, in Atlanta, November 20, 1950, and approved by the Regional Council of the Southeast, November 21. See pages 4 and 5 for reports and comments.]

We, the representatives of the Congregational Christian Churches of the Southeast, confront anew our evangelistic task. We humbly confess the inadequacy of our past efforts, our failure to grasp and express the concern of Christ for a groping and stumbling humanity. We find ourselves confronted with the imperative need of a more positive and inclusive evangelism. Our mood of defeatism must be supplanted by the will to grow. We cannot, we dare not shift to others our own responsibility for evangelism. The conviction is upon us that the hour for an evangelistic advance is upon us. Unitedly, therefore, we give ourselves anew to the central task of the Church, that of making disciples for Christ.

We express herewith our expectation as revealed in the reports, presentations and discussions; these expectations being the pledge of our efforts and our recommendations to all who are concerned:

1. That the Southeast Regional Commission on Evangelism will take the initiative in setting up an immediate and comprehensive program of alerting, training and directing the committees of the various conferences, and that especial attention be given to zero churches.

2. That the conference committees on evangelism will take up the plan, reaching back into each association or smaller unit; that conference leaders will take steps to create these committees where they do not exist.

3. That the churches be requested to accept the program as set forth herein, including the national goal of 10% growth annually, and that for every church some contact be made toward this evangelistic objective.

4. It is also expected that all the agencies allied in the work of our common Christian task be urged to join in the fellowship of the concerned, that we may move concertedly toward the evangelization of this great and growing section of the nation.

News Flashes

Dr. I. W. Johnson is serving as supply pastor at Holy Neck Church.

Rev. Raymond Grissom is the new pastor of Hanks Chapel, Pittsboro, North Carolina.

New Pilgrim Hymnals will be dedicated on Sunday at The Church of Wide Fellowship in Southern Pines.

Rev. Roy D. Coulter is studying for the Master's degree at George Washington University. Classes are held in the evening and on Saturday mornings.

Miss Lois Elene Brady and James Thomas Winslow were married last week in Palm Street Church, Greensboro, North Carolina, with the pastor, Rev. Mack V. Welch, officiating.

Rev. E. M. Carter, former pastor of Lebanon Church, near Sanford, was the guest speaker at a recent mid-week service there with Rev. R. Eugene Tally, pastor.

Progress is being made on the first unit of the new Zion Christian Church, near Glen Raven, N. C. It is expected that the building will be ready for use in the early weeks of 1950.

A number of our ministers gave the sermons at union Thanksgiving services last Thursday. Among those were H. E. Robinson at Burlington, Duane Vore at Suffolk, and James H. Lightbourne, Jr., at Holland.

Thanksgiving Services were held at Capon Bridge Methodist Church at 10:30 a. m., November 23. Rev. Roy D. Coulter delivered the sermon to a large attendance. Rev. W. J. Good is the pastor of the church.

Bethlehem (Nansemond) observed Home Coming Day on Sunday, November 19. The morning service was broadcast over station WLPM. A "love offering" for the building fund amounted to \$2,800.00. Rev. R. E. Brittle is pastor of this outstanding rural church.

The Board of Deacons and membership of the First Christian Church,

Portsmouth, Virginia, welcomed their pastor and his wife, Rev. and Mrs. W. Stanley Carne, on Sunday, November 19, upon their return from a two months' visit with relatives in Mr. Carne's childhood home in England.

Funeral services for Mr. Claude Cleveland Fonville were conducted in Burlington on Friday of last week by Revs. H. E. Robinson and W. E. Wisseman. Mr. Fonville was a member of the Elon Class of 1910. He was an outstanding member of the Burlington community and will be greatly missed. Deepest sympathy is extended to his family.

In the report of the North Carolina and Virginia Conference appearing in last week's CHRISTIAN SUN, the article failed to include the name of J. Lester Stanley, who received local Conference Licensure. Mr. Stanley is from Gibsonville Church. He is supplying the pulpit during the absence of the Pastor, Rev. J. Harold Loman, who is recovering from an operation.

OAKLAND LOSES TWO VENERABLE MEMBERS.

Oakland Christian Church, Chuckatuck, Virginia, has recently lost by death two members, Mrs. Charles H. Pitt and Mrs. G. Curtis Griffin, each of whom had been members for over half a century. Mrs. Pitt had already celebrated with her husband, Mr. C. H. Pitt, their fifty-seventh wedding anniversary, and she had been a member of the church since before their marriage. Mrs. Griffin was already a member of the church when Dr. I. W. Johnson became its pastor more than fifty years ago. But their membership at Oakland was characterized by something more than mere length of years—it was characterized by a love and loyalty, and by faithfulness and fruitfulness, and by consistency and consecration. Neither of the women was large in physical stature, but they were big in faith and in Christian character. They were devoted wives and mothers, friendly neighbors, wise counselors, and true Christians. Their husbands praise them, and their children rise up to call them blessed. The Church on earth is richer because they lived and were members of it, and the Church in Heaven is richer because they have gone to it. Thanks be unto God for these Christian women.

H. S. HARDCASTLE.

EASTERN VIRGINIA C. M. A. TO MEET.

The Eastern Virginia Christian Missionary Association will hold its annual meeting at the Berea Great Bridge Church on Tuesday, December 5, 1950. All churches of the Eastern Virginia Conference are most earnestly urged to attend this meeting. It is hoped that all churches have secured memberships to bring to the meeting at this time. The tentative program follows:

PROGRAM.

- 10:30 Call to Order—Rev. Stanley Carne.
Worship Service—Rev. Duane N. Vore.
Roll Call—Enrollment of members.
Appointment of committees.
Report of the treasurer.
Reports from the churches aided by the Association:
Little Creek,
Union, Southampton,
Bay View, Norfolk.
President's Address—Rev. Stanley Carne.
Prayer—A. Lanson Granger.
- 12:30 Adournment.
* * * * *
- 2:00 Call to Order.
Hymn—Led by Rev. O. D. Poythress.
Prayer—Rev. James H. Lightbourne, Jr.
Address—"Our Home Missionary Opportunity in Eastern Virginia"—Rev. W. M. Stevens.
Business:
Finance report.
Reports:
Treasurer.
Auditing Committee.
Plans.
Place.
Nominations.
Resolutions.
- 4:00 Adjournment.
Benediction—Rev. Charles C. Thomas.

JOHNSON L. GRIFFIN,
Acting Secretary.

REPORT of COMMITTEE on EVANGELISM AND THE DEVOTIONAL LIFE TO THE FLORIDA STATE CONFERENCE.

We conceive the purpose of Evangelism to make Christians and to deepen the devotional life of the Church. We suggest that this purpose may be accomplished.

- I. By Parish-wide Visitation—
1. Year round emphasis.
 2. Special periods (soon after January 1 as possible).
 3. World-wide communion.
 4. Other periods—
 - (a) to visit all members;
 - (b) obtain information re prospective members;
 - (c) give suggestions for deepening devotional life: Daily
- (Continued on page 15.)

Southern Convention Office

WM. T. SCOTT, Supt., Elon College, N. C.

ONE WEEK-END IN A SUPERINTENDENT'S LIFE.

Sunday, November 19, was a good day. I had the privilege of spending the day with Rev. R. Eugene Tally and Rev. Raymond T. Grissom. At 10 a. m. I went to New Elam with Mr. Tally, where I taught a very interested adult class in a good Sunday School. At the morning service I received a thoughtful and generous introduction from Pastor Tally at the church service. The service was well attended and I presented to the church the work the Convention is endeavoring to do through its conferences, boards, institutions, and churches. New Elam is one of our older churches, being served many years by Rev. J. W. Holt. Mr. Tally has a loyal interested people.

After a delicious dinner in the home of Mr. and Mrs. Ernest Holt of the New Elam community, Mr. Tally and I went to Shallow Well, near Sanford, where I delivered a sermon in connection with the dedication of a beautiful new building completed some months ago by Rev. R. T. Grissom, pastor, and his people. The dedication service took place at the morning service, when Dr. William Moseley Brown of Elon College delivered the sermon. At the afternoon service the theme was "The Dedicated Life." Pastor Grissom works upon the assumption that a new building calls upon his people for dedicated lives.

Following a bountiful supper at the home of Deacon and Mrs. Earl Johnson of Zion Christian Church, we went to the church for the evening service. Here we have another of our older churches. Zion and New Elam were among the churches which composed our North Carolina conferences when the Foreign Mission program, as well as Elon College, the Christian Orphanage, and others of our agencies were born. As at New Elam, I was greeted by an enthusiastic audience and there we talked about the work of our church. Congratulations and thanks to Pastors Tally and Grissom for a great day with them.

Following the service at Zion, I went to Sanford with Mr. and Mrs. Tally and their daughter Phylis, where I took the train for Atlanta. After a good night's rest I was ready for a busy day on Monday attending

the Regional Evangelism Conference directed by Dr. W. C. Timmons of our New York office. This meeting was attended by representatives from all our conferences in the Southeast. On Tuesday, the Regional Council of the Southeast met in Atlanta, composed of most of the people attending the Conference on Evangelism. Among those from the Southern Convention were Dr. R. L. House, Miss Pattie Lee Coghill, and Rev. W. J. Andes.

This week-end is not so unusual for a Superintendent. Difficult and energy-consuming as they are, visits to our churches and services with our good pastors, bring joy in fellowship.

W. T. SCOTT.

The 1949-50 Conference Year has closed, but there is still time for our churches to send apportionment contributions to the Convention Office. If directed, these may be credited for the 1949-50 Conference Year. Most of our churches have tried to reach all conference apportionments, many have paid in full, and all could reach these important goals if extra effort is made. The institutions, boards and agencies of our church are dependent upon our churches. If your church has not "paid in full" its 1949-50 apportionment, won't you make an effort to see that it does make every endeavor to do so?

Sympathy is extended to President and Mrs. L. E. Smith who are both patients at Alamance General Hospital, Burlington. Mrs. Smith was painfully injured by a fall in her home, and Dr. Smith is being treated for leg infection. Both are improving and their many friends hope for them an early and complete recovery.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardecastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year.....\$3.00
Two Years.....5.00

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Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

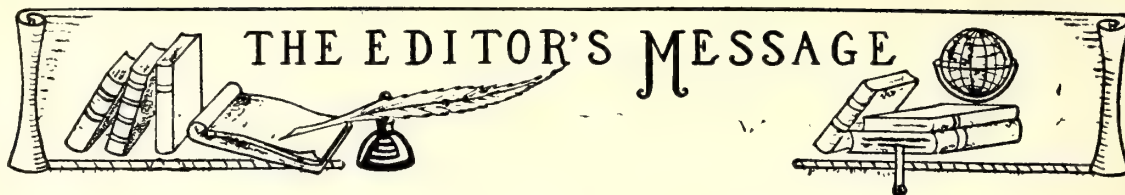
Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

Name

Address

[] New

[] Renewal Name of Church



ADVANCE FROM ATLANTA

The United Evangelistic Advance will be concluded in December. The Conference on Evangelism was held in Atlanta last week to plan for a continuing program of evangelism in the Congregational Christian Churches of the Southeast. A representative group met and endeavored to discover more clearly God's intention through the Gospel and our particular share in it.

Dr. Wofford C. Timmons was present, representing the Commission on Evangelism and Devotional Life. He called upon us all to "Register our response to the call of God's gracious spirit that has sounded anew in our hearts, moving us to seek more diligently the multitudes outside the fellowship of the Church." He voiced the conviction of the group in his conclusion: "Beginning with ourselves and reaching to every member, there is evident need of a spiritual renewal that will make us hear and answer the call, finding expression in clear, definite, warm-hearted Christian witness, sharing the saving faith and fellowship that the Church of Christ has to offer."

Many voices were heard and many testimonies were given during the Conference. The fact was reiterated that laymen can be persuaded to visit in the interest of the spiritual as well as the financial health of the church. Visitation has been demonstrably successful throughout the United Evangelistic Advance. Seasonal, fellowship and radio evangelism were advocated. Flying Squadrons, Circuit Riders, Ministerial Bands, as well as Preaching Missions have been used with marked success. Surveys were recommended.

"Evangelism must have ethical content," said one. "We must beware of lecturing when we should be preaching," said another. All agreed that major attention should be given by Conferences to zero churches, the 1740 churches in our fellowship which registered no gains in membership last year.

"Beware of making evangelism synonymous with Christian education," counseled one. "Evangelism makes spiritual demands upon us; we must straighten out morally," testified another.

It was the consensus of opinion that we are interested in conservation as well as reclamation. Members must be assimilated. That means that we must have churches worth joining, that our organizations must be amplified and improved. The identical criticism may be levelled against visitation evangelism as against mass evangelism when people are received, then neglected and lost. The evangelistic task is not completed when members are received.

Rev. Harold E. Martin, State Conference Committee Chairman on Evangelism for Connecticut, was present to discuss the question: "How is a vital, authentic

evangelism started in the local church, and how does it inhere in the total Christian enterprise?"

Mr. Martin analyzed the statistics resulting from the United Evangelistic Advance in order to find what the Spirit is saying to the churches through these statistics. He was disturbed by the fact that our churches throughout the nation had a total gain of 90,340 members in 1949, but a total loss of 68,920. "These statistics," he insisted, "cry out to us that we must cut our losses by better churchmanship and we must increase the production of new members." How can these ends be accomplished?

So many of us think of evangelism only in terms of getting new members. "Plug the leaks in our membership," says Harold Martin. We must do a better job in our Sunday schools and pastor's classes. Schools of churchmanship should be instituted for adults. The cell method of religious nurture, in which small groups are called on to work on specific projects or studies, was advocated. A small group can "meet together for prayer, search the Scriptures, investigate social action projects, roam the world with our missionaries, or face ultimate questions of faith in the study of theology."

Another way to plug the leak in church membership is the Colony or Neighborhood system of parish organization. Mr. Martin recommends that each area or section of the parish be set up with captains or leaders who, by telephone, neighborly visits and personal contact make every individual member feel himself to be an object of church concern. Mr. Martin speaks out of a rich and fruitful pastoral experience when he says that "Every member, new and old; every resident of the parish, old or young, can be found, known, and fitted into the church life by personal introduction or sponsorship. Personal contact in small neighborly and friendly groups is the key that unlocks many a heart and lets love do its healing work."

Mr. Martin points to one of our besetting sins when he declares that, "Many churches do not know where their members move to when they leave town. Most pastors fail to warn their brethren that church members are moving to their parish. We seem to prefer to keep people on our rolls as non-resident members than to have them active in another church."

He has put his finger on problem No. 1 in our national fellowship. The suicidal practice of thinking in terms only of one's local church is undermining our evangelistic structure. Ministers across the country could help plug this appalling leak in our national membership by taking time to find where our churches are located and by so informing their members when they move. Our national membership will never rise

to a commendable level until we unitedly and resolutely plug this leak.

The next step, according to Mr. Martin, is to devise ways to increase our production of new members. "We cannot share our faith," he insisted, "unless we have a method of discovering and hunting up new people in our community. And that cannot be done until some group of laymen—the deacons or a membership committee—is everlastingly on the job." The crux of our evangelistic problem, according to Mr. Martin, is this: "It is not enough to say that the Gospel spreads from person to person, as 'the wind bloweth where it listeth.' We must devise a method by means of which laymen may effectively share their faith: by means of which men and women whose lives are empty, and yet who know not what it is that is lacking, will be personally invited to hear The Word and to follow The Way."

Mr. Martin has a strong word in season for the churches of our fellowship. "We are holding back from fear and distaste of the strong emotional overtones and the sentimental pioucity of much that has gone by the name of evangelism or revivalism. Revivalism means far more than a week or two of special meetings—effective as that may be. Revival of spirit-

ual power in the souls of men and the development of spiritual understanding and Christian character is the task and the opportunity of every Christian and of every church. The deep currents of emotion, the strong feeling and noble idealism of Christianity at its best are not limited to the preacher in the pulpit nor to the revivalist in special meetings. The steady flame of faith, the deep loyalties of the spirit, the inner voice of conscience, the continuing will to do good rather than evil, the indignation of the righteous against the wickedness of men—this is the Gospel of Christ which saves men's souls and redeems their lives. Our congregational way of worship—dignified, meaningful, beautiful—enables us to pray to the God of our salvation in sincerity and in truth. Our intellectual and reasonable approach to the things of the spirit enables us to worship God with our minds, as well as our hearts. We have this treasure, this heritage of faith, this knowledge of the Gospel, this fire shut up in our bones, this candle flame of faith by which we walk. Why don't we share the faith we have with this troubled world?"

A diligent study and application of these Atlanta findings and pronouncements will bring new life to each and every church in the Southeast.

EVANGELISM STRESSED BY JAPANESE CHRISTIANS

The National Christian Council of Japan, currently sponsoring a five-year evangelism campaign inaugurated in October, 1949, is stressing layman-to-layman evangelism within the various vocations, jobs, and professions.

The Council also plans to set up eight centers in the islands to aid in the campaign which is also including house-to-house visits made by minister-layman teams.

Departing from New York to join in the campaign on December 10, Dr. H. H. McConnell, the Federal Council's Field Secretary for Evangelism, claimed that "the growth of the laymen's movement offers one of the most encouraging aspects of the Christian picture in Japan. Probably at no other time in this nation's history has there been such a great opportunity for the spread of Christianity."

Meanwhile, a special commission of the National Christian Council, which represents an estimated 213,-

000 Japanese Protestants, has been holding meetings since the inception of the campaign "to discover the fundamental strategic policies to be applied in the field of evangelism." With study groups cooperating with the World Council of Churches study program on evangelism, particularly in industrial areas, the Japanese commission is exploring cooperative evangelism, evangelism in vocation and in the home. The commission has also recommended study of the objectives of evangelism, problems within the church, and the re-education of ministers.

To aid Japanese Christians in the task of evangelism, the Audio-Visual Activities Commission of the Japanese National Christian Council is encouraging the use of "paper theatres" (Kamishibai) for street and home evangelism. These "paper theatres," a series of hand-drawn illustrations, usually depicting the life of Christ, have been reported very successful in reaching the general public in Japan.

CHURCH EXTENSION IN ACTION

Burlington, North Carolina, becomes Exhibit A in Convention Church Extension. Two new projects have been initiated this year. Church extension has moved successfully beyond the stage of mere discussion; it has gone into action. As example becomes contagious and convincing, the tempo of church extension throughout the Convention may be accelerated.

The noteworthy and unique feature of the Brookwood project is its practical demonstration of the fruits

of church-union in advance. We read that "The Word of God is not bound." Thank God, neither is the spirit of Church Union.

We rejoice in the fine demonstration of Congregational Christian and Evangelical-Reformed cooperation in Burlington. Please God, we shall witness other united efforts of this kind in our area in the near future. Blessings on Brookwood United Church. God-speed to the idea.

Launch Out Into the Deep

By REV. R. E. BRITTLE, *President, Eastern Virginia Conference.*

It is a fascinating and an unusually truth-revealing picture suggested by the setting, or context, of these words. The Master, who had been teaching the anxious multitude which followed him, turned his eyes and attention from the crowd to a few disciples who were professionally fishermen. They, who were among the best fishermen of that day, had toiled all night and had accomplished nothing. Now, they had taken in their nets, were washing them to put them away for future use, when suddenly there sounded a voice calm and clear, "Launch out into the deep and let down your nets for a draught." Humanly, they had every reason to believe they had tried long and hard enough. They knew they had put their best knowledge and skill into their effort. Yet, in a spirit of ready obedience they said, "Master, we have toiled all night, and have taken nothing; nevertheless, at thy word we will let down the net." And when they had done this, they enclosed such a great multitude of fishes that their nets began to break.

According to my humble belief, this very sudden realization of success was not a mere turn of chance, or luck, but—"at thy word we will"—because they determined to do his will and his bidding in response to the command to "Launch out into the deep."

In many phases of human endeavor, the greatest degree of success has been realized only when those individuals involved had the courage and faith and zeal to launch out beyond the ordinary range, not necessarily directed by an audible voice, but led by the challenge of opportunity to do more and greater things than ever before.

Especially in these days and years of great physical progress, comfortable living, multiplied conveniences, has the Master called unto the Church which he calls, "My Church," to launch out into the deep where we have never been before and to accomplish that which is beyond what we have ever endeavored to do before. Is it not true that we have looked back upon the things that we have accomplished with ease and without much worry and used these as a basis for our future goals rather than looking at the greatness of the opportunities of service to the Kingdom which thrust themselves before our eyes?

Let us look searchingly at our own records as a church and a conference to see if the records which are now a part of our own history may reveal something which may spur us to a greater activity.

Our conference records show that our net growth or increase in membership for the past ten years has been shamefully slow; notwithstanding the fact that the population has increased so as to become crowded to the extent that in some places people sleep in automobiles and some families live in garages.

We must come to the realization now of one simple fact. The time has been when we depended largely or almost solely on the Revival Meeting or some period of services with evangelistic emphasis for the ingathering of souls to increase our church membership; but no longer is this true. In this day, in order to get new church members we have to launch out and find them one by one. At the beginning of a revival meeting in almost any one of our churches, the pastor of that church knows who and about how many to expect to unite with his church before the meeting begins.

Life is complex and competition is keen, so that we are going to have to work in-season and out-of season, and more diligently to grow numerically. Could it be true that we have been choice in inviting people into church membership to the neglect of many of a certain social order, seemingly prompted by the attitude that man is made for the good he can do the Church, rather than the Church to serve every class or strata of humanity?

As a conference, we have had one of the most fertile fields for growth of new and young churches, if we had only launched out. Picture back ten or twelve years ago and see the housing projects which have sprung up. Picture fields with growing corn or woods, or even waste land, which now now have busy streets, stores, shops, schools, homes and yards where children play. I ask you with all the sorrow of my heart, because I love the Church, into how many of these areas have we gone? Two of our pastors and their churches are leading now in this direction, but over how many of these gold mines have we looked and walked with seeming indifference? I do not—I must not—blame

the Methodist and Baptist, and other churches for going in and establishing places of worship and beginning to minister to the spiritual needs of these, many of whom are estranged people. Rather, to my mind, the sight of each one of these little churches is a declaration of the greatness of these churches, because they are trying to serve—and of course the denomination to which each belongs is strengthened thereby. And our Church would be a stronger and a greater church if we had done likewise.

Someone, at this point, might ask if we do not have a Home Missions Committee. Yes, we have a Conference Home Missions Committee which has done a magnificent work as far as we supported it and allowed it to go and work, but we have afflicted this committee with partial paralysis by withholding that support without which it was utterly impossible to do what it desired so much to do. The same has been true to a certain extent in the case of the Mission Board of the Southern Convention.

I refuse to play the role of a pessimist even in the face of these facts. I am proud and grateful for the history and the accomplishments of this conference. I love the Christian Church. I love that Church which was organized, even though out of dissension, which declared that Christian was a sufficient name. I am grateful for what the Church has done for me—far more than I shall ever be able to do for the Church. I am proud of the Eastern Virginia Conference, never having been a member of another; this conference where the Christian Church was born and cradled, but with all of that pride and gratitude, I am not satisfied with what we have done and are doing.

We do not have a right to boast of our growth or increased activities as a result of mergers with other denominations, as indicative of a Christian spirit as that may be. Our growth should be of ourselves and within our own bounds.

Elon College has struggled for existence and at times almost grappled with death as a result of the negligence and indifference of a great portion of our Church. The time has now come when we have the opportunity to launch out into the deep with regard to our college. Our support of the Elon College Sustaining Fund is the opportunity and the deep into which we may launch. If we are truly sorry for our indifference and

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

WHY SHOULD I BE THANKFUL?

As a rule, the last Thursday in November is designated as a day of Thanksgiving. It is the custom for the President of the United States to proclaim the last Thursday in November as a day of Thanksgiving and prayer, and call upon the people of the United States, without reference to race or creed, to betake themselves to their accustomed places of worship and give thanks unto almighty God for his goodness and mercy. It is also the custom for the governors of the several states of the Union to join with the president in his Thanksgiving proclamation and urge upon their people the observance of the same. All have received blessings and all are requested to give thanks.

In the current issue of a nationally-known magazine, a writer raises the question as to why we should give thanks. The first reason he gives is that we are Americans and live in America. If we were Europeans, he wonders for which we could give thanks—for torn-up streets, burned out houses, smutty walls, for row after row of graves, for the privilege of doing whatever somebody else commands, for broken homes, a dark future, etc.? He draws a dismal picture. Life in such surroundings would doubtless be drab and wearisome, but even so the things most precious to a Christian are not of this world eternally, but of the world to come. A man should be thankful not only for what this world has to offer. The Lord never promised an easy life, but for those who take up their crosses and follow him, he would promise a life of peace and happiness that shall never end.

As for life in this country, there are many things for which we should be thankful—for life, health, a home, family, happiness, and hope. The things for which we are urged to give thanks on this day of Thanksgiving are usually material prosperity that through the providence of God has been given to our country and to our people. On this score there are abundant reasons to be thankful. We have enjoyed most productive seasons. Our lands have brought forth bountifully. Our industries have multiplied beyond expectation. Our wealth has increased as never before. Very few

able-bodied men willing to work are denied the privilege of earning a living for themselves and their families. Unemployment has been reduced to the minimum. Our country is beautiful and prosperous.

We should be grateful that our cities and our lands have been spared the devastation of war such as has been visited and is being visited on other countries. Nothing has happened to disrupt our normal ways of life. We should be grateful. As we give thanks on this Thanksgiving Day, we should be reminded, however, of the hundreds and thousands of our men and boys who are today engaged in armed conflict on the other side of the world. Many of them are giving their lives now that we may have the peace and prosperity that we enjoy. We should remember them in our prayers and withhold nothing that would add to their comfort and safety. Their families who are in this country would appreciate a word of thoughtfulness and kindness from the ones of us who are here and are spared such anxiety and sorrow.

Then, too, there are yet those among us who are unfortunate—broken homes with helpless children, children who are without father, mother, or friend. On these Thanksgiving occasions we are expected to divide our living with those who are less fortunate than we. It is the spirit of Christ that prompts us to affectionate consideration and material assistance to the needy. "The poor ye shall have with you always." The poor provide an opportunity to express the gratitude in our hearts for the spiritual blessings and the eternal hope that has been given to us by our heavenly Father through Christ our Lord.

APPORTIONMENT GIVING.

The support of Elon College becomes more and more the responsibility and the privilege of the church. This is as it should be. Elon College is a church institution. It is designed and committed to the service of the church. Through the years the church has given the college its support, and under the influence of the church the college has become an influential institution in the field of Christian higher education in the South. The

present material value of the college will exceed the total amount given to the college by the church through all of its long years of service. Not a single dollar given to Elon College by the church has been lost. On the other hand, all contributions have proven good investments from a financial standpoint. The college has not only conserved and invested safely and profitably the contributions made by the church, but it has rendered invaluable service to the church in the matter of training its leadership. The majority of the pulpits in our Convention are occupied by men who were trained in part or in whole at Elon College. The majority of our churches in the Convention have influential members who were students at Elon College for a part or the whole of their college lives. The same is true of many of the pulpits and churches of other denominations. Elon College has made a notable contribution to the cause of Christian Higher Education and Christian leadership in many sections of our country.

It is somewhat disappointing to find that the total contributions by our churches and Sunday schools to Elon College have not amounted to the amount asked for by the Convention. We are encouraged to know that our churches have from now until January 1 in which to complete payments on their apportionments for the college. All contributions received from now until January 1, unless otherwise directed, will be credited to the 1950 apportionment.

Previously reported	\$12,597.94
Eastern N. C. Conference:	
Morrisville	\$ 5.74
Eastern Va. Conference:	
Portsmouth, First	\$ 8.80
Wakefield S. S.	5.08
N. C. & Va. Conference:	
Durham	\$ 30.04
Valley Va. Conference:	
New Hope S. S.	\$ 7.00
Newport S. S.	20.92
	77.58
Total	\$12,675.52

INDIANA SUPERINTENDENT AND FORMER ELON PROFESSOR CELEBRATES ANNIVERSARY.

On May 7th, State Superintendent Simon A. Bennett celebrated his Fortieth Anniversary as a Congregational Christian minister. The occasion was observed in Sullivan County, at the Big Springs Church, a small rural church near Merom, Indiana, familiarly and dearly known to its con-

(Continued on page 10.)

Christian Missions

At Home and Abroad

AT A WORK CAMP IN JAPAN.

Cynthia Smith, young missionary to Japan, describes the work camp held there during the summer under the World Council of Churches:

Of all the things I did this summer, the month at the International Work Camp wins all prizes as the one I shall remember longest. We were working on a cooperative farm about forty miles from Tokyo, run by forty-eight Japanese families who had had a cooperative farm in Manchuria until the end of the war, when they were sent back to Japan. The land they bought from the government here was once the pasture land for the Emperor's horses, so you can be sure it was rich and fertile. Although they owned horses and machinery in common, the farmers were discouraged because their standard of living was still unusually low, even for Japanese farmers. We found out about their worries and problems little by little, as we became better acquainted with them. Some of the younger farmers took us into their confidence and asked us for help in planning for the future of their farm. I was greatly interested in all that I learned from the farmers because I had often heard that in the present system of small farms in Japan about the only hope of progress for the farmers is just such cooperative farms as we were trying to help.

Most of the thirty work campers were Japanese students and American teachers like myself. Besides us we had an Australian, a boy from the Philippines, and two Chinese boys, to give the camp a real international flavor. We didn't realize that the farmers were internationally-minded, too, until one day when we were weeding sweet potatoes. We had what we called "Futaba Dai Gakko,"—the farm was Futaba farm, and Dai Gakko means *university*—and on that particular day we were holding sessions of the foreign language department. The Americans were teaching English phrases to the farmers, the Japanese campers were teaching Japanese to us, and pretty soon the farmers started teaching Manchurian, Korean and Russian to us. We were all on our knees in the sweet potato patch, singing Korean songs, saying

"hello" in Chinese, and saying "good bye" in Russian.

In case you think that all we did was weed sweet potatoes, I assure you that that was only part of it. We were there to help the farmers do whatever work they most needed doing at the time, and as a result, our fields of endeavor were varied and diverse. You can best tell all we did from the song with which we regaled visitors to the camp:

If we'd a known you were coming,
we'd dug a ditch,
built a barn,
threshed some wheat,

If we'd a known you were coming,
we'd a pulled a weed—
how d'ya do,
how d'ya do,
how d'ya do?

If you didn't call us a work camp, you might call us a watermelon-consuming unit. At first, when the farmers brought us out huge slabs of watermelon, we were afraid we were depriving them, but we soon discovered that, fast as they got the watermelons to market, they still had more than they could handle. We were welcomed as one way of disposing of their surplus. With so much extra watermelon literally rotting on the ground, we were happy to give a couple of big ones to some children who came from a neighboring village to our vacation Bible school. They came back the next day with the hearty thanks of all their neighbors. Watermelon is so expensive, most of them had never eaten any; and they had divided the two watermelons we had given them into enough pieces so that fifty-two people had all had some.

"LIFT UP YOUR EYES."

If you are one of those who received and have been using the devotional booklet sent out as a present from the China Christian Colleges, you have found this quotation from I Corinthians 15:58: "*Be sure that nothing you do for Him is ever lost or wasted.*"

It is good for us to remember this thought as we ponder happenings in China today. The missionaries, their Chinese colleagues, their friends in this land, can take fresh heart as they and we labor for the Church in China.

THE MANIFESTO

may well become the most important document in Chinese Church history. The intents of the Manifesto are two: (1) to establish an autonomous Christian Church in China, and (2) to make that Church self-supporting and self-propagating.

The president of Huachung College has this to say for continuing financial support for a season:

"At the Conference on Higher Education in Peking held early in June of this year, it was officially stated by representative heads of the Government that Christian colleges and universities might freely receive funds for educational purposes, so long as the funds are free of political strings. To refuse those funds would mean simply adding to the burden of the Government, because those institutions should continue to operate for the benefit of the Chinese people, which is our purpose.

"This does not mean that the Christian educational institutions are to continue to be supported by funds from abroad for an indefinite length of time. There ought to be, however, a definite program with a definite plan to see that those institutions are adequately supported in China before funds from abroad cease to come.

"It is quite clear to us here, not only in Huachung but in many of the Christian colleges and universities, that the moment funds from abroad should cease to come now, many of the thirteen Christian colleges and universities will have to close up immediately, or be handed over to the Government.

"As Chinese citizens and as educational institutions in China, we are definitely against imperialism, feudalism, and official capitalism; and as members of the churches in China, we ought to work towards self-propagation of the Gospel, self-government and self-support. Self-government is practically achieved; self-propagation of the Gospel is near to realization; but even for the churches, it will be some time before self-support can become effective. But it ought to be our ideal."

The Guy Thelins have reached this country, and their present address is R. F. D. No. 4, Box 14, Sioux Falls, South Dakota.

The latest news bulletin we have received still leaves Dick and Dorothy Jackson and their children, and Edward and Frances Riggs, in Foochow, with the notation that they expect to leave soon for Hongkong.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

The women of Greensboro, First Church, are to have a bazaar and turkey dinner at the Masonic Temple on December 7.

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The women of our Asheboro, North Carolina, Church are having a gift and food sale on Saturday of this week to raise money to pay on the building debt.

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Our Winchester women are sponsoring a Christmas Bazaar, Thursday and Friday of this week. The married couples class is sponsoring the ried couples' class is sponsoring the to go for the purchase of a new carpet for the church.

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SUFFOLK DISTRICT MEETING.

The Suffolk District Mission Study Institute of Congregational Christian Eastern Virginia Woman's Conference, held Wednesday, November 15, in the Franklin, Virginia, church in morning and afternoon sessions, was well attended.

Devotional service was conducted by Mrs. B. V. Hargrave, with solo by Rev. W. A. Grissom accompanied by Mrs. J. A. Nichols. Mrs. T. Hayes Holland, Franklin, district superintendent, presided and later on the program outlined the year's work by local societies.

Miss Margret Blemker of Boston, secretary of Near East and Europe of the American Board for Foreign Missions, was principal speaker of the day. She reviewed the current mission study book, "The Near East and You."

Having for three years served on the faculty of American School for Girls in Izmir, Turkey—a focal point of Near East mission and educational activities—Miss Blemker with her firsthand knowledge of the work and overall conditions in this field sees its objectives as of major importance in matters of state as well as church. She charted the area under discussion on a map as visual aid to those present. The presentation was made more impressive by the speaker's personal charm.

Mrs. Wm. T. Harrell of Suffolk, president of the Conference, spoke on the importance of interdenominational efforts of church women as a great

need in today's international crisis. She forcefully urged that every community, large or small, cooperate to this end. Hearty affirmation of Mrs. Harrell's message was expressed by Mrs. E. P. Jones of Franklin in an open forum response. Mrs. Raby of Windsor followed with a report on success achieved through the unified efforts of church women there.

WHAT ARE YOU DOING?

You can help the editor of this page tremendously, if you will do three things:

1. Send me a note—a postal card will do—telling about any special event the women are sponsoring in your church or community. People nearby might like to participate, if it is a public program, and people far away might be able to use the idea.

2. Send in copies of programs you have presented successfully, a devotional talk you have given, a skit you have used, a poem you have written, a prayer you have thought out. This kind of sharing we have not had to any great extent, and we need it.

3. Send in ideas of the kind of things you would like to see on this page, criticism of the present type of materials presented, suggestions for improvement.

I shall be interested to see who reads this page—some tell me that hardly any of our women do!—and responds to my requests. I hope I shall not be disappointed and have only "silence gives consent" as my answer!

Yours in hopes of a better page,
Emily Carelton Lester
(Mrs. F. C. Lester)
840 Sunset Avenue
Asheboro, N. C.

Lunch was served to the group by the local organization in the Fellowship Hall.

MRS. B. V. HARGROVE,
Reporter.

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INTERDENOMINATIONAL PROGRAMS AT WOODS CHAPEL.

World Community Day was observed in the Woods Chapel Church in the Valley of Virginia Conference on November 5 at 7:30 p. m., under the direction of Mrs. Clyde Koon. Those taking part on the program were ladies from Emmanuel Lutheran Church of New Market, the Cedar Grove Brethren Church, Bethlehem and Mayland Christian Churches, as well as the young people and ladies of Woods Chapel. Each group rendered special music along with the program.

We had a very good attendance and many nice gifts were received and dedicated.

A Thank Offering service was also held in the church and we invited two young ladies from our Mayland Church to put on the skit about Elon.

We feel that much was gained through these programs, not only in material gifts, but in spiritual enlightenment as well.

MRS. AUSTIN KIPPS.

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YOUNG ADULTS FORM MISSIONARY SOCIETY.

The young adult class of Smithwood Christian Church organized itself as a missionary society on Tuesday, November 7. There were eleven present, and it is hoped that the group will grow.

Officers are: President, Miss Gracie Coble, Rt. 2, Liberty, N. C.; Vice-President, Mrs. Raymond Jessup, Rt. 1, Liberty; Secretary-Treasurer, Miss Connie Mae Wright, Rt. 1, Liberty.

This is a pattern which Sunday school classes in other churches may wish to follow, meeting monthly and using the packet of material provided for the missionary societies of our churches.

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BURLINGTON HAS THANKSGIVING SERVICE.

According to "This and That," bulletin of the Women's Auxiliary of the First Christian Church, Burlington, N. C., fifty-five women met for the Thanksgiving service. Mrs. H. E. Robinson, the pastor's wife, spoke on "Christian Growth," emphasizing the importance of church-related colleges, and especially Elon.

Following Mrs. Robinson's talk, Mrs. J. D. Strader and Mrs. Ed King presented the skit given in the Thank Offering program to each society, portraying two women discussing the project of redecorating Whitley Auditorium at Elon.

The total amount of the Thank Offering received from all the circles was \$245.35. This is about \$50 more than the amount given by Burlington for the Thank Offering project last year.

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JOHNSON'S GROVE HIGHLIGHTS.

The Mary Kimball Circle of Johnson's Grove Church met at the church for three of our meetings.

In June Mrs. T. Hayes Holland of the Franklin Church reviewed our mission study book, "Missions at the Grass Roots."

In July Mrs. C. C. Baker, a Baptist
(Continued on page 13.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE STEWARDSHIP OF THE GOSPEL.

LESSON XI—DECEMBER 10, 1950

MEMORY SELECTION: *Let a man so account of us, as of ministers of Christ and stewards of the mysteries of God. Here, moreover, it is required of stewards, that a man be found faithful.*—I Corinthians 4:1-2.

LESSON: Acts 8:418; 18:1-7; I Cor. 9:16-17; II Cor. 5:17-20; Phil. 1:12-18; 2:12-18.

Much of this issue of THE SUN is taken up with the report on the Conference on Evangelism held the past week in Atlanta. Reading these reports raises the question in the writer's mind: "What, if any, is the difference between 'The Stewardship of the Gospel,' and Evangelism?" Dr. Hardcastle possibly explained this very question in his notes this week, but, for possibly for the third time in more than three times that many years, they have gone astray in the mails. We know he sent them!

"They therefore that were scattered abroad went preaching the word." Even before his conversion, Saul was helping to spread the Gospel, for it was due to persecution that the first "evangels" went out into the "foreign" field with the message of redemption. Persecution at home began to bring about marked changes in the thinking of the disciples. They ceased to be reformed Jews and became Christians; they recognized the fact that their message was for the whole world, and not just for their little nation; they were becoming daily more sure of themselves and the cause they represented.

When Philip went down to the city of Samaria to preach the good news, the response was immediate. The multitudes gave heed, and there "was much joy in that city." There always is much joy in a city when its people truly turn to God.

Paul tells us that "if a man is in Christ, he is a new creature"! And if any man should know this, Paul is the man. His whole life was an example of the power of Christ's gospel to change men. And let us make no mistake, that power is as great today as it was in the early days of the Church. Paul reminds us that

this change is wrought by God, not by men, and he also reminds us that it brings us great privileges—and also the accompanying responsibilities, for we become "ambassadors on behalf of Christ"—we become "Stewards of the Gospel."

Not all of us can become Pauls, or Luthers, or Livingstons; but we can help the friend who is sorrowing or the neighbor who is in distress. Not all of us can become martyrs for the faith, but "our stewardship of the gospel may call for daily witnessing, weekly giving, hourly living that appears insignificant to us, but is all important to the kingdom."

Dr. Lauback has been most successful in his work for literacy among the more backward peoples of the world. One reason for this success has been his requirement that "each one teach one." In the stewardship of the gospel it is just as necessary that "each one win one," and two, and three—that each one, by his daily living and conduct set an example which will lead others into the pathway that leads toward God.

J. T. K.

(Based on lesson copyrighted by International Council of Religious Education.)

CELEBRATES ANNIVERSARY.

(Continued from page 7.)

stituents as "The Church in the Wildwood."

It was here that Superintendent Bennett preached his first sermon forty years ago June 9th, 1910, when he was a licensed ministerial student at Old Union Christian College, at Merom, Indiana, now known as Merom Institute. In the fall of the same year, he was ordained to the Christian Ministry. He had been invited to come to Big Springs Church on that long ago date by Emerson Watson, member of the church, and son of the late Mr. Warren Watson, long time trustee of Merom College. These "boys" were students at that time at Union Christian College and good friends. They were pioneers in Christian service. The Big Springs Church needed the help of a minister, so after Simon's first sermon he was invited to become the pastor, and was to return in two weeks to preach again. Simon came, and helped and he has been "preaching and helping"

throughout the denomination ever since.

It has been Superintendent Bennett's custom through the years to return, at rather regular intervals near this date, to celebrate his beginnings here. At least every five years he has taken time from a busy schedule elsewhere to return to this little church, and preach to its congregation in May.

It should be mentioned also, that the Thirty-fifth Anniversary was celebrated in May, 1945. This was a most significant and memorable event for members and friends of the church. Mr. V. Dewey Annakin, who is a lay minister and a Professor of Sociology at Indiana State Teachers College, Terre Haute, has come for several years as pastor of this church.

It was his desire that Superintendent Bennett take charge of the order of public services for the day. At this special service of Christian expression, three members were received into the church, nine children were baptized, and the Holy Communion was administered. A real surprise came as a climax to this service. The Big Springs Church clerk, Miss Irma Pound, had chosen this as her wedding day. The fact had been kept a closed secret to all the people of that community, until the consummation, as it was known only to the couple involved and the minister officiating.

Again five years passed to 1950. Forty years of Christian Ministry warranted another special observance, so the church members from Merom were invited to come to Big Springs to hear this anniversary sermon. It was fitting that Mr. and Mrs. Emerson Watson should have an active part in planning the program. Speakers participating included Mr. V. Dewey Annakin, Mr. Alan Jones and Mr. Shirley Green. Special music was contributed by the Watson's granddaughter, little Betty Dufer. Mrs. Alan Jones played for the children's trio. Mrs. Mary Wible has been the faithful and talented pianist of the Big Springs Church since she was a young girl.

At the close of the service, Mrs. Watson, with fitting words, presented him, from the church, an eight by ten framed picture of Big Springs Christian Church, carrying the dates 1910-1950, and the lines:

"Blest be the tie that binds,
Our hearts in Christian love."

The written inscription was beautifully hand painted in shades of delicate pink and black.—*Indiana News.*

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, Associate

RELAX WITH MAX.

The District Attorney was questioning a Kentucky colonel in court. Unable to shake his testimony, he tried sarcasm.

"They call you colonel," he sneered. "In what regiment are you a colonel?"

"Well," drawled the colonel, "it's like this—the 'Colonel' in front of my name is like the 'Honorable' in front of yours. It doesn't mean a thing."

* * *

They were showing snapshots. . .

Pfc.: "There's" Aunt Minnie in this one. She's the fattest member of our family."

Pvt.: "Who's that standing behind her?"

Pfc.: "No one. That's still Aunt Minnie."

* * *

Betty Sue: "Why didn't you shave before taking me to the dance?"

Jim: "I did."

Betty Sue: "When?"

Jim: "Just before I came over to wait for you."

* * *

We have just finished exams at Elon. I was just thinking. Wouldn't it be nice if we could have exams at the first of the quarter? Then we wouldn't have to spend the whole quarter worrying about how it will end. Guess that would cause too great a decrease in enrollment.

Don't forget to keep the news coming in. We need a little something besides jokes on this page. Sometimes there just ain't nothing for me to edit. I'll be getting a little pink slip in the mail one of these days. What would become of me if I lost this job? Please help me, won't you?

* * * * *

FIRST FROM EASTERN NORTH CAROLINA.

The Eastern North Carolina Youth Fellowship was the first to send their apportionment to John Truitt, Jr., treasurer for the Southern Convention Youth Fellowship. They also took an offering for our new project of bringing a Philippine student to the United States. We have received over thirty dollars for this purpose. This is a good start. Let us all make haste to increase this figure.

IS THANKSGIVING OVER?

The Thanksgiving has disappeared, and most of us are back to our usual course of food. We think it would be good for us to remember that these usual courses are much better than those had by many millions of people throughout the world. Many of us are worrying over gifts we are going to buy to give at Christmas. How many of us have stopped to be thankful that we have gifts to give at Christmas? We should be thankful, too, that we have friends with whom to share Christmas. We should be thankful for the Life that was given us on that first Christmas. We should be thankful for the fine homes and families that we have. We don't think Thanksgiving is over. Do you? Let us make Thanksgiving a continuous time of Thanksgiving—thinking of all the many blessings that are ours, and thanking God for them.

Let us pray.

Holy Father, Giver of all good and Fountain of all blessing, in whom are the springs of life—we give Thee thanks and praise Thee for Thy everlasting goodness. We praise Thee for our friends and our homes and our church and country. We thank Thee for the Gospel of Jesus Christ Through thy mercy we have reaped the fruits of the earth in due season and gathered them into our barns. Give us power, O Lord, to use thy gifts for Thy glory, to the relief of those who are needy, and to our own comfort. And we give Thee the praise through Jesus Christ, Our Lord. Amen.

* * * * *

LET'S PLAN.

There is a great deal of value in planning ahead. Many of us fail to plan our worship programs in advance. We should follow the lead of the Elon Community Church Youth Fellowship. Their services are planned through May, 1951. By looking ahead they have been able to secure good speakers, and to plan other interesting activities.

* * * * *

CONCORD YOUNG PEOPLE ORGANIZE.

In August of 1948 a group of six junior young people met at the parsonage of Concord Christian Church,

in the North Carolina and Virginia Conference for the purpose of organizing a young people's group. For a number of years the church had not had a young peoples organization of any nature. Now two years later we have a junior group that has a membership of 25.

This group has already begun to have its effect upon the total work of the church. These boys and girls are being taught leadership by the holding of the various offices in the organization and the preparing of the worship programs for each session under the supervision of the advisors. There was a time when the church did not have any young people to call upon to accept various duties but that time is in the past, for these girls and boys are eager to do whatever they can for the welfare of their church.

This is only one of the many things the young people of this group have done for their church. In the fall of 1948 work was begun on our new church in which we are now worshiping. The young people wanted to have some small part in this new church. So they asked if they might buy one of the pieces of pulpit furniture. They were granted this privilege. Last fall when the furniture was delivered the young people paid for the pulpit. These boys and girls were very proud to have had a part in their new church.

The officers for this group for the coming year are:

President, Miss Pauline Tate; Vice-President, Master Douglas Simmons; Secretary, Miss Ruth Tate; Treasurer, Miss Agnes Tate; Advisor, Mrs. Nellie Durham and Mrs. W. W. Snyder.

RUTH TATE,

Reporter.

ON A CERTAIN BOLDNESS IN DEALINGS WITH MEN.

Many of us ministers lose some of the richest opportunities of our calling because of a sense of inferiority. I do not refer to our personal self-appraisal—there is plenty of egotism in most of us! But we stand too much in awe of men and women, especially of prosperous, comfortable, influential and apparently self-contained men and women. We cannot quite believe that they deeply need and truly crave those goods of the spirit which we as God's prophets have to offer. Some need them, of course—the broken, the enslaved, the lonely, the poor, the unemployed, the invalided. But the successful, the affluent, the intellectual, the leaders of the community—such persons seem so

(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

For the Children . . .

It smelled very good in the Tarbert's house. It smelled sugary and spicy.

Johanny and Ann were helping mother make cookies. Mother put in the flour, sugar, eggs and other things while Johnny stirred. That was because he was the biggest and the strongest. Ann rolled the dough, that had been chilled, on a big board sprinkled with flour. She was having trouble rolling with her little size rolling pin. Her tongue stuck out between her teeth and flour dusted across her nose. Then they began to cut the cookies. Johnny held the cooky sheets while Anne pushed the cutter into the dough and mother lifted them onto to baking sheets. Finally they had finished the last batch and put it in the oven. They were cleaning up and nibbling samples from the first batch.

"Yum," said Ann. "Yum," Yum," said Johnny.

Mother said, "Johnny, I think I'll call your teacher, Mrs. Edwards, and see if we may send cookies to your class."

"Momms, that would be fine," he replied.

So mother called and the teacher said, "Yes, indeed."

The next morning Johnny carried a big box with cookies shaped like dogs, flowers and butterflies. He walked carefully to keep from spilling the cookies or breaking them.

While he was in school mother and Ann cleaned the house. They started lunch. Soon it was after lunch and Johnny was swinging in the door calling, "Hi, Mom. Hi, Sis!" He handed mother a big thick envelope with many sheets of paper in it. Mother sat down and began to read. Each one said:

"Dear Mrs. Tarbert,

Thank you for the cookies. We liked them.

Love,

Patsy, Dickie, Jim, Alice, Donna,
—and on and on.

But the last one said:

"Dear Mother,

Thank you very much for those good, good cookies.

Love,

Johnny."

For Parents and Teachers . . .

CHRISTMAS IN THE CHILDREN'S CHURCH.

By BARBARA C. KEY.

The costumes and masks of Halloween have scarcely been put away before the bussiness world begins to commercialize Christmas for all it is worth. Should not we of the church put as much care and effort in planning for the birthday of Jesus?

The Children's Church in Durham has many ideas for a happy observance of this Christmas season. We hope some of these suggestions may help you in your planning.

Our first thought it not how we celebrate Christmas ourselves, but how other people celebrate an even older festival. It is perhaps one of the winter festivals that Jesus and his family observed in the long ago. Hanukkah is still celebrated by the Jewish people each year in December. With this in mind, we are inviting a Jewish lady to visit us just before or early in the Advent season to explain their custom of lighting the Hanukkah candles. She may include a brief explanation of some other Jewish festivals, such as the Feast of Booths, the Jewish New Year and the Passover, for these are all ancient Hebrew holy days that Jesus must have kept with his family when he was a boy.

This year we want to have a "birthday party for Jesus" which still will, in reality, be a worship service for the entire church school with the program led by the Children's Church.

One of the first things we will do in preparation for this event is to find out some of the things our Bible tells us about the birth of Jesus. We will learn the words of Isaiah 9:6 to use as a call to worship and sing the chorus of "O Come, All Ye Faithful" for a response. We will learn at least part of the beautiful story of the shepherds and angels in the second chapter of Luke. Perhaps we will make a flannelgraph to illustrate this story.

Some families set up the figures of the Christmas scene. This is a traditional ceremony with many people and one worth repeating each year. In the Children's Church we will have a creche in the form of a flannelgraph to illustrate an old French

carol about the friendly beasts who were present in the stable. Following are the words sung to the tune *Orientis Partibus*. This can be found in some church hymnals. In the *Pilgrim Hymnal* it is No. 124, second tune. But look for it in the index of tunes in other hymnals. It is necessary to change the rythmn slightly in some places, making two quarter notes instead of a half note, to make the words fit.

Jesus, our Brother, strong and good
Was humbly born in a stable rude;
The friendly beasts around him stood
Jesus, our Brother, strong and good.

I, said the donkey, all shaggy and brown
I carried his mother to Bethlehem town;
I carried her safely uphill and down
I, said the donkey all shaggy brown.

I, said the cow, all white and red
I gave him my manger for a bed;
I gave him my hay to pillow his head
I, said the cow, all white and red.

I, said the sheep with the curly horn
I gave him my wool for a blanket warm;
He wore my coat the night he was born
I, said the sheep with the curly horn.

I, said the dove from the rafters high
Cooed him to sleep so he would not cry;
We cooed him to sleep, my mate and I,
I, said the dove from the rafters high.

Then all the beasts by some good spell
In the stable dark began to tell
Of the gifts they gave Immanuel
Of the gifts they gave Immanuel.

It would be fun to make up original verses about other animals and birds you think might have been there. I think we'll try that. Don't you suppose there might have been a rooster, a hen, or perhaps a dog? And we know that eventually there were camels.

Another song that is fun to sing is "While by My Sheep." This is in the *Hymnal for Youth*, (Westminster Press). This carol has an echo effect. It would make a nice Christmas anthem for a choir.

Several good Christmas poems, prayers, stories and songs are to be found in *The Family Celebrates Christmas*, price 50c from the *Pilgrim Press*. It also contains many suggestions for gifts and decorations to make. The *Golden Christmas Book* and both old and new copies of *Children's Religion and Thoughts of God for Boys and Girls* are rich in suggestions for family participation and church school group activities. We will select some of this material to incorporate in our Christmas program.

Christmas is a gift-giving time. Because we have been reading the *Children's mission study book* about the Near East, we hope all the guests at our "birthday party for Jesus" will

bring gifts for the people of those lands. There is a need for Children's books in Turkey and clothing in Lebanon. And gifts of money are always acceptable.

Lets plan early and thoughtfully for our Christmas celebrations in the church and home. Above all, let us take time out from our hectic shopping, baking, card-addressing and gift wrapping to hear in our hearts the angels' song and once more come to the manger and adore him. Let us give thanks to God for his gift of Love.

* * * * *

FAMILY TELEPHONE—BANE OR BLESSING?

By J. S. BAKER.

Issued by the National Kindergarten Association.

Sharply the telephone rang just as the Blairs were sitting down to dinner. Janet, thirteen, jumped up. "It's for me Daddy!" she cried. Davey, nine and Susan, just seven, raced after her into the hall, insisting, "For me! For me!"

But Mr. Blair, remembering a conference last night with Mrs. Blair, had by a kitchen short cut arrived there first.

"I'm sorry, Polly," he was saying politely though firmly, "but Janet cannot talk to you now. If you care to do so, you may call for few minutes between seven and seven-thirty. Or if you would like me to give her a message—"

But Polly had hung up in confusion.

"Daddy!" Janet wailed. "You knew Polly just wanted to visit."

"Visit!" Mr. Blair chuckled. "You were together at school and walked home together." He shooed the Children toward the dining room. "Now we'll eat—the telephone willing."

However, it rang again during the meal, twice—for Davey, then for Janet.

When they were all settled in the living room shortly after seven, Mr. Blair asked gently, "Why do we have traffic regulations?"

"So people will use their cars right," said Davey.

"So we won't get hurt," added Susan.

"Exactly," agreed Mr. Blair. "And the telephone can hurt us if it isn't used properly."

"Polly wasn't being rude," said Janet hotly. "She just—just—"

"Of course dear." Mrs. Blair patted Janet's arm. "But if I were to call my friends several times a day

and talk for half-an-hour or more, wouldn't you think me—"

The ringing of the telephone cut her short.

"May I, Daddy?" Janet asked quickly.

"Yes." Mr. Blair sighed as she dashed out.

But this time the call was for Mr. Blair. His employer, Mr. Wayne, had called to give him important news. "Glad I got you at once," Mr. Wayne concluded approvingly. "Evidently your children don't monopolize the 'phone the way some youngsters do."

Seated again, Mr. Blair repeated Mr. Wayne's compliment.

Davey and Susan grinned sheepishly. Janet said thoughtfully, "We could make some Blair telephone rules so we—" But the telephone stopped her. "You answer, Daddy."

It was Polly again. Janet's replies were brief, but Polly hung on. Finally Janet said, "Tell me about it tomorrow, won't you, Polly? I can't talk any longer now."

Grinning, she joined the others. "That Polly! She was wound up to talk for an hour. Why don't we—" She looked questioningly at her parents and Davey and Susan.

And so the Blairs did regulate their use of the telephone. The children gave their friends to understand that they were not available for telephone conversations at certain hours. The length of *visits* was shortened, too.

When Janet's evening study periods were no longer interrupted, she made the honor roll at school. Davey's and Susan's friends learned not to "chat happy" too long or too late. And the Blairs could spend entire evenings together without having the warm felling of family unity broken by a youthful friend with some plan for gallivanting.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

friend, was our guest speaker. She emphasized courage and loyalty.

In August Mrs. W. T. Harrell, president of the Eastern Virginia Woman's Missionary Conference, spoke on the subject, "Thy Will To Do."

It was indeed a great privilege to have these three ladies with us.

Our pastor, Rev. W. A. Grissom, has used several films, "Japan," "And Now I See," during the year. At our September meeting he used "Second Chance." What could be more fitting to close the year's work!

In seeing this wonderful picture we realized that we, too, may have a "second chance."

Our society sponsored an orphan from the Christian Orphanage for our "Blue Bird" this year. We have also continued the work we have been doing in the past years.

* * * * *

SHALLOW FORD WOMEN MEET.

The Ladies Fellowship of the Shallow Ford Christian Church, near Elon College, met on Tuesday evening at 7:30 at the parsonage. The meeting was called to order by the president, Mrs. Odessa Penley. The pastor, Rev. James R. Hailey, led the devotional service with a study of the Intercessory Prayer of Abraham.

The radio play, "We Build for Peace," was dramatized by four of the ladies. Mrs. Margaret Isley took the part of the Announcer; Mrs. Bessie Crawford represented the United Nations; Mrs. Beatrice Sparrow described the work of the World Health Organization; and Mrs. Nellie Hailey enacted the role of Food and Agriculture Organization. The play was a vivid dramatization of the work of the United Nations in its different phases.

Mrs. George Isley gave the secretary's report. Mrs. Kate Foster reported on the work of the conference committee. A discussion period was held in which Mrs. Louise Whitaker, Mrs. Jane Huffines, Miss Florence Cable and Mrs. Dewey Michael took part.

After a brief business session the joint hostesses, Mrs. Kiwana Whitaker and Mrs. Bessie Crawford, served delicious hot spiced apple juice and doughnuts. They were assisted by Miss Della Ree Foster.

A venerable minister once entered a meeting which was being held in behalf of foreign missions, just as the collectors were resuming their seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice; but there was no response. It was observed, however that he was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution box. The chairman, thinking he had not been understood, said loudly, "Dear Sir, I didn't ask you to give; I asked you to pray." Oh, yes," the old man replied, "I heard you, but I can't pray till I have given something."

—Exchange.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

And I do mean friends! How you have helped us this week! We are truly grateful. Several weeks like this, and we can see the way out! It was pretty dark a few weeks ago, but you are a generous and kindhearted people, and you will not let us here down. Eighty mighty healthy, happy, fine children are counting on you, and if you could see their smiles, their gratitude, as I do, you would not begrudge a nickle that comes this way.

We have been working hard. Three churches every Sunday—morning, noon and night. And it means something to keep twenty-two little folks in line from eight o'clock in the morning to ten or eleven at night. But they know it means more shoes, more clothes and good food and warm shelter; and many kind friends. We teach them that friends should be appreciated whether they have anything to give or not. They are our friends, and they help us just by their being friends.

While one mischievous little fellow was actually on the stage performing, but behind the others where only I could see him, he upped his foot and showed me a hole all the way through the bottom of his shoe, and smiled just like any little rascal ten years old would! One little fellow, after I had told him that our trip had netted us a sizeable sum, replied: "Now, maybe, I can have some shoes." They are a bright and happy lot, and ready to do a good turn, ready to play fair, and they are not prone to complain.

They are appreciative. I pray that they make men and women of whom we can all be mighty proud. Your kindness and generosity will help greatly.

I wish to thank the Valley Sunday schools for a truck load of apples. As my son John says of such kindness, it was "real thoughty" of them!

Inasmuch as my report is long, I had better make my letter short. If you saw what I see, you would give us several reports just as good as this one.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

King Dress Shop, Burlington: Box of clothing.
Cone Mills: Assorted piece goods.
Columbia Manufacturing Co.: 200 yds. sheeting.
Mrs. Joe Byrum: Box of clothing.
Burlington Mills: Assorted Fabrics.
Mrs. Roy Kernodle: Box of clothing.

* * * * *

REPORT FOR NOVEMBER 30, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$12,668.05

Eastern N. C. Conference:

Amelia, Thanksgiving Offering \$ 20.40
Morrisville, Thanksgiving Offering 20.00
Morrisville 9.58
Mt. Auburn 5.00
Wake Chapel S. S. 51.80
Wake Chapel Church ... 1,370.00

1,476.78

Eastern Va. Conference:

Damascus \$ 75.00
Eure, Thanksgiving Offering 22.70
Portsmouth, First 8.11
Richmond, First 10.00
South Norfolk, Thanksgiving Offering 150.00
Wakefield 31.67

297.48

N. C. & Va. Conference:
Burlington \$350.00
Burlington 25.00
Elon College 27.11
Happy Home, Thanksgiving Offering 59.00
Mebane, Thanksgiving Offering 36.00
Reidsville, Thanksgiving Offering 270.00

767.11

Western N. C. Conference:

Bailey's Grove 18.00

Valley Va. Conference:

New Hope \$ 10.85
New Port, Thanksgiving Offering 61.00

71.85

Total this week from churches \$ 2,631.22

Total this year from churches \$15,299.27

Special Offerings.

Amount brought forward \$26,381.36

Men and Women's Bible class, Winchester (shoes for Barbara J. Arnold) \$ 6.00
Jr. Phil Class, Suffolk (For Harvell Boys) .. 5.00
Special gifts 81.20

Memorial gifts:

Mrs. R. L. Newman, Memorials for Gay Ann Newman, Raleigh, and Mrs. Carrie Fields, Reidsville \$ 10.00
Mr. and Mrs. Griffin McClure, Memorial for Dr. D. E. McConnell 5.00
Pleasant Grove S. S., Memorial for Rev. C. H. Caviness 7.00
Mrs. J. T. Stewart, Memorial for Dr. J. T. Stewart 25.00
Eva Mae and Harold Rickman, Memorial for Mrs. George Brown 10.00
Mr. and Mrs. John M. Holt, Memorial for Mrs. Cornelius Jacoby 7.50
Mr. and Mrs. Charles E. B. Apel, Memorial for Dr. Willard A. Ballow 10.00

Thanksgiving Offerings.

Mr. Lloyd G. Huffines ... \$ 25.00
Auburn Christian Church 150.00
Miss Iva Hughes 10.00
Mr. W. G. Sharp 25.00
Mrs. R. L. Gilliam Sr. ... 10.00
Foster Hosiery Mill 15.00
Foster Farm Machinery 10.00
Mr. T. M. Stroud 10.00
Mrs. J. H. Burgess, Jr. ... 5.00
Dr. E. Burge Kent 5.00
Mrs. Mollie Graham 5.00
Mrs. Ernest Sibley 5.00
Lenoir Furniture Corporation 200.00
Mrs. Charles F. Cullers .. 10.00
Beamon's Inc. 25.00
Mr. and Mrs. Charles E. B. Apel 10.00
Burlington Coca-Cola Bottling Co. 25.00
Mr. Charles R. Jeffreys ... 5.00
Mrs. C. W. Tatum 5.00
Burlington Drug Co. 100.00
Peele Electric Co. 25.00
Alamance Laundry 150.00
Mr. and Mrs. J. Hinton Rountree 5.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ _____ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name

Address

REPORT ON EVANGELISM.

(Continued from page 2.)

Devotional Readings, Bible Reading suggestions, Special seasonal materials—"Fellowship of Prayer";

- (d) enlist members in service of church through specific assignments or group participation.

Method—

- (a) Use deacons and deaconesses as can;
(b) Use special group or committee, such as Couples Club, Fishers Club;
(c) Have training sessions.

II. Through Assimilation of New Church Members—

1. By deacons calling within the week after joining and encouraging participation in church life;
2. By giving opportunity to join a group;
3. By being entertained informally by pastor or deacons in a home by key members of church;
4. By belonging to an area group.

III. Through Revitalizing the Deacons—

1. Deacons meeting with pastor on each Sunday before service;
2. Regular monthly meetings with pastor;
3. Enlarging the activities of the deacons—
 - (a) being ready to substitute for pastor, preaching or leading service;
 - (b) calling under direction of pastor;
 - (c) assisting pastor where needed;
 - (d) ministering to the welfare needs of members;
 - (e) ready to act in any emergency during church service (sudden illness, fire, etc.);
 - (f) distribute literature;
 - (g) information centers;
 - (h) greeters.

IV. By Classes on Church Membership—

1. Pastors class should last one or two years—use the book, "My Church," for young people;
2. Orientation Periods for adults—
 - (a) Background of Church;
 - (b) Function of local church;
 - (c) What is expected of new member.

V. By Adult Bible Class in Church School—

Need of such class to have a specific mission or project.

VI. Through Literature—

1. "Upper Room."
2. Pamphlets on hand—readily accessible.

VII. By helping the lay man and lay woman to realize the significance of his daily work and relationships as a means of witnessing.

VIII. By encouraging persons to dedicate their lives to full-time Christian service.

IX. By encouraging group gatherings during the week in homes or church to discuss things of the Spirit.

X. In concurring with the action of the State Conference of 1950, regarding increasing the membership by 25 per cent, we recommend that the State Conference Office notify each church soon of the number of accessions necessary to complete this goal.

XI. We seek the cooperation of the churches in making known the number of accessions and baptisms to the State Conference Office so that this information may be published in the *Down South News* soon after Easter.

We propose that this report should be presented to the meetings of the North and South Associations.

Rev. W. ERNEST COLLINS,
Chairman,

Mrs. ROBT. G. WILLIAMS,
Rev. JOHN L. YENCHES.

LAUNCH OUT INTO THE DEEP.

(Continued from page 6.)

neglect of the past, this is the opportunity to express it, and to redeem ourselves.

The great work of our Orphanage in giving to unclaimed and unwanted children home and love and preparation for life, the divine task of sending the Gospel of the Lord Jesus Christ to a spiritually hungry world and the support we give to every other enterprise and institution of our church is multiplied in definite and exact proportion as we launch out into the deep.

Without pride we must admit that we have not done what we could. May this seemingly dark picture serve to arouse us from our places of failure and complacency to dedicate anew our lives of obedience to His voice, which through opportunity calls to launch out into the deep.

ORPHANAGE REPORT.

(Continued from page 14.)

Mr. S. J. Hinsdale	10.00
Raleigh Members	50.00
Mr. E. H. Moore	50.00
Miss Mamie Moore	5.00
Curran and Hay Clothing Store	10.00
A Friend	100.00
Mrs. Jefferson Penn	25.00
Mr. Charles A. Scott	5.00
Mr. and Mrs. Griffin McClure	25.00
Mr. Sammel Earman	10.00
Mr. and Mrs. Geo. V. Vick	10.00
Mr. and Mrs. Paul H. Williams	10.00
Mr. A. V. Beck	10.00
Mr. Bernard M. Cone	25.00
Wentworth Church	121.67
The James H. Anderson Co.	10.00
Mr. and Mrs. R. C. Jarrett	5.00
Mr. E. H. Wilkins	100.00
Mrs. H. C. Simpson	10.00
Ambrose Christian Church S. S., Ga.	10.10
Miss Vera Gilliam	20.00
Miss Sally B. Wilson and Sisters	10.00
Roanoke, Alabama, First Congregational Christian	8.48
Mr. Lawrence E. Neese ..	15.00
Mrs. Bettie Wright	5.00
Mr. Edward Ferrell	5.00
Mr. Vernon E. Ramsey ..	10.00
Mr. and Mrs. M. R. Kersey ..	10.00
Mr. James A. Barnwell ..	25.00
Mr. A. D. Pate	10.00
Mr. R. L. Morgan	5.00
	1,727.45

Total this year from specials \$28,108.81

Total for the week \$ 4,358.67

Total for the year \$43,408.37

DEALINGS WITH MEN.

(Continued from page 11.)

self-sufficient, so complacent, that we treat them as desirable contributors to the organization of religion, but not as themselves in need of salvation. So we seek to enlist their help rather than to help them. They become patrons of religion rather than religious men and women.

The fault is with us ministers. Most of us spring from modest social backgrounds, and the unruffled surface of the strong and competent takes on a glamour in our eyes, blinding us to the fact that below this apparent complacency there is conflict, craving, self-depreciation, just as intense as that which cries out to us from the disadvantaged and helpless. We must come out of this delusion. We would be amazed at the spiritual results if we pitched our ministry to a key of unflinching boldness and saw every man—the "strong" as well as those who are confessedly broken—standing in the need of prayed and repentance.—Charles Clayton Morrison.

United Church Project, Burlington, North Carolina



Rev. Henry E. Robinson, pastor of First Congregational Christian Church, left, and Dr. Harvey A. Fesperman, pastor of First Evangelical Reformed Church, are shown observing the sign that has been erected at the site of the proposed Brookwood United Church on Hermitage Road. (Times-News Photo by Metcalf.)

The First Evangelical and Reformed and the First Congregational Christian Churches of Burlington, North Carolina, are working together to establish a new church to be known as the Brookwood United Church and to be located on Hermitage Road, near Edgewood Avenue Extension.

Numerous planning sessions have been held between the churches concerning the project, and church officials have been in continuous consultation, as mission funds from both of the churches will be used in constructing the first units of the new church plant.

Present plans call for the acquiring of a parsonage and the erection of an educational building in which all meetings will be held until the church has need of additional facilities.

The establishment of this church points to

a new and promising approach to church extension in this area, since it is the first project to be carried on jointly by two local churches.

A pastor will be supported jointly by the two participating churches till the new church is able to assume the cost, and mission gifts for the project will be given on an equal basis by the two churches.

Members of the Church Extension Committees of the two churches, who have been planning the establishment of the new church are as follows:

First Evangelical Reformed: Herbert W. Coble, Duncan C. Bryan, George H. Fowler, E. M. Cheek, Glenn Pickett.

First Congregational Christian: Jerry D. Strader, Garland Huffman, D. R. Fonville, E. N. Pearce, Mrs. Ed Foster, Mrs. M. Z. Rhodes.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, DECEMBER 7, 1950

NUMBER 48

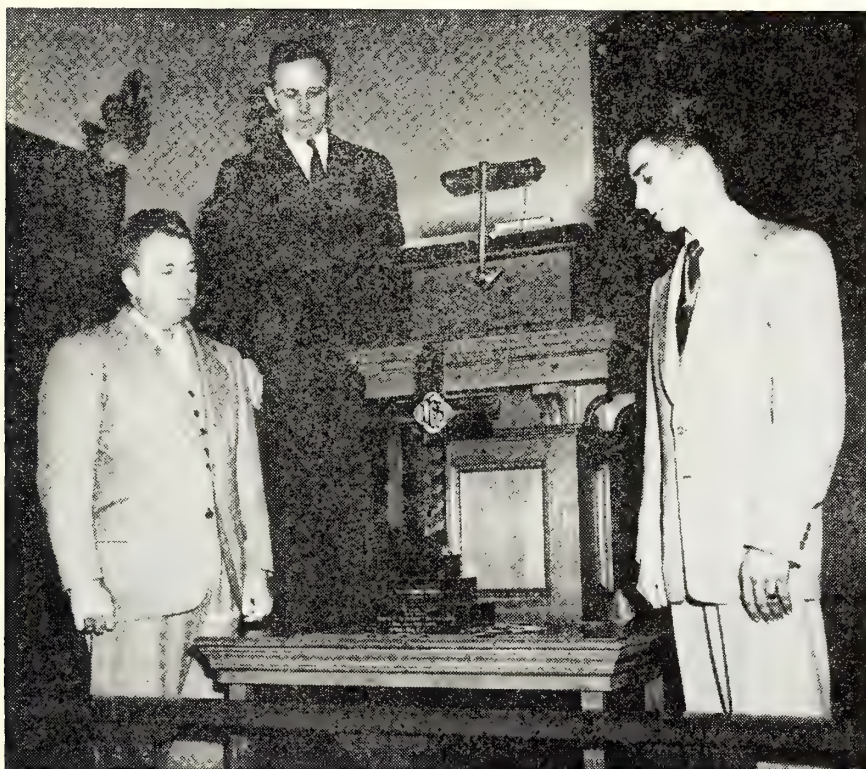
Rosemont Church Dedicates Cross

Photo by Stewart.

Ray Morrison, right, president of the William Downing Memorial Class of the Rosemont Congregational Christian Church of Norfolk, Virginia, has just unveiled a memorial altar cross presented to his church by his class in ceremonies commemorating Armistice Day on Sunday, November 12. Mr. Charles L. Richardson, left, chairman of the church's official board, accepted the gift in behalf of the church. Rev. Herbert G. Councill, Jr., the pastor, center, conducted the rite of dedication. The cross is engraved: *"To the Glory of God and in Honor of Members of the Rosemont Christian Church Who Served Their Country in World War II, 1941-1945."*

News Flashes

Rev Duane Vore gave an address at the Suffolk Elks Club Memorial Service last Sunday afternoon.

Dean D. J. Bowden of Elon College has been in Richmond this week, attending the meeting of the Southern Association of Colleges and Secondary Schools.

Timothy Chang was a visitor at Winston-Salem Church December 3, 1950. He also visited Dr. and Mrs. Louis Potter, parents of Mrs. R. L. Jackson.

Funeral services for Mrs. Gertie Bell Holland Rhodes were conducted at Antioch Church, near Windsor, Sunday afternoon by Rev. Ellis N. Clark.

Miss Alice Jean Dickens and Kendall Tyree Farrell were married November, 25 at 7 p. m. at the Carolina Christian Church, near Burlington, by Revs. Kenneth Register and Bland A. Leebrick.

Miss Martha Louise Veazey and John Vance, Jr., were married at Longs Chapel on Saturday, November 25 by the bride's father, the Rev. G. H. Veazey. Mr. and Mrs. Vance will make their home in Mason City, Iowa.

Harold Mathews, Secretary for China of the American Board has notified us that Dick and Dorothy Jackson and their two children left Foochow November 28. They are to arrive in Hong Kong, December 8. We have hopes that they will reach America by Christmas.

Dr. Ferris E. Reynolds, Professor in the Department of Religion at Elon College, is lesson writer for the Uniform Sunday School Lesson, Senior and Young People's quarterly and teacher's guide for the first quarter of 1951. Dr. Reynolds will also prepare the material for the 1st and 2nd quarters of 1952. These materials are obtained through our Pilgrim Press, 14 Beacon Street, Boston 8, Mass.

PRE-CHRISTIAN MUSICAL PROGRAM AT WINSTON-SALEM.

The Winston-Salem Church enjoyed a special musical program last Sunday evening rendered by the church choir and visiting soloists. There were

Instrumental solos and duets by Charles Fussell, Faydine Conklin, Mrs. Wilbur Houser, B. Y. Womack, Jimmie Reach and Jimmie Paff. Vocal solos were rendered by Miss Geraldine Mackie, "I Walked Today Where Jesus Walked"; and Charles Drum, "Teach Me To Pray." A duet was sung by Jeanie and Diane Binkley. Other numbers included a cornet solo, "Liebestraume," by Roy Hayes; a violoncello solo, "Berceuse Slave," by Joe Clodfelter, and a bass horn solo by Robert Paff. Mr. John Ingram gave a reading, and there were several musical numbers by the choir and congregation. The church has planned special Pre-Christmas programs for the next three Sundays. The pastor, Rev. W. J. Andes, will speak on the topics: "The Candle of Faith," "The Candle of Hope," "The Candle of Love," at the morning services, and at 6 o'clock on Christmas Eve Sunday, he will speak, using as his subject "The Unnamed Candle."

CARE AID URGED FOR KOREA.

CARE is appealing for funds to send relief packages from Americans to war-devastated Korea, whose people are in desperate need of food and clothing.

Contributions in any amount sent to CARE for Korea, 20 Broad St., New York 5, N. Y., or any local CARE office in this country, will be used by the non-profit agency to deliver gift packages, in the name of the donors, to destitute Korean families chosen on the basis of greatest need.

Six types of CARE packages are available: Food, underwear and socks, or woolen suiting, at \$10 each; knitting wool, \$13; woolen blanket and cotton fabrics, \$7 each. Contributions less than the cost of a complete package will be pooled. All donors will receive a CARE receipt.

The CARE campaign was undertaken at the request of the Advisory Committee on Voluntary Foreign Aid of the U. S. Department of State and has been endorsed by President Truman.

"This government," Truman declared in a statement, "is joining with other members of the United Nations to help Korean recovery, but the great need in a war-devastated country leaves much that our people, as individuals, can do. I strongly urge all Americans to contribute to the CARE for Korea Campaign. . . . Every CARE package delivered to a family in Korea, in the name of American donors, is proof of democracy in action to help its fellow man."

CHRISTIAN WORKER'S SCHOOL.

Plans are being made for a Christian Worker's School or a Leadership Training School for the churches in the larger Suffolk District to be held in the Suffolk Christian Church January 14-18, 1951. The School will begin on Sunday afternoon with classes on that day, and with classes every night during the following week through Thursday night. Dr. H. S. Harcastle will serve as Dean of the School. The following courses will be offered and will be taught by the following persons:

Planning for Children in the Local Church—Miss Ruthanna Foard.

Introduction to the Bible—Reverend James H. Lightbourne, Jr.

Planning and Leading Group Worship—Reverend Duane Vore.

Teaching in the Sunday school—Dr. Jesse H. Dollar.

Reverend W. A. Grissom will have charge of the Devotional Services during the School.

The School offers a splendid opportunity to all Church School workers to prepare themselves to do better work for Christ and his church. There will be no registration fee, but the cooperating churches will be asked to underwrite the cost of the School. It is hoped that there will be an unusually large representation from each church in the area.

This is one of the several Schools that is being planned by the Division of Christian Education under the leadership of Miss Pattie Lee Coghill, Educational Director of the Convention.

Pastors and Sunday School Superintendents are asked to begin now to give publicity to the School and to secure large representations from their respective churches.

H. S. HARCASTLE.

In a day of world crisis and disorder, when men's hearts are failing them for fear, it is a cause of hope that the National Council has been established. It is a proclamation that God, as revealed in Jesus Christ, lives and reigns, that the primary issues of today are spiritual and that no part of the wide range of life is alien to the application of the Gospel. The Council marks a new and great determination that the American way will be increasingly the Christian way, for such is our heritage. . . . Together the churches can move forward to the goal—a Christian America in a Christian world.—Henry Knox Sherrill.

Southern Convention Office

Wm. T. Scott, Supt., Elon College, N. C.

UNPAID 1949-50 CONVENTION APPORTIONMENT LIMITS THE WORK OF BOARDS, INSTITUTIONS, AGENCIES.

The 1949-50 Conference Year has closed. We have had a good year in each of our Conferences. Evidences of growth in membership are sources of encouragement. Many churches have made extensive building improvement. The record is good in gifts to worthy causes. However, several of our churches have not reached the apportionment goal suggested. The apportionment is set up so as to pro-

Perhaps your church is among those which have not "paid in full" the apportionment. Maybe you can and will do something about it. Won't you? Your Convention, its Boards, Institutions, and agencies are counting upon your help. Your church may still send payments on 1949-50 apportionment to the Southern Convention Office, Elon College, N. C. Ask your pastor about the standing of your church. He is receiving a statement of receipts to date.

Wm. T. Scott, Superintendent.

1949-50 APPORTIONMENT DUE FOR CONVENTION CAUSES

	Home Missions	Foreign Missions	Orphanage	Elon College	Christian Education
Virginia Valley Conference	\$ 152.34	\$ 101.91	\$ 70.23	\$ 87.80	\$ 21.50
North Carolina & Virginia Conference	1,314.46	1,829.36	93.63	680.00	193.00
Eastern Virginia Conference	823.00	887.74	2.00	607.23	207.00
Western North Carolina Conference	388.40	397.97	94.85	339.61	127.75
Eastern North Carolina Conference	654.64	623.65	203.81	805.50	222.30
Total	\$3,332.84	\$3,840.63	\$ 464.52	\$2,520.14	\$ 771.55

	Superannuation	Per Capita Dues	Minist'l Scholarship	Convention Fund	Total
Virginia Valley Conference	\$ 26.80	\$ 29.44	\$ 21.38	\$ 34.68	\$ 546.08
North Carolina & Virginia Conference	129.18	82.00	97.94	169.20	4,588.77
Eastern Virginia Conference	63.00	64.00	45.00	308.00	3,006.97
Western North Carolina Conference	97.75	121.38	56.00	250.75	1,874.46
Eastern North Carolina Conference	184.00	205.00	92.00	482.00	3,472.90
Total	\$ 500.73	\$ 501.82	\$ 312.32	\$1,244.63	\$13,489.18

vide a regular income for the agencies of our church so as to enable the Mission Board, the Orphanage, Elon College, and the Boards of Christian Education and Superannuation to do their work. The Mission Board income is short \$3,332.84 for Home Mission apportionment at a time when we need to build new churches and to aid existing churches to provide adequate facilities. Likewise, the Board faces a shortage of \$3,840.63 in Foreign Mission contributions to the apportionment at a time when the Christian church throughout the world is facing its greatest problems and opportunities. Elon College's apportionment is \$2,520.14 short at a time when our Convention's institution of Christian higher education needs desperately our maximum support. We are \$500.73 short in our giving to our aged ministers, and the Convention Fund is over \$1,200.00 short in its income from apportionment.

Take a look at the above table showing the unpaid apportionment for the 1949-50 Conference year just closed.

A MORNING RESOLVE.

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a shieldlike trust in God.

—John H. Vincent.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. W. J. Andes; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

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General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

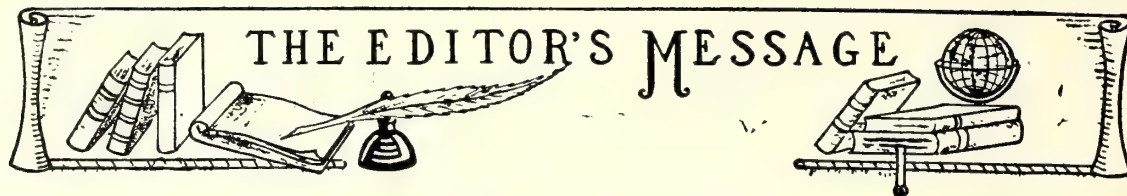
Enclosed will be found \$3.00 (\$5.00) for which please send The Christian Sun for one (two) year(s) to:

Name

Address

[] New

[] Renewal Name of Church



PROTESTANTS, READ YOUR BIBLE!

These have been great days for those who are interested in the study of the Bible. Reformation Day, recently observed, is a spur to Bible study. One recalls that Martin Luther gave the Scriptures anew to the world. He gave unprecedented impetus to the reading, translation and exposition of the Scriptures. The observance of Reformation Day is meaningless unless it drives us again to the Bible, the foundation of Protestantism.

The Thanksgiving to Christmas Bible Readings not only renew our spirits by a fresh acquaintance with the prophets, apostles and Christ, but we are made aware of our worldwide fellowship in the love and study of the Scriptures. This should be a fresh and stimulating experience for each of us.

The romance of Bible reading was never more real and widespread than it is today. For instance, we are told that funds are being used by the American Bible Society to send paper, printing and binding materials to Japan and that the Scriptures are being printed there. The Japanese Society now employs 110 full-time workers to distribute the Scriptures. Fifty-two of these are now able to transport themselves by bicycles, a gift from the children in Sunday schools in the United States, and 49 additional bicycles soon will be furnished.

A NEW DAY IN PROTESTANTISM

Prophecy becomes history. The National Council of Churches is a reality. The movement toward Protestant unity has passed another milestone. After attending the Constituting Convention last week in Cleveland, Dr. Roy Helfenstein wrote: "Words cannot even begin to express the impression universally made upon the delegates by the colorful pageantry of the occasion and by the superb program presented. To the fanfare of trumpets, a procession of 500 clergy and lay delegates led the processional. Banner-bearers, massed at the back of the stage, formed a background for the Protestant leaders who participated in the constituting ceremony. Delegates from every state in the Union were seated at red, white and blue desks, set in the form of a mammoth cross, in the main body of the public hall. A second cross of gold was suspended above the stage."

Those of us who were unable to attend this historic Council can catch the tenor of the occasion from the many releases. Dr. Ralph Sockman made this memorable statement: "Never since the first century have conditions been so ripe for an apostolic age. If 1,000,000 out of the 31,000,000 church members represented in this council become fired with the passion of the apostles, a new book of Acts would be written."

Bishop Henry Knox Sherrill of the Episcopal Church is the first president of the National Council.

The gist of his message was a plea for a church "extended and applied to every aspect of life." He insisted that "There can be no artificial divisions between the sacred and the secular. The Gospel has to do with international relations, with peace or war, with the atom bomb, with economic conditions, with family life, for nothing human can be alien to the love of God in Christ. The churches, if they are expressions of the purpose and will of God, cannot be limited as some would desire, to special fields of worship. For, if worship is real, then action must follow—for all of life belongs to God. Once we have the conviction that there is a saving gospel, then that gospel must be extended and applied to every aspect of life."

This Council brings together an impressive array of leadership. The best minds of Protestantism are now federated. The council is not without its problems. There is a moral responsibility to keep peace and harmony within the family, steer clear of competition, and avoid the perils of a super church. Unprecedented opportunities inhere in this new and inclusive organization. A new day has dawned for Protestantism. It is a grand privilege to live in an era which has witnessed the formation of the National Council and the World Council of Churches.

"I WILL RETURN UNTO MY FATHER"

Every day is a call to repentance. Every day brings the opportunity of return to the Father's face, the Father's family and the Father's favor. Every day brings anew the Father's bounty, of which we have partaken thoughtlessly or greedily. Every day is a renewed invitation to know the Father's fellowship and to take our places as responsible members of the divine household.

"My Father worketh hither to," cried Jesus. Therefore we must work with him. Time must not be wasted. Great tasks await our doing. Today we not only lament our wasted days and years, our wasted opportunities, our neglected talents, our abandoned hopes, we return to God. We accept new tasks or return to old tasks with renewed spirit and purpose. We resolve as God's prodigal sons and daughters, to bring forth works meet for repentance.

We ask God to forgive us when we have been derelict in our duty, when our prayer account has been in arrears and when our policy of intercession has lapsed. So, the day of penitence becomes the day of promise and power. Our God is liberated anew in our world—through us. There is a fresh extension of the incarnation.

God can do great things—today. His hand is not shortened that he cannot save. He is a God of compassion. If we have blundered and failed in countless yesterdays, he comes today saying: "My child, ac-

cept this new day. Try again. You are not alone. I am with you, I am thy God. I will still give thee aid. I'll strengthen thee, help thee, and

cause thee to stand, upheld by my righteous, omnipotent hand. My grace, all sufficient, shall be thy supply."

The Farmer's Vocation

By THOMAS ALFRED TRIPP.

The peasant farmer walks upon the clean bottom of the furrow which he makes in the firm earth and feels a close relationship to the sweating animals that pull the plow. The tremor of the crumbling soil, as it slides off the glistening mouldboard, gives him a sense of victory over nature and victory challenges to humility reminding the husbandman of the true quality of his vocation. To plow a field is to change the face of the earth; to turn it with a clean furrow is to achieve the satisfactions of an artist but the plowman fails to perceive the real nature of his vocation unless he recalls that it is God that maketh the harvest.

The farmer depends upon the microcosm of the clod which holds the precious fertility for man's food and he waits upon the macrocosm of the Universe which determines the round of seasons. He looks up into the face of the frowning cloud which threatens to turn his fields into swamps in the rainy season and gazes wistfully at the cloudless sky in time of drought. Extremes of nature, forces beyond his control, leave him in the hands of God. He bows in gratitude before the forces which bring rain or sun at the right times. He is frustrated, sometimes defiant, when drought or flood, heat or frost defy his calculations.

Finally, the peasant may be forced to drop his hands and tools in resignation, admitting defeat before drought, flood, blizzard or infestation. Then, with the coming of a new season, hope arises within him and he tries again, ever trusting that "this year will be better." The farm family, more than any other, is in touch with the rhythm of the Universe. The farmer may not be more devout than other men but he has more opportunity than most to feel and know the manifestations of God in the world.

What the machine does do to the farmer's vocation is yet to be seen. The farmer on the mechanized farm is no longer the man in the furrow who thrills to the tremor of the crumbling earth. Instead, his body surges to the rhythm of the vibrating machine. He is more remote from the soil than the peasant and often closer to the spirit of the city. Unless he

recognizes his as a Christian vocation, land, to him, is a resource to be exploited for material gain. He is a capitalist in the field, self-seeking and gloating. More and more acres are demanded by his huge enterprise requiring a sense of stewardship to pre-

vent disaster. If, once he has sapped the life out of a field, he casts it aside as he would a worn-out machine, he invites the judgement of God upon his wasteful enterprise.

The farmer on the machine has every chance to develop his work as Christian vocation. Because of his power of machine and property, his responsibility is great; his need of repentance terrible. Machines take the burden off the backs of the farmer and his family, leaving energy and time for spiritual pursuits. If they care to

(Continued on page 9.)

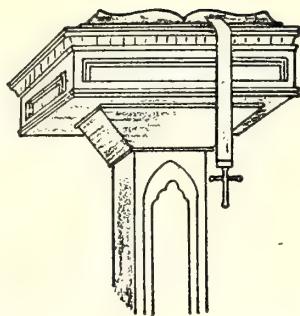
DECEMBER 10 — UNIVERSAL BIBLE SUNDAY



Aiding the Japanese Bible drive, President Harry S. Truman affixes his signature to the "Good Will Book," which contains the signatures of 33,000 persons who contributed to a fund for the distribution of Japanese-language Bibles. The American Bible Society is sending the volume to the Japan Bible Society as a symbol of friendship. With Mr. Truman are Dr. Robert T. Taylor, left, and Dr. Francis C. Stifler, secretaries of the society. With signatures still coming in, a third book is currently in preparation. These signatures come from more than 14,000 cities, towns and villages, in every state, the District of Columbia, Hawaii and Alaska, as well as 15 foreign countries.

General Douglas MacArthur, at the inception of the drive, set a goal of 10,000,000 Scriptures to be printed and distributed in Japan by the end of 1951. However, it now appears likely that this goal will be exceeded by approximately 2,000,000.

Gifts represented by the signatures ranged in amount from one to one thousand dollars and totaled more than a quarter of a million dollars. This amount will enable the Japanese society to print and distribute 4,700,000 Scriptures and bring the total since V-J Day to 7,500,000. If gifts continue, the distribution of 12,000,000 Scriptures will be achieved by the end of next year.



"FREEDOM IS NEVER FREE"

A Sermon

By ROY C. HELFENSTEIN, D. D.

"With a Great Price Attained I This Freedom."—Acts. 22:28.

Christian Salvation is the greatest thing in this world. It is heaven's richest blessing to mankind. American Freedom is the second greatest blessing in the world. We often speak of our Salvation being free, but the truth is that it was purchased at a terrific cost. The same is true of our American freedom—it too cost a terrific price—far beyond the reach of human power to calculate.

The Roman Freedom of St Paul's day was highly prized by every Roman citizen. "With a Great Price Attained I This Freedom," declared the Apostle Paul in tribute to the freedom he enjoyed as a Roman Citizen. But Roman freedom was as brass in comparison with the gold of American freedom. The more a thing costs the more it should be appreciated. With a great price our freedom was attained. Indeed it cost far too much for the way millions of Americans use it.

I sometimes wonder if we prize our American freedom as we should. I am sure none of us do. It includes the freedom to choose our own vocation or profession, the kind of work we want to do—the freedom to choose our life companion. There are millions of people throughout the world who know nothing of such freedom. We enjoy the freedom to live our lives in our own way. We have the freedom to come and go as we please. In certain totalitarianism countries a person cannot even leave town without a permit. We have the freedom to think our own thoughts and speak our own convictions. This is a freedom not even hoped for by millions of folk throughout the world.

Those of us who are native-born Americans when we reached our maturity simply had our citizenship handed to us on a silver platter. Those who were foreign-born, if deemed worthy, simply declared their de-

sire to become citizens and, after certain instructions, were duly naturalized. Roman citizenship came at a much higher price—and no doubt was appreciated more by its holder—though that freedom was infinitely inferior to our American freedom.

Our American citizenship is all too easy in the light of what it cost. It ought to cost every American citizen, whether American or Foreign-born, the effort required to be worthy of that freedom, so that every American citizen could say in the words of the text—"With a great price secured I this freedom" that was purchased and paid for by the life blood of thousands of our Nation's sons and fathers.

The freedom we enjoy cost much—at a great price it was secured, not by us, but by others for us. Had it not been for the prayers and sacrifices of the early colonists; had it not been for the Christian idealism, the Christian convictions, the Christian sacrifices of our parents down through the years of the past; had it not been for the idealism and sacrifices of thousands (and "the Supreme Sacrifice" for many) of the men who gained our Nation's independence, we today would not be a free people. Indeed, with a great price our freedom was attained for us. We are disgracefully unworthy of our American freedom if we are not willing to pay the price of moral courage and religious idealism to our day and generation in appreciation of the heritage that is ours.

We enjoy freedom and liberty, not because we deserve it, but because others prized it dearly and paid the price that we might have it. Millions of people in Germany, Japan, China, India, France, England and in other foreign countries, in some of which countries freedom is but a word in the lingo of hope, millions of them by reason of their noble Christian lives and high ideals of service are just as much entitled to the freedom that we enjoy as are we. Many of the disfavored people without a country—hundreds of thousands of them—may, by reason of their closer walk with God, be more entitled to our freedom than are any of us—a freedom enjoyed by each of us, but denied to all of them. And hundreds of thousands of people in America who enjoy American freedom are absolutely unqualified and unworthy of even a shadow of such freedom. They repudiate our Nation's laws enacted for the protection of the citizenship which they enjoy—they devise and connive ways to evade the laws of the land, and for them life is but a mad scramble to get what the other fellow has.

They disdain the Holy Commandments of God, reverence for which constitutes the very foundation of our National life. They profane by word and by act the name of Deity whose guidance has secured for our Nation its place of advantage among the nations of the world. They blaspheme the Church of God by their indifference to its presence in their communities and by their repudiation of its Gospel of faith and love. Their lives are open denials of all that is sacred in our national life. Such Americans by their Godless lives imperil the freedom of us all.

Let the nations that have lost their freedom speak to America today—"O America, you who have been blessed above all other nations of the world, do not make the mistake which we made—don't neglect your churches, be faithful to the God of your Fathers. 'Remember the Sabbath Day to keep it Holy'—Walk in the light of the Word of your Lord. Keep the fires of religious faith burning upon the hearth-stones of your homes and upon the altars of your churches. We neglected ours, and the penalty is too great!" Not only did they have to pay the penalty, but the whole world had to pay the penalty along with them. Our American freedom too can be lost. There are politicians a plenty who would be willing to sell our freedom to the highest bidder. The National Emblem should remind every son and daughter of Fair Columbia that our American Freedom is at this hour not only being imperilled by foreign ideologies and foreign powers, but also by certain leaders in our own government who under solemn oath pledged themselves to protect our freedom. In their thirst for political power they have forgotten both their oath and the people. The power of government can either be a blessing or a curse to the people it was designed and created to serve. Whenever that power begins to crush and destroy the people's freedom of choice, possession and privilege, danger lies ahead. For the freedom of the American people to be maintained, the power of the American Government must of necessity be limited to its original purpose of service to the people instead of service to itself and "the people be damned." It is alarmingly dangerous to freedom for the people to look to the government to assume the people's responsibilities to pay their grocery and fuel bills and provide their monthly rent, at cetera, for the more free things a government hands out

(Continued on page 8.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THESE UNCERTAIN DAYS.

These are uncertain days for the young men and women of our country between the ages of 18 and 26. It is a question with them whether they will be permitted to continue in the normal affairs of life with the hope of building for themselves a future that will be satisfactory to them, helpful to their country, and beneficial to the society of which they are a part, or whether they shall be drafted for military service, placed in training camps, and then marched off to do battle. Present indications are that the latter will be their lot. War clouds are dark and lowering. They threaten destruction at almost any moment without warning. Whether we have war or not, it seems fairly certain that we shall have total mobilization, which will mean the disruption of the normal life of our youth and many adults.

The uncertainty of national and world events writes uncertainty in bold letters across the entrance to our college. It takes students to run a college. Those colleges that are dependent largely on student tuition and fees to meet current needs require students in larger numbers than in previous years. Current operations are far more expensive, and these expenses continue to mount. In event of either total mobilization or compulsory universal military training, the young men and women of college age will be drafted, meaning, of course, that our campuses shall be depleted and our treasuries jeopardized. In such unsettled conditions, no one knows how to plan or what obligations to assume.

World events are moving rapidly and in adverse directions. I presume that no one fancied that the threats of another world war would come so quickly on the heels of World War II. The echoes of the armies and machines of destruction have scarcely died away before we begin to stockpile for another war. President Truman, his associates, and the authorities of the free peoples of the world are working night and day to find a way to dissipate the threats of war and secure peace.

To read the statistics of previous wars, note the hardships, suffering, and staggering losses, it seems would

be sufficient to deter all peoples or nations from engaging in another holocaust of destruction. It is the prayer and the hope of all that we shall not have war, but that we shall have peace for all. May the uncertainty of these days be replaced by the assurances of peace on the part of conflicting interests and the nations of the world.

APPORTIONMENT GIVING.

There are approximately 200 churches in the Southern Convention of Congregational Christian Churches. The college belongs to all of these churches. The Convention has requested that they make certain contributions to the college. The college seeks in every way possible to make itself worthy of such support. It endeavors to give services in repayment of contributions made. These services are rendered to all, but particularly to our own local churches. These contributions are evident through trained leadership for pulpit and pews.

In this week's report it is noted that only three took advantage of the privilege of sending contributions to the college and thereby lending encouragement to their institutions. These three contributions, however, are of sufficient amounts to be encouraging. In all probability, it would not greatly inconvenience any church or occasion too great a strain on its treasury to send a reasonable contribution on its conference apportionment for the college. Such contributions would be of material assistance.

Previously reported	\$12,675.52
Eastern Va. Conference:	
Norfolk, Rosemont	\$ 75.00
N. C. & Va. Conference:	
Haw River	53.50
Danville	61.00
	189.50
Total	\$12,865.02

The Christian faith is not of cold intellect; rather it is full of love, grace and humanity. It has the strength and compassion with which Christ was able to change the course of human life from evil to good, from selfishness to service, from despair to faith in the highest.

—William T. Manning, D. D.

"MY MOTHER HAS PASSED AWAY."

My mother passed away early Saturday morning, November 25. She had celebrated her eighty-fifth birthday anniversary on November 1. The old tired heart, which had beat so many, many times during those eighty-five years finally gave out, and stopped beating early on that Saturday morning. Reverend William F. Edge, pastor of People's Church, Dover, Delaware, the church in which mother held membership for many years, conducted simple, meaningful, inspiring funeral services on Monday afternoon, November 27, at the Connor Funeral Home in Dover, and then my sister Mary and I, lone surviving members of the immediate family, followed the hearse to the well-kept Lakeside Cemetery and saw the casket placed over the open grave that joined hard by my father's grave. (Mother and father had shared together fifty two years of happy married life before he passed away ten years ago.) A brief committal service, a simple prayer, and a benediction, and it was all over. We turned away and went our ways with that lonely feeling in our hearts which so many readers of THE SUN know from personal experience — only those who have had the experience know that sense of loneliness and loss.

You will note that I did not say that we had buried mother. To be sure when I stopped by the grave the next morning on my way back to Virginia, the casket had been placed in the vault and covered with earth, and the grave was covered with flowers—how mother loved flowers! And of course mother's body was under the ground. But we did not bury my mother. We laid to rest the earthly tabernacle of the flesh in which her spirit had dwelt those eighty-five years, but we did not put her spirit in that grave. And she shall have a new and glorious body, like even unto his own glorious body, for her spirit alive forevermore through him who is the Resurrection and the life. We know whom we have believed, and we are fully persuaded that he is able to keep that which we have committed unto him against that day. O Death where is thy sting? O Grave where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

H. S. HARDCASTLE.

What we call a crisis of civilization is a crisis of Man. Man is a unit. We cannot make any separation between the mind and the body.

—Alexis Carrell.

Christian Missions

At Home and Abroad

A PATIENT WHO "HAUNTS HIS MEMORY."

I had seen this patient in the clinic two or three days before. But the daily clinic is so frightfully rushed that there is little time to talk with one's patients. Now, as I rolled up my sleeves and began to scrub, I became acutely aware of the look of absolute trust in the dark eyes that watched me, and, somehow, that look in the woman's eyes and the peaceful, confident set of her fine face bothered me. Perhaps after all, I could not effect a repair on what was left of the damaged organs. All too well I have learned how difficult reconstructive surgery can be in these ubiquitous cases of pelvic damage! And why do they have to happen at all! They are avoidable. They belong to that great host of horrible things that should never happen. Preventable suffering—conquerable disease. I scrubbed until it hurt. The woman on the table watched me half-smiling. Could she read my thoughts? "Where is your village, companion?" I asked. She named an Umbundu settlement far from the mission or from any of our out-station dispensaries. "How long were you in labour, companion?" was my next question. "Three days," she said. Three days in the corner of a dark hut with Pain and the Bitter Impossible for company. And perhaps the jeers and scolding of pagan relatives who think that dystocic childbirth is due to the sin of the parturient. Still, perhaps there was a graduate of Means School for African women there to comfort. Or perhaps some young man trained in midwifery at the mission hospital had been called to her side. Yes, assuredly she had found help somewhere in that time of trial. So my next question was, "Little mother, who helped you?" Quietly, slowly, in absolute sincerity came the answer, "Suku na nustisa." (God helped me.)

If you could hear one such African patient give such glad witness to the power of the God you sent us to tell them about, you would say, "Yes, we shall continue to send the Word of Life and Comfort to those outside the church-filled lands of America and Europe. *Missions must go on!*" I do not differ from you in that resolve. I am glad that God made himself real

in a village hut to that woman who is now on our operating table. I know how he has strengthened and comforted thousands of others of her race in this land in their poverty, in their pain, in their "contracted labour" banished to other places far from home and kindred.

But as I rinse and dry my hands and slip into a gown and gloves, I keep thinking "Why couldn't we have had a midwife there? How long will it be before the people have a diet rich in the food that will give them proper pelves? How long, how long!" And because it is my conviction that God wants to help his people with knowledge, health, and freedom, I say to you at home: "Strengthen your mission in Africa. Send us more doctors, nurses, craftsmen, teachers, technicians, and ministers. Let God help these people through us!"—Dr. S. GILCHRIST, Dondi, W. Africa.

HE REFLECTS ON THE VALUES OF VISUAL AIDS.

Paganism is undergoing a revival, thus demoralizing young Christian forces, and the old methods are no longer useful. Yet this one event may indicate the direction in which we ought to move in re-establishing the evangelistic work of our churches among non-Christians. Our pastors are well-trained, if we compare them with the average of our constituency, but they are more like the presiding elders of early Methodism; they have so many out-stations and miles to cover. Their work is limited, because their time and energy are devoted first and mostly to keeping their parishes moving. Most of the detail work falls on untrained lay leaders. What they cannot do in six months or a year, we can do in one evening with a filmstrip and a projector. The passing scenes explained by brief Scripture passages have an effectiveness never achieved by the average evangelistic sermon.—SAM KEETZEL, South Africa.

"FREEDOM IS NEVER FREE."

(Continued from page 6.)

to its citizenry the less freedom that citizenry possesses.

Individual initiative languishes and "freedom shrieks for help" whenever

the people are content to look to the government to provide their material needs and solve their personal problems. Opportunity, and not charity, constitutes every person's need. Paternalism but breeds indolence, pauperism and beggary. Indeed there can be no freedom without moral responsibility. People who demand their rights but refuse to accept their responsibilities are but tyrants in disguise. And for the Government selfishly to encourage the people to look to it for its "hand-outs" of monetary favors but marks "the beginning of the end" of freedom for all the people.

Lord God of Hosts,
Be with us yet,
Lest we forget—
Lest we forget!

We need to remind ourselves that our American freedom was purchased at too great a price by its heroes who paid for our freedom in the coin of their own life blood—that our freedom has cost too much for any of us to stand by and allow it to be kicked about like a football by selfish and unprincipled politicians, without our making telling protest. A freedom that has cost so high a price as did our freedom is entitled to the dedication of our love and our lives to its security. As others have died for it we are basely undeserving to have it, if we are unwilling to *live for it*, work for it, and pray for it.

Christian patriotism inspires us to acknowledge God as the Author of our freedom and our Co-defender of that priceless treasure. Appreciation of our American Freedom is not expressed by those who selfishly seek personal advantage,—to the neglect of personal honor. Neither is appreciation of our freedom expressed by disrespect for our nation's laws. Only by seeking to honor God with one's life, one's talents, and with whatever possession one has can one express his appreciation of American Freedom. Both faith and patriotism inspired those who paid the price to make us free.

The freedom which our heroes bought for us with their own life blood calls for the dedication of life and faith to the God of our nation by every American. There are thousands who sing with gusto "God Bless America"—but those unchristian and, therefore, unpatriotic lives are anything but a blessing to their nation.

Our American Freedom should inspire every American to pray that our freedom may not be lost in the present.
(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

TIMOTHY CHANG'S CHRISTMAS.

There is nothing a college student looks forward to more than getting home for Christmas. Now, of course, Timothy Chang will not be able to go home, but he is hoping to have his brother, Silas, who is a student at the University of Michigan, spend the holidays with him.

The dormitories at Duke University, where Timothy is in school, will not be heated during the holidays, which means that Timothy and Silas will need a home or homes within which to enjoy Christmas. I'm sure there are many families in the Southern Convention that would like to have these boys share their home during Christmas season.

They will be out of school about December 15 and if you would like to have them visit you over night or for a few days, please let Dr. W. T. Scott at Elon College know about it and he will arrange the schedule for your convenience.

Any Christmas greeting or gifts for Timothy or Silas should be sent to Elon College in care of Dr. Scott.

MRS. O. H. PARISH, President,
Women's Missionary Convention.

* * * * *

YOUR CHRISTMAS PROGRAM.

Does your society have a Christmas program? What type of program do you have? There are many things you might do. . . .

Yours may be a group which enjoys fellowship among its members at Christmas, and so you "draw names," have a "tree" and "treat" just for yourselves, with extra special refreshments, Christmas games, carols.

Your may be a group which feels that Christmas is definitely a time to share with others less fortunate than yourselves. And so you bring gifts of food, fruit, toys, to be given to those in your community who will not have much at Christmas. It may be a "White Christmas" program with the gifts wrapped in white paper and placed in a pile under a tree.

Yours may be a group which is responsible for whatever Christmas program you have in your church. You will be the group who will plan for the "tree" for the whole Sunday school, the program by the children, and the "treat" for them.

Yours may be a group which likes to have a very lovely Christmas service, dignified and beautiful, which brings to you the true meaning of the Christmas season. This you may have within your own group, or as a public program for the church group and your other friends.

All of these programs have their place at Christmastime. It should be a time of fellowship within your own group, of sharing with others, of presenting the Christmas story in a beautiful and meaningful way. Perhaps you will be able to combine all of these things into your plans for the Christmas season. Let us hear if you do anything "extra special" and different—if possible before it happens, for we may like the idea and want to use it.

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"FOR THE KINGDOM OF OUR LORD."

A Christmas program by the above title is found in your program booklet "Thy Will To Do," which is included in the packet. The name comes from a phrase in "The Messiah."

"The kingdom of this world is become the kingdom of our Lord, and of His Christ."

This is a very lovely program, which many of our societies will use. It was given in shortened form at the School of Missions last summer by members of our Reidsville society, and those present will recall how effective were the memorized selections of the candlelight service.

Please do not dismiss the program, because you do not have the material from Handel's "Messiah" available on records. The Asheboro society is using the program on December 17 as their Christmas gift to the church and the choir will sing appropriate Christmas songs, rather than using the records. In case some are interested in such a plan for using the program, this is the music being planned by Mrs. John Davis:

Hymn: "Watchman, Tell Us of the Night."

Choir: "Hark the Herald Angles Sing" (In place of record, "Every Valley Shall Be Exalted.")

Choir: "There's A Song in the Air." (In place of record, "For Unto Us.")

Solo: "Come Unto Him."

Hymn: "Joy to the World."

Choir: "Alleluia" — Palestrina
(In place of record, "Hallelujah Chorus.")

Whether you use the program, as intended, with the recordings of "The Messiah" or whether you substitute your own Christmas songs, we believe it is a program which you will like. It will probably need to be given in the church rather than in a home, unless you have plenty of room for a worship center so placed that all can see the candles upon it.

* * * * *

A VISIT TO BRICKS.

One of the home mission projects of our denomination is located at Bricks, North Carolina. Many of us have read about this attempt to turn a Negro school into a community project, with improvements of every phase of community life as the goal. A program containing information about this enterprise in our own state is suggested for our use in local societies in March. I wonder how many of our people have ever visited Bricks?

Last week Mrs. W. E. Wisseman, Mrs. O. H. Paris, Mrs. John G. Truitt and Miss Pattie Lee Coghill took a day out of busy lives to go to Bricks and see for themselves just what our denomination is doing there for a rural Negro community. We are hoping that each of them will share with us their reactions, and give us first-hand information about this North Carolina project. How about a report from each of them?

THE FARMER'S VOCATION.

(Continued from page 5.)

do so, they have time for church, reading, travel and enjoyment of fellowship with neighbors. The capitalist-farmer caught between two economies, rural and urban, belongs to neither unless he pays a price. He must struggle for a sense of vocation and deliverance from conflicts due to the dual and transitional nature of his relationships.

For the peasant-farmer, the machine-farmer and the vast majority of "average" farmers in between who have some of the qualities of both, work is a matter of great moment. As Christian vocation, work has significance, not for its own sake but as a mark of worth of the individual. Labor is dignified when it builds with honor a quality of product and fulfills man's obligations in life. Farming is Christian vocation when husbandmen put their hands to work and give their hearts to God.

FOR THE CHILDREN

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

Mrs Carl Key has written me a very interesting letter about one of the activities of the Children's Church at Durham. She enclosed a tiny little bulletin that is used by the Junior Church members and it is very attractive.

This particular service was one in which some Jewish friends shared. As we come to Christmas we need to remember that it is the birthday of Jesus. We also need to remember that as a little boy he joined in the fun and festival of his people.

Mrs. Key writes: "Mrs. Cohen and Mrs. Kraus, the Rabbi's wife came to visit Children's Church. We had an informal discussion about Jewish customs, holy days, festivals and symbols. Mrs. Cohen brought her lovely silver Menorah with the orange candles which they light during Hanukkah which is celebrated this year from December 3-10. They told us of the holidays and some of the games. The boys and girls asked questions and our guests answered them."

The inside of the Bulletin had drawings of the Jewish Star or the Star of David as it is sometimes called. There was a drawing of a menorah and the order of service included.

Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us by thy commandments, and command us to kindle the lights of Hanukkah.

Call to Worship:

While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.
Genesis 8: 22.

The 100th. Psalm was said in Union and Mrs. Key told the story, "Santa Wears Black" which was taken from *Children's Religion*, December, 1947.

She concluded: "For our Call to Worship, the Psalm and the song, 'God of All' our guests could join with us. The story was about a little girl who mistook the Jewish grandfather of a neighborhood friend for Santa Claus. It tells how Peggy and her brother were invited to share in the Hanukkah ceremony in the home of their Jewish neighbors. Our guests were presented with gifts of home-

made Christmas cookies, one of the traditional foods of our Christmas season."

Thank you, Mrs. Key for sharing this lovely time with us. There are many sources of information about Jewish customs. One is the very beautiful book, "One God—The Ways We Worship Him" by Florence Mary Fitch. It not only tells about Jewish religious festivals, but Roman Catholic and Protestant.

MOTHER KNOWS BEST.

By LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

She was a very young mother and very lovely to look at as she stood at the door and said, "Mother knows best! Now don't ask me again! You are not to do it!" I forget what the issue was, but I looked back quickly into the early days of my own motherhood and laughed to myself. Why, when I was her age how little I knew about anything! Yet I am sure that I, too, handed out the same "Mother knows best."

Of course, a young mother has had some experience along many lines, but as to helping children to meet life's problems she generally does not know much. She and the children should grow together, and in many situations she will know best. But there will be still other occasions when the children's judgement will be good and should be taken into account. Mothers cannot persuade their children that Mother *always* knows best, unless their past experiences have proved this to be true.

Barabara Anne Stone has positive likes and dislikes. At six years of age she has favorite foods and favorite games. And, too, she is very sure as to the colors that are her favorites.

One day she and her mother went to the city to buy material for the little girl's new dress. After considering several possibilities her mother indicated her choice to the saleswoman.

"But I don't like that, Mother! I don't like blue and red together. I like this yellow and brown," Barbara Anne urged.

"Mother knows best what you

should have. Now keep still!" was the response, and the red and blue material was purchased.

Mrs. Stone has always liked the combination of red and blue, but Barbara Anne, when she has to wear the dress to school, feels unhappy in it—her disposition seems to react to it unpleasantly. Her mother wonders what can ail her child every time she puts on her "pretty" dress!

This attitude of "Mother knows best" is usually far from convincing, and mothers often do not understand why. There are other mothers who use that attitude as a battle-ax to stop controversy and argument.

Mothers—and Fathers—instead of so much of this self-assurance, why not give the children opportunities to do things and see if parents really do know all there is to know? Parents are by no means infallible. Is there any reason why a boy or girl should not work out a really improved scheme sometimes? Give the young people a chance to choose and to develop judgement. Let them show their initiative; let them work out their ideas. If the results are disappointing, they will nevertheless have learned a valuable lesson.

Grandmother Brown is a woman of opinions—extremely strong ones. She is caring for two little grandchildren, seven and eight years of age. The elder adjusts to her grandmother's ways easily, but the younger has decided ideas of her own. As a result, with Susan—the younger child—there is constant friction. She shows real pleasure in displeasing her grandmother. However, that lady does not relax her arbitrary manner. Grandmother "knows," and Grandmother's word is not to be questioned!

One day she was laying down the law to the child's father, and Susan asked, "Aren't you very impolite to speak to my daddy that way?"

"Indeed I'm not!" was the reply. "My way is best! And he should know it by this time!"

"Daddy and I don't think so," answered the child.

We all have known mothers who failed to recognize their children had grown up and who never learned the wonderful lesson of "hands off." We mothers never know what our children are thinking. Sometimes in later years they remark about various childhood experiences, and we find to our amazement that we were not as important in our "know-all" attitude as we thought we were.

However, much of the time mothers do know best!

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

MISS ANN TRUITT, Associate

RELAX WITH MAX.

Out of the Mouths of Babies

Jack and Mary had just been to the grownups' church for the first time. A day or two afterward they were found in the nursery whispering audibly to each other.

What are you children doing? their nurse asked.

We're playing church, replied Jack.

But you shouldn't whisper in church, admonished nurse.

Oh, we're the choir, said Mary.

* * *

His Name Is Legion.

"He dropped a penny on the plate,

Then meekly raised his eyes,

Glad the week's rent was duly paid,

For mansions in the skies."

* * *

Your editor hopes that you will enjoy the story on this page concerning the College Cevenol, Chambon, France. I had the pleasure of visiting there this summer, paying for my stay by giving a talk on Agape. I became acquainted with the "space conditions" mentioned in the article. We slept in tents with very little covering even though the weather was cold. I was very pleased when I awoke one morning to find my feet very warm in spite of the cold. There was a big red hound lying on my feet, but I couldn't get him back the next night.

* * * * *

MAX TALKS.

The job of your representative to an international work camp didn't end when the ship docked at Quebec. Since then Max Vestal has been making numerous addresses concerning his experiences at Agape. He spoke at four of the five youth rallies held in October, the North Carolina Women's Missionary Convention, and the Western North Carolina Conference.

Max has Spoken also at several churches, including Browers Methodist, Flint Hill, Asheboro, Big Oak, and High Point. He was the guest speaker for the Methodist sub-district rally in Randleman, North Carolina. The men and women of the First Methodist Church in Asheboro have heard him, as well as the young people. Max has spoken on one radio broadcast and to many youth groups,

including Alamance Presbyterian, Asheboro Presbyterian, Elon Community Church, Elon Ministerial Association, Seagrove, and Hanks Chapel.

Max Vestal wishes to thank each of these churches and youth groups for the courtesies they have extended to him. Max says: "It has been a pleasure to visit these many organizations. The response to the work camp idea has been most warming. It is our hope that our youth may continue to work, helping to bring the kingdom of God on earth—spreading *Agape* throughout the world. We can take a big step by making our project of bringing a Philippino student to America a success . . . again, my thanks, and may God bless each and every one of you."

* * * * *

CONGREGATIONAL CHRISTIAN COMMITTEE WORKS IN FRANCE.

The work camp was organized once *camp held at the College Cevenol, Frances*

The work camp was organized once more this year under the World Council of Churches and was made possible in large part through the financial support and the labors of the Congregational Christian Service Committee. It was the CCSC which, together with the college, organized the first work camp here five years ago, which served as inspiration and model to the World Council Youth Department for a whole series of such work camps. This year's camp also caught, I think, some sense of the inner mystery of the college which it has helped mightily to build. German students coming straight from the highly articulate theological and liturgical atmosphere of their Student Parishes, in which the prophetic Confessing Church movement was born out of the anguishing struggle between the Gospel and National Socialism, have at first been bewildered by the formlessness of the Christian experience of many of the French and American young people. The Americans particularly have brought to their pick and shovel labors the ingrained conviction that work can be prayer. The Germans, who characteristically per-

form their work with great conscientiousness, have tried almost with a hopeless feeling to make their comrades from other lands understand that devoted work can be a prayer addressed to Hitler, to Stalin, or to God. The Americans and some of the French have been restive if worship services or religious discussions showed any tendency to make the church, or even the Christ, too evidently the center of the camp, out of a deep desire to repulse and exclude no one, no man of good will. The hope of the college is that through such a camp, as throughout the school year, young people coming out of extraordinarily different backgrounds will find new and deeper forms of unity in faith. Over against the narrowness which can characterize equally the orthodox and the liberals, the College Cevenol tries to point to the living Christ, whose name is Prince of Peace and Love Incarnate, who called all men unto him, and who promises that those who respond by bearing together the burdens of that common cross which he gives them, he will in no wise cast out.

Fourteen hundred cubic metres of earth have been excavated by hand by that 78-man camp in a little over a month, and now the masons can begin laying the foundations of the long-dreamed-of classroom building. The work of two former college students during the camp of last summer was to put into the service of the college some of the architectural knowledge they have obtained at the university, and all winter long we who are charged with the planning for the future of the school have been studying plans and costs. Building is probably not much cheaper in France today than in the United States, but with the aid of the willing minds and muscles of campers we find that we can hope to build a 14-classroom building, with urgently needed basement storage space, for \$75,000. With the announcement of a generous gift by a long-time friend of the college in memory of his wife, the Finance Committee found just as the camp opened that it had received a total of \$13,000 for this purpose! The architects quickly calculated: with that sum the foundations could be put in for both wings of the ell and covered with a layer of cement which would protect them from erosion and serve one day as the floor of the classrooms. Perhaps at the center of the ell one section could be completed right up to the roof, giving us already before the next snow flies one basement

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

VICTORIOUS DAILY LIVING.

LESSON XII—DECEMBER 17, 1950.

MEMORY SELECTION: *Count it all joy my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effects, that you may be perfect and complete, lacking in nothing.*—James 1:2, 3.

LESSON: II Corinthians 11:18-30; 12:8-10.

DEVOTIONAL READING: II Timothy 4:1-8.

The Word of an Expert.

Some one has facetiously said that "An expert is a little spurt away from home." There are many people who "talk big" when they are among folks who do not know them very well. But they are not such experts as they profess to be. But this fellow Paul had a right to say something about "victorious daily living," for he was an expert on it, whether with folks who knew him or folks who did not know him. He lived victoriously and out of the abundance of his heart he spoke. That is why his words have meaning for us. For it should be remembered that Paul was a man of like passions as we are. He lived in the same kind of world that we live in, he lived with the same kind of people we live with, and he had the same kind of experiences that we have. When Paul writes about victorious living he is talking about victorious living in our kind of world with the kind of people we have to live with and in the experiences through which we have to pass.

A Religion of Power.

One does not read much about Paul without finding out that for Paul, religion had power. It was not simply a creed that a man had in his head, or a system of religious practices through which he went, but a vital force and factor in life, and in everyday life. Religion did things for Paul and did things in Paul. It was tremendous force or power on which he laid hold, or which he allowed to come into his life and express itself through his life, which enabled him to bear what had to be borne and to do what had to be done. It was for him a dynamic force which could sustain

and strengthen and transform life. Paul laid hold of the power of religion even as a man turns on a switch and lays hold of the power of electricity. Paul found religion the secret of victorious daily living. It should be added that for Paul religion was essentially an intimate personal relationship with Christ. His life was so completely surrendered to Christ that he was a conductor of the power of the living Christ. It was because his life was linked to Christ's life that life could not defeat him. He could do all things through Christ who strengthened him.

Victorious Living When the Going IS Rough and Tough.

The Corinthian Church had given Paul a lot of trouble and a lot of concern. Corinth was a large city, boasting of cash and corruption. It was hard for the Christians who came out of this environment to rid themselves of all heathen beliefs and practices. There were those who insisted that Christians should observe the ceremonial law of the Jews, and they found ready hearers among some of the members of the church. It grieved Paul that his converts were coming again into the bondage of the law from which Christ had freed them. He wrote his beloved Corinthians to the effect that they had been saved by faith in Christ and that they need not observe Jewish forms and ceremonies. He furthermore criticized the Judaizers who had caused the trouble. Instead of meeting logic with logic and truth with truth, Paul's enemies attacked both his character and his apostleship. Whereupon Paul told in brief something of the trials and hardships which he had endured for Christ's sake and in Christ's work. He did a little boasting, but boasting that was done in a spirit of humility, about what it had cost to be an apostle in comparison with the easy life of those who opposed him. It almost makes one's hair stand on end to read about some of the experiences this veteran had had in his campaigns for Christ. Hard work, imprisonment, beatings and floggings, stoning, shipwrecks—on one occasion he had floated around for a day and a night on the deep—all kinds of perils—in flooded streams, by robbers, by his enemies, on land

and on sea, in city and in country, fasting, exposure to cold, lack of clothing—all these and other dangers and hardships he had endured. But that was not all, and he indicated that it was not the worst either. He adds "Besides all those things that are without, there is that which presseth upon me daily, anxiety for all the churches," or as another translation has it, "the care of the churches." By day and by night he carried on his heart fellow-Christians far and wide. In short both from without and from within varied and powerful forces beat upon this man's life and threatened to defeat him. But he refused to be licked. He had found the secret of victorious living through Christ. Paul was not licked because he was not licked inside, and no man is ever licked until he is licked inside. The thing to be remembered is that Paul faced experiences such as we are not called upon to face, and yet he lived victoriously. If he did it, we can do it. But only in the same way in which he did it—through the power of the living Christ, appropriated through faith, and available through surrender.

Victorious Living When Handicaps Seem Hopeless.

Paul had some burden, heavy and grievous to be borne. He calls it "a thorn in the flesh." A thorn in the flesh is usually not deadly, but it can be decidedly uncomfortable and painful, a constant source of nagging pain. What this "thorn in the flesh" was we do not know, and it is perhaps idle to speculate, although many scholars have done so. We do know one thing—it was such a nuisance to say nothing of such a burden that Paul asked God to take it from him. He besought him thrice, and the word "besought" means great earnestness and almost agonized entreaty. But God said "No." But God said something else, something perhaps more important. He said, "Paul I can't take the thorn away; it is my will for you to have it. But I will give you grace to deal with it, and my grace will be sufficient for you. And your very weakness will enable you to lay hold on my power." God said "No" to Paul's prayer, but his prayer did not go unanswered. In fact Paul got a wonderful answer to his prayer. And all the rest of his life, in spite of the thorn in the flesh, Paul was more than conqueror through Christ whose power rested upon him and worked mightily in him.

(Continued on page 15.)

Have You Read ?



FAITH CAN MASTER FEAR. G. Ernest Thomas. Fleming H. Revell, N. Y. \$2.00.

Few lives, if any, are free of fear. Some are obsessed by fear. Some who would not admit it, have secret fears.

For all must deal with fear, either in their own lives or in the lives of others, the author brings the assurance that it must and can be wiped out "by a confidence which is born out of reason and faith." Many aids are suggested. For instance: "If our attention is centered on worthy ends, a wise use of memory will help to banish any of the fears which have their origin in failures."

Parents will find many helpful psychological insights such as the following: "Sometimes our fear of failure is the result of childhood compulsion which has never been overcome. If a child is subjected to ridicule because of certain mistakes which he makes, or if he is compared unfavorably with other brothers or sisters, he often assumes that he is a failure, or he lives every day in constant fear of it."

Ministers who read this book will become better pastors, will learn to deal more sympathetically and more helpfully with frustrated individuals. Homiletic gems abound. Any pastor who can help his parishioners allay their fears has performed a lasting service.

The author's point of view is not simply negative. His approach is positive, as set forth in this typical paragraph. "The possibility of failure is a constant threat to happiness. Our competitive society is the fountain of fear which drenches most of those who live within it. The Christian attitude toward life offers a full and satisfying answer to the deepest problems which confront any of us. It leads us to recognize that we have talents, and challenges us to use them wisely and well. It removes the tensions which are caused by an unreasonable striving for position. It

opens the floodgates of power from God whereby every one of us can be victorious. In the living of that faith we can successfully avoid the fear of failure."

Surely this is the Christian answer to fear.

* * * * *

THE CHURCH AND CONTEMPORARY CHANGE. G. Bromley Oxnam. The Macmillan Co. N. Y. \$2.50.

Bishop Oxnam is the logical man in Protestantism to write a book on this subject. During recent years he has helped to shape the social policies of Protestantism. His conspicuous position of leadership both in the Methodist Church and in the Federal Council of The Churches of Christ of America have given him a unique vantage point to study the currents of thought and action in contemporary Christianity.

The social philosophy of a great churchman is found in the author's Introduction: "The most effective antidote to dictatorship abroad is life-giving democracy at home. It is a healthy democracy that is immune to Communist bacteria. Liberty, equality, and fraternity are contagious, and if present in sufficient vitality may become epidemic. Let people who suffer dictatorship behold a nation in which man has preserved his liberty, established equality, and practices fraternity, and it is certain as day follows night that such a vision will become a revolutionary force that will not rest until freedom is won. Socially controllable inequalities must be removed."

Moreover, the Bishop insists: "We get nowhere by ringing tocsin bells, by digging our underground caverns and making ready for atomic bombs of Communism. We win the future by moving into the sunlight. Intelligence and social conscience pledged to enthrone the moral law in social practice, can end poverty, direct atomic energy to the enrichment of personality, and, what is of greater importance, give the spirit of man full opportunity to love God with all his mind and soul and strength and his neighbor as himself."

Every minister should be acquainted with the writings of this social prophet. His Beecher Lectures at Yale in 1944 were on the subject, "Preaching and the Social Crisis." He declares: "It is shortsightedness that trains our candidates for the ministry in comparative religion, and rightly so, but fails to acquaint our leaders with the philosophies, the so-

cial theories, the tactics, economics of the contemporary challenges of our faith."

The majority of ministers need orientation in our complex economic order. The repetition of platitudinous sermons prepared from previous generations will not suffice in our day. The Bishop is writing out of first-hand experience when he says: "The minister must follow Jesus into contemporary society, carrying his convictions and possessed of his courage, determined to enthrone his ideals." Again he points out that the minister must be able to tell the difference between the spent forces about to relinquish power and the dynamic forces about to assume power.

One finds here considerable help in a critical appraisal of capitalism and the role of labor in our industrial world. He tells how the Christian minister proclaims a World Gospel in the name of a World Savior and dedicates himself, even going "into all the world to teach the nations." This teaching must be backed by practices of free people who are ready to sacrifice for Christianity just as the Communist stands ready to implement the Communist ideology.

Capitalism comes in for a rather serious drubbing when the author states: "It is a striking and significant fact that no great social reform has been sponsored by American business. . . . American business has not only failed to sponsor a major social reform, but unfortunately, has fought most reforms. It fought the right of labor to organize. It fought the demand for an eight-hour day. It fought plans for workingmen's insurance and compensation for accidents."

The rule of thumb in evaluating economic policies is this: "Religious leaders insist upon the worth of persons. They affirm the supreme value of personality. They therefore do not ask, Is it Capitalist? Is it Socialist? Is it Communist? They ask Is it Christian? By that they mean, does a particular way of getting a job done enrich personality, maintain freedom, release creative initiative, benefit humanity?"

Religious liberty is discussed with special reference to the Roman Catholic Church. He writes: "The Roman Catholic hierarchy holds to a principle that is a denial of religious liberty. Where opposition to the principle is strong, it practices tolerance as a temporary expedient." Ample source material is included for those

(Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Thank you for the good report this week. I am very sorry I held things up last week by absent-mindedly addressing my report to Reidsville instead of Richmond. How terrible I felt when it came back to me on Tuesday afternoon! But it also was an excellent report. I am so grateful for everything. We had been living for quite a while on faith, hope, charity—and mostly faith and hope! I was about to say during that long dry time "the greatest of these is 'charity' and that is what we are lacking."

This past Wednesday night I addressed our whole campus family of one hundred one on what it means to be a Christian daily and always. I wish you could have seen these fine boys and girls as they crowded around to say something complimentary to me at the close of the worship service. It was not I but the spirit of deep reverence and worship that had come upon them. They responded to that. It is only occasionally I speak to them, but every week we have worship for all and others are invited in to make the talk or to tell the story, as the case may be. The central diningroom is also a fine place to say a prayer, make an announcement, or a simple earnest appeal to the boys and girls to help make ours a really good and inspiring home. Here, too, the response is good.

Speaking of the diningroom—I wonder if anyone will be so good as to send us turkeys or chickens for Christmas. I wish they would.

That very cold Sunday, Mrs. Truitt and I took only five of our boys on our regular three-churches trip. They did an excellent job and we are grateful for the lovely response of the churches.

Please cooperate with us in taking a Thanksgiving Offering in every church, as we really greatly need it.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Miss Rena Maude Isley: A suit and a blouse.
Mrs. Troy Kazee: A box of clothing and patterns.
New Elam Church: A box of clothing.
Mrs. G. A. Talbert: A box of clothing.
Mrs. G. R. Walker: A box of clothing.

* * * * *

REPORT FOR DECEMBER 7, 1950. Sunday School Monthly Offerings.

Amount brought forward	\$15,299.27
Eastern N. C. Conference:	
Antioch, Thanksgiving Offering	\$ 5.30
Bethlehem	6.00
Catawba Springs, Thanksgiving Offering	120.00
Chapel Hill, Thanksgiving Offering	35.05
Christian Light, Thanksgiving Offering	55.89
Christian Chapel Thanksgiving Offering	17.19
Henderson, Thanksgiving Offering	170.00
Moore Union, Thanksgiving Offering	31.47
Mt. Auburn	150.00
O Kelley's Chapel	10.00
Eastern Va. Conference:	
Barrett's	\$ 10.05
Hopewell	13.60
Liberty Spring	20.00
Mt. Carmel, Thanksgiving Offering	45.95
Mt. Carmel	10.96
Little Creek, Thanksgiving Offering	18.00
Little Creek	30.00

Rosemont	100.00
Oak Grove	13.89
Oakland, Thanksgiving Offering	120.00
Suffolk, Thanksgiving Offering	100.00

482.45

N. C. & Va. Conference:	
Belew Creek	\$ 20.00
Bethlehem, Thanksgiving Offering	85.81
Burlington, Thanksgiving Offering	300.00
Burlington	55.00
Carolina	23.05
Danville	59.00
Happy Home	11.00
Haw River, Thanksgiving Offering	30.80
Haw River	46.00
Salem Chapel, Thanksgiving Offering	7.80
Union (Va.) Thanksgiving Offering	30.75
Zion, Thanksgiving Offering	5.00

674.21

Western N. C. Conference:	
Antioch (C)	\$ 20.00
Ether	20.00
High Point, First	35.00
High Point, First, Thanksgiving Offering	25.00
Liberty, Thanksgiving Offering	5.00
Pleasant Union	41.46
Smithwood	28.60
Union Grove	20.00

195.06

Valley Va. Conference:	
Bethel	\$ 6.00
Mt. Olivet (G)	24.85
Mt. Olivet (R) Thanksgiving Offering	24.30

55.15

Alabama Conference:	
New Hope	2.57

Total this week from churches \$ 2,010.34

Total this year from churches \$17,309.61

Special Offerings.

Amount brought forward	\$28,108.81
Miss Wilmer, Violet, and Nellie May Holt, Memorial for Mr. C. C. Fonville	\$ 10.00
Philathea class, Reidsville, for Corkey	10.00
Everready Circle, Suffolk	10.00
Mrs. Addie Webster, for the Dec. Birthdays	10.00
Roanoke Alabama Christian Church	6.00
Special gifts	85.00

Thanksgiving Offerings.

Quaker Ridge Farm	3.00
Isabelle F. Robinson	5.00
Forest Hughes	5.00
Erwin A. Holt	100.00
Rotary Club, Burlington	1,455.50
Mr. Julius C. Helmer	25.00
Mr. C. V. Hooper	25.00
Mr. Ralph Scott	25.00
Mr. G. M. Newlin	15.00
Mr. G. Marvin Holt	25.00
Mr. W. G. Coble	50.00
Mr. J. E. King	25.00
Mr. Joseph Erwin Grant	10.00
Mr. and Mrs. Cooper A. Hall	25.00
Mr. Joe Cox	10.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

"FREEDOM IS NEVER FREE."

(Continued from page 8.)

ent political scramble of the nations. Without question things are far worse in international affairs today than any of us realize. And it is much later than we think. But, if the American people look to God, instead of only to Washington, all that our freedom means to us now can be preserved and a still richer freedom to follow will be our nation's position. "Without God, we are sunk," but with God as our hope we will go from strength unto strength. The answer to America's baffling problems is not found in economics or in politics, but in religion. "The only way out of our national predicament is via the Ten Commandments and the two great Commandments of Jesus." In God is our hope.

Our problems cannot be solved by human wisdom alone—God is our nation's greatest need. He alone has the answer to our nation's problems. We dare not place our dependence upon material values and material forces. Material power and wealth alone are not enough. We need the spirit and power of God as our defense. No Army or Navy or Air Force can be large enough in itself to give our freedom the protection needed in these days of frightening peril. Let the torch of American Freedom fall to earth, and in all probability the flame of freedom throughout the world would be extinguished forever.

Christian patriotism calls for a moral rearmament for our entire country. It calls for a mobilizing of the Christian ideals, the Christian conscience and the Christian faith—the ideals and faith of our fathers. Every true American patriot will accept the challenge. These who want what Russia has, will not. Those who are willing to take what Europe and Asia are seeking, will not. But all who truly appreciate our American heritage of freedom will respond to the challenge and seek to give God his rightful place in their personal lives, in their homes, in their business or profession, in their communities, and in their nation—that our freedom may not perish from the earth.

YOUR FLAG AND MY FLAG.

Your flag and my flag,
And how it flies today
In your land and my land
And half a world away!

Rose-red and blood-red
The stripes forever gleam;
Snow-white and soul-white—
The good forefathers' dream;

Sky-blue and true-blue,
with stars to gleam aright—
The gloried guidon of the day;
A shelter through the night—

Your flag and my flag!
And, oh, how much it holds—
Your land and my land—
Secure within its folds!

Your heart and my heart
Beat quicker at the sight;
Sun-kissed and wind-tossed—
The red, the blue, the white

The one flag—the great flag, the
Flag for me and you—
Glorified all else beside—the red
And white and blue!

Your flag and my flag!
To every star and stripe
The drums beat as hearts beat and
Fifers shrilly pipe!

Your flag and my flag—
A blessing in the sky;
Your hope and my hope—
It never hid a lie!

Home land and far land and half
The world around—
Old Glory hears our glad salute
And ripples to the sound!

"God of the past, our times are in
Thy hand—with us abide: lead us by
faith to hope's true promised land—
be Thou our Guide."

God, grant that our government
shall be in fact as well as in words,—
"A government of the people, by the
people and for the people," instead
of—a government of the politicians,
by the politicians, and for the politi-
cians. "So mote it be!"

YOUTH AT WORK.

(Continued from page 11.)

storage room and two classrooms. We have high hopes that with such a beginning the time will not be too far off when gifts will be made by those who, following the history of this really incredible school, will want to make it possible to complete the sturdy skeleton which has been the product of the summer's labors. (Congregational Christians will be happy to know that the college has been approved by the Mission Council as an "Authorized Special" for which they may designate their gifts.) Those who have visited the college or read carefully previous general letters know that in spite of the very good spirit and many-sided activities of the school, it is literally true that we are carrying on a seven-year course for 330 students, of whom one-third are residents, under space conditions considerably inferior to those of many D. P. camps on this continent.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

There may be readers of these notes who have burdens heavy and grievous to be borne who have handicaps and limitations that are indeed thorns in the flesh. And perhaps again and again like Paul they have asked God to take away these things which buffet and threaten to beat them. Perhaps today's lesson may help such to learn Paul's secrets of victorious daily living. Jesus Christ is the same yesterday, today, and forever. What he did for Paul he can do for us. This is the victory that overcometh the world, even our faith.

(Based on lesson copyrighted by International Council of Religious Education.)

HAVE YOU READ?

(Continued from page 13.)

interested in a careful study of this problem.

The Church, Bishop Oxnam asserts, must develop grand strategy for world crisis. It must heal its divisions, regain touch with reality, discover a way to witness, work and worship together, to the end that its common faith may become a common purpose and evenetuate in a common act.

ORPHANAGE REPORT.

(Continued from page 14.)

A Friend	100.00
Mr. Roger Gant, Sr.	25.00
Mr. George W. Hill	90.00
Mr. and Mrs. W. H. Scott ..	10.00
Mr. and Mrs. Roy A. Richardson	5.00
Mrs. W. H. Ayscue	15.00
Baker-Cammaek Hosiery Mills	200.00
Alamance Motors	25.00
Mrs. M. C. Faucette	8.00
Mrs. Eugenia G. Wilson ..	50.00
Dr. and Mrs. James W. Hill	10.00
Mr. and Mrs. D. W. Mike-sell	100.00
Mr. and Mrs. W. C. Doffle-meyer	25.00
Mr. and Mrs. J. E. Branch and Dottie	5.00
Mr. J. A. Henderson	10.00
Mr. J. E. Harrell	25.00
	2,637.50
Total this year from specials	\$30,746.31
Total for the week	\$ 4,647.84
Total for the year	\$48,056.21

"Your every voter, as surely as your Chief Magistrate, under the same high sanction, though in a different sphere, exercises a public trust."—Grover Cleveland.

Carl Key Reports for CROP



The Christian Rural Overseas Program (CROP) officially opened its 1950 harvest appeal to rural Americans to help underprivileged and hungry people overseas with relief in kind by dedicating an entire shipload of foodstuffs on United Nations Day in Chicago. The cargo was made up of advance contributions from 17 states where CROP this year operates and government surplus of powdered eggs and dried milk. Participating in the colorful ceremony were DP children seen above in Ukrainian national costumes who sang "America" in English and in the Ukrainian tongue. Some of the government surplus is seen in the inset during loading ceremonies flanked by Walter Parr (left) and Carl Key (right), CROP's Regional Field Directors.

CROP, a department of Church World Service, has now become a department of the new National Council of Churches. Church World Service voted to complete its operations and transfer its overseas program to the National Council.

A strong conviction prevails among Protestant leaders that the experience which has been gained by the denominations in co-

operative relief has in the main been a happy one and should be preserved for the future church. This action will involve a radical change in the program and in the organization of CWS, but it is comforting to those who have labored and sacrificed for the movement to know that this unique ministry will be extended in what is perhaps even a more significant service to mankind.

1844 - Over a Century of Service to the Denomination - 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, DECEMBER 14, 1950

NUMBER 49

Oakland and Berea Christian Churches Purchase Parsonage



The Hardcastles have recently moved into the new parsonage of Oakland and Berea Christian Churches. The home, purchased from Mr. W. G. Saunders, is located in the village of Chuckatuck, and was a real bargain at the price paid for it, \$12,000.00. It is an attractive, well-built, well arranged home with seven rooms and bath. It also has an enclosed porch which can be used as a dining room in the spring, summer and fall. There is a large, screened porch on the side of the house. The house is thoroughly insulated, and there is a central heating plant. The grounds around the home are landscaped with shrubbery and trees, including dog-wood trees which are beautiful when in bloom. On a large lot in the rear of the house are a barn and several other substantial out-buildings. The parsonage was bought jointly by Oakland and Berea Churches and has been paid for by cash raised by solicitation and by money advanced by the churches in anticipation of pledges already made. Oakland and Berea thus are added to the list of churches in the Southern Convention which own their parsonages. They are to be congratulated on this progressive forward step.

News Flashes

Dr. H. S. Harcastle was the speaker at the December meeting of the Cypress Chapel Ruritan Club.

Mrs. John S. Carden of Durham, N. C., has returned to her home, following treatment at the hospital for several days.

Mr. D. E. Culbreth, superintendent of our Sunday school in Hope Mills, was injured on his job on December 8, and is now in the hospital.

Congratulations to Rev. Melvin Dollar and his people of Union (Southampton) as they proceed toward completion of their new church.

Funeral services for Mr. H. T. Anderson, a member of Shelton Church, Portsmouth, were conducted by the pastor, Dr. V. T. Crawford, on December 1.

The new Church at Windsor will be completed shortly after the first of the year. This impressive structure reveals love and sacrifice by the Windsor people on behalf of their church.

The orchestra of the First Congregational Christian Church of Richmond presented a Christmas Concert on last Sunday evening. An offering was taken for the benefit of the Christian Orphanage.

Superintendent Scott visited Antioch Christian Church (R) with Rev. George M. Tally, pastor, on December 8th; and Piney Plains and Lee's Chapel with Rev. R. Eugene Tally on Sunday, December 10th.

Second Church is preparing to relocate in the promising and growing section near Ward's Corner on Se-wall's Point Road, Norfolk. Rev. J. E. Neese, pastor is giving himself unselfishly in working to this end.

Rev. Henry E. Robinson of Burlington and Supt. Scott were visitors at the annual dinner meeting of the Men's Bible Class of the Reidsville Church on Saturday, December 2nd. Approximately 100 persons were in attendance.

Superintendent Scott and Miss Coghill met with the Sunday School Council at Wake Chapel on Monday night, December 4th. Rev. Fred P.

Register, pastor and his people are giving considerable thought and study to the better use of their new Sunday School building.

The Eastern N. C. Ministers met at Raleigh for their monthly meeting on Monday, December 4th. The theme of their discussion was "Church Extension." Plans were laid for the possible organization of a new church in the city of Raleigh, and for the strengthening of the Clayton and Six Forks churches.

Rev. R. T. Woodruff of the Ingram-Pleasant Grove Churches was guest speaker at the annual banquet of the Loyal Men's Bible Class of the Burlington Church on December 1st. This class is the continuation of the Men's Bible Class started in the Old Union Church of Burlington (Company Shops) nearly 100 years ago.

"GOD'S HANDMARK UPON US."

By REV. EDWARD J. VORBA.

In relating their experiences in the British Isles many early American authors have told of spending Christmas in Yorkshire. I can understand why they were so enthused about celebrating that joyous holiday in that lovely northeastern section of the Green Isles, for three years ago my Christmas Day was spent in that very same Yorkshire. It was in the industrial city of Huddersfield, just across the moors from Lancashire. I was a guest in the home of a college friend whose father, the Rev. R. Reginald Parry, is one of Great Britain's noted preachers.

Mr. Parry, who is the minister of the Highfield Church in Huddersfield, is also an amateur photographer. During that holiday season he showed me many of his photographs. One ex-

(Continued on page 3.)

Christmas Gift Subscription

The Christian Sun

Dr. Wm. T. Scott, Superintendent
Convention Office, Elon College, N. C.

Enclosed is \$....., for which please enter Christmas Gift subscriptions for THE CHRISTIAN SUN, to go to each of the following:

Name

Length of Sub., Street or R.F.D.

Town, Zone,, State.....

Name

Length of Sub., Street or R.F.D.

Town, Zone,, State.....

Name

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CHRISTMAS GIFT PRICES The price of THE CHRISTIAN SUN is: One year, \$3.00; two years, \$5.00. If you send as many as two Gift Subscriptions, you may split a subscription. That is you may send a two-year subscription to one person for two years, or to two persons for one year for the sum of \$5.00; or to four persons for \$10.00, and your renewal may be counted in this number. If you so request, the Convention Office will notify the the recipient of your gift.

Southern Convention Office

WM. T. SCOTT, Supt., Elon College, N. C.

THE CARROLL COUNTY MISSION.

Under the fine leadership of Rev. James W. Madren, pastor of the Carroll County Mission, progress is being made on improvements at the Elk Spur parsonage, including the installation of water and bathroom facilities. Several of our churches have contributed to this worthy cause and also many individuals. The total cost is going to be about \$600 for these improvements, and the Mission Board would welcome additional contributions which will add substantially to the comfort of our pastor. Contributions should be sent to the Mission Board, Elon College, North Carolina.

Special thanks should go to Mr. W. B. Williams of our Newport News Church, electrical contractor, for supplying wire for lights for the Elk Spur Sunday school rooms and materials for wiring the garage and playground.

The Rocky Ford Church is considering the possibility of relocating, and is now raising funds to help to make this possible.

EASTERN N. C. CONFERENCE STANDING COMMITTEES, 1950-1951.

Executive Committee—R. T. Grissom, E. M. Carter, Fred Register, A. H. McIver.

Educational and Standing of the Ministry—Will B. O'Neill, E. M. Carter, T. Fred Wright.

Christian Education—R. L. House, Carl Wallace, R. Eugene Tally.

Superannuation—I. H. Vickery, Rex Powell, Glendon Johnson.

Home Missions—Mrs. Jack Campbell, Miss Stella Stout, Mrs. Cliff Spivey.

Foreign Missions—Miss Margaret Alston, Mrs. R. L. Ross, Mrs. Rex Powell.

Apportionments—A. H. McIver, T. Fred Wright, Harold Johnson.

Stewardship—W. C. Farrell, W. E. Cox, Lentis Wicker.

Evangelism—J. Frank Apple, Geo. M. Tally, Fred P. Register.

Social Action—Fred P. Register, Jack McIver, Mrs. Robert Watson.

Religious Literature—Mrs. R. L. House, Mrs. Fred P. Register, Mrs. J. Frank Apple.

Program—R. T. Grissom, E. M. Carter, Fred P. Register, Carl Wallace.

N. C. Council of Churches—Fred Eutsler, Miss Susie Allen, S. H. Basnight.

"GOD" HANDMARK UPON US." (Continued from page 2.)

pecially caught my attention. It was of an old man shaping a piece of pottery. The story behind the picture is this. Shortly after Mr. Parry took the photograph King George visited the factory. He picked up a piece of pottery which had not hardened, and his handmark was left upon it. He was sorry, but the factory so prized the king's handmark upon the pottery that it was placed in a museum and now is a priceless possession.

Like that is the handmark of God upon each of our lives. We will know that again this Advent and Christmas Season as Christ comes anew. It is the handmark of love. It is the handmark of his purpose and will. As we move through these joyous and festive days we realize all this as we never have before. God's handmark is there upon each of us. We will rejoice in it and will never have it otherwise. The handmark of the Great King is upon us all. May we be true to ourselves these Advent days, acknowledge that seal of God's loving will, and ever live as persons with God's stamp upon us.

Japan's unusually long coastline is approximately three times that of the continental United States. In relation to the land surface, there is one mile of shore for each eight or nine square miles of land. In the British Isles, to which Japan is sometimes compared, the ratio is one to thirteen.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardeastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

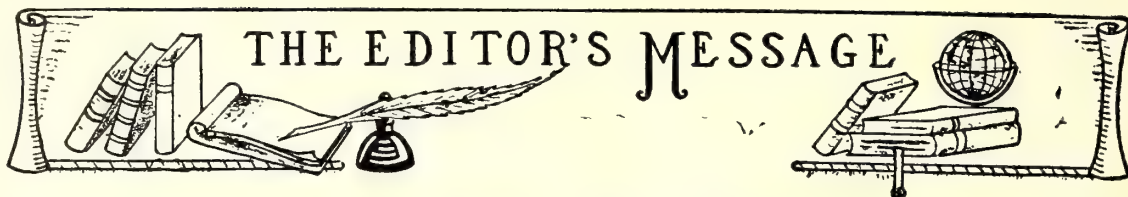
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TWO NOTED CONGREGATIONALISTS CLAIMED BY DEATH

Dr. Charles R. Brown, dean of the Yale Divinity School from 1911 to 1928, died at New Haven, Connecticut, on Tuesday, November 28, at the age of 88. He had served as moderator of the National Council of Congregational Churches, as guest preacher on many college campuses, and had lectured widely on religious subjects. He gave a series of lectures at the Elon Christian Workers' Conference in 1948. His book, "The Main Points," a theological summary, is required reading for Methodist ministers. His lectures on preaching at Yale were published under the title, "The Art of Preaching." There are many reasons why this book should be read by every Congregational Christian minister. His preaching was of a high order: concise, lucid and scholarly. And yet the spiritual note was predominant and unmistakable. His flawless prose has served as a model for many preachers and writers. A number of ministers in the Southern Convention had the privilege of studying under Dean Brown. One of the great preachers of our generation has gone to his reward.

Funeral services for Dr. Oscar E. Maurer were held in Center Congregational Church in New Haven on Saturday, December 2. Dr. Maurer was the pastor of Center Church from 1909 to 1943, and since that time has been pastor emeritus. He was the twelfth pastor of the historic church. He was moderator of the General Council of Congregational Christian Churches during the biennium 1938-40, and served for 35 years as recording secretary of The American Board of Commissioners for Foreign Missions. He was honored last June at the 141st Annual Meeting of the American Board as he gave up the post of recording secretary. Many people knew him as the skillful editor of the Manual for Congregational Christian Churches. He preached at the biennial session of the Southeast Convention held in Norfolk when he was moderator. He was a man of scholarly attainments, genteel manners and saintly character. He brought great dignity to the Congregational ministry.

Congregationalism has produced its quota of great preachers. Biblical scholarship, evangelistic fervor, social concern, missionary zeal and pastoral fidelity have characterized the Congregational ministry at its best. Here are traditions to uphold, examples to emulate, records to inspire. The future should be no less auspicious than the past.

DECEMBER FOR CHRIST

One of the best suggestions of the season comes from an interdenominational movement called "December for Christ." To foster observance of the true meaning of Christmas, individuals are asked to attend church

(daily if possible), offer prayers of thanks for the birth of Christ, and work for peace.

That, it would seem, is an appropriate program for Advent. The energies and resources of so many people are spent before Christmas that worship has little significance. December is the time for prolonged reflection on the advent of Christ and his continuing ministry in our world. Stewardship (partnership with Christ in service) and prayer (fellowship with the living Christ) should take on new significance. Each of us should reach for deeper meaning in Christian experience during the holiday season of this midcentury year. New revelations may come. Miracles of grace may occur.

Yes, let us all unite in the "December for Christ" movement. These days, both before and after Christmas are days of grace, rich in spiritual possibilities, days in which Christ can continue and perfect his redemptive work. Christ in the heart, Christ in the home, Christ in the hemisphere, Christ everywhere; this is the Advent and Christmas message.

THE NATIONAL COUNCIL IS BORN

The Congregational Christian Churches are a vital part of the new National Council of Churches. Our leaders were prominent in the movement which led to the formation of the National Council. Ecumenically-minded ministers and laymen who have served long and honorably in its antecedent interdenominational bodies will give strength and guidance to the new inclusive Protestant organization.

Mr. and Mrs. W. B. Williams of Newport News represented the Southern Convention at the Constituting Convention in Cleveland. Some of the reports of the convention have come to us as a result of their thoughtfulness. Mr. Donald C. Bolles, Public Relations Director of the council, has prepared a roundup story of the four eventful days at Cleveland. The substance of his story is given here in order to provide our readers with a running account of this epoch-making council:

In a solemn setting, rich in color and pageantry, the delegates of 29 American Christian denominations brought into being the National Council of the Churches of Christ in the United States of America, dedicated "to the glory of God and the service of mankind."

It was a great moment in religious history as a representative of each of 25 major Protestant and four Eastern Orthodox churches signed constituting documents, and then heard the presiding officer, Dr. Franklin Clark Fry of New York, formally declare the National Council "officially constituted."

The capstone in the arch of cooperative Christianity in America was erected in a memorable ceremony in snow-bound Cleveland's public auditorium on Wed-

nesday morning, November 28. Against the backdrop of the banners of the 29 constituent denominations, the eight merging agencies signified that they now were united in an interchurch enterprise linking 32,000,000 Christians in 150,000 churches across the land.

There were 4,000 delegates present in Public Hall as the plan for one great interdenominational agency at last became a reality. At one table near the front sat a group with an especial interest in the moment. It was the planning committee of 48 men and women—six from each of the merging agencies—who in large measure were the architects of the National Council. Most of them had been at Atlantic City in 1941 when the blueprint was first conceived. Now they were witnessing the harvest of their years of arduous and intensive efforts.

Under the constitution approved by the 600 official representatives of the 29 constituting communions, the National Council will begin operations January 1, embracing the major interdenominational enterprises of Christian activity developed over more than a half-century. Centered in four major divisions and more than 20 other units will be evangelism, education, stewardship, foreign and home missions, family life, overseas aid and many others. In addition to strengthening united action in many areas of Christian concern, such as human rights, world order and economic justice, the National Council, through general departments of united church men and united church women, represents a step forward in creating new opportunities for greater and more effective participation of the laity in all areas of church life.

Every step necessary to enable the National Council to start operations as the new year dawns was taken during the historic four-day meeting—the first general assembly, as well as the constituting convention, of the new council of churches. The delegates chose as the first president a distinguished clergyman—the Rt. Rev. Henry Knox Sherrill of Greenwich, Conn., the presiding bishop of the Protestant Episcopal Church, and named as the chief administrative officer of a staff of more than 400, Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches. Dr. Cavert was elected general secretary and Dr. Roy Ross, general secretary of the International Council of Religious Education, associate general secretary.

A budget that will exceed \$4,435,000 was presented and the interim policy making body—a 65-member General Board—was formally constituted and held two sessions.

The constituting convention, acting upon the suggestion of Methodist Bishop G. Bromley Oxnam of New York, American president of the World Council of Churches, quickly framed and adopted messages to both President Truman and Secretary General Trygve Lie of the United Nations.

To President Truman, the convention messaged: "May the God who holds the nations in the palm of his hand and from whom, in times past, our fathers sought wisdom and understanding, guide you and your advisers to the end that peace may be vouchsafed to the peoples of the earth. The responsibilities which are

yours can be borne only with the aid that comes from God, and to him we commend you in our prayers."

To Mr. Lie the delegates expressed the fervent hope that the United Nations "assured of the full participation of our country, may act under God, to secure with justice the enduring welfare of mankind." The delegates, he was told, "offered special prayer to Almighty God that the United Nations may find just and effective procedures for containing and resolving the conflict in Korea."

Earlier the delegates had received from the President of the United States a message of greeting in which he termed the National Council a step that will "enable the American churches to exert a greater influence in the strengthening of the spiritual foundation of our national life at a time when a materialistic philosophy is rampant." He had been invited to address the convention but declined because the national emergency required his presence in Washington.

Dr. Frederick Nolde, substituting for British Ambassador Sir Oliver Franks, delivered an address that seemed to reflect not only his own opinion of the Christian approach to the crisis at the moment, but that of a majority of the delegates. Dr. Nolde is director of the Commission of the Churches on International Affairs. He declared: "So long as there remains a marginal possibility of averting total global war, we must utilize every means which will not betray conviction or offend conscience. . . . In this process, and even if war should come, we must penetrate the artificial curtains by which we are momentarily separated and experience the bonds of humanity and faith which unite men of different nations and races. . . .

"The struggle for peace must go forward unrelentingly, and men must be driven by the conviction that peace can yet be won. In these trying days, and always, we pray God, through Jesus Christ our Lord, for the faith which enables us to stand in the face of principalities and powers of darkness. From him alone can come strength to make the expression of our faith adequate to the needs of our day."

Dr. Nolde outlined eight practical steps which he said might help to avert war. These were:

1. Guard against hysteria which robs action of moral perspective and political wisdom.
2. Guard against the self-righteousness and hatred which give impulse to the monstrosity of a holy war or a preventive war.
3. Guard against unilateral action which rejects a moral judgment as reflected by majority opinion of the United Nations.
4. Guard against false pride and face-saving tendencies which close the door to open-minded and effective negotiation.
5. Guard against the prejudice which refuses to see the evils in a situation which is predominantly good and thus deserving of support.
6. Guard against complacency which comes with increasing military strength and which may bring a disposition to risk an incident, or even to create an incident, for inciting conflict on a world scale. (Please turn to next page.)

7. Guard against making our economy so dependent upon military production as to give the impression that we are unprepared to recognize the importance of economic health throughout the world.
8. Guard against impatience in seeking a sound conclusion of the world's present plight.

As Dr. Nolde concluded his address, a unique demonstration of approbation followed. Delegates rose to their feet to give him prolonged applause and a long line formed on the stage to congratulate him. Later a resolution was approved to send copies of his speech to the Secretary of State and to the members of the Senate and House committees on foreign relations.

A message "to the people of the nation," drafted by a committee representative of all 29 communions and headed by Dr. Douglas Horton, also reflected the delegates' concern for the present crisis.

Terming the time "big with peril and with opportunity," the message said that the people, as well as the leaders, of the country, have a part to play.

"The call of Christ to us all seems clear, that we play it with calmness, self control, courage and high purpose, as becomes those whose lives are in the hands of God. Without hysteria, without hatred, without pride, without undue impatience, without making national interest our chief aim, but shaping our own policies in the light of the aims of the United Nations, without relaxing our positive services to the other peoples of the world, and in complete repudiation of the lying dogma that war is inevitable, let us live and, if need be, die as loyal members of the world community to which Christ summons us and to which we of the Council are dedicated."

The Council, said the message, "stands as a guardian of democratic freedom," and "a sturdy ally of the forces of liberty."

"The Council stands for liberty with the richest content. It stands for the freedom of men to be as the Lord God meant them to be. It stands for Christian freedom—including the freedom to pursue happiness and with justice and sympathy to create conditions of happiness for others. . . ."

The National Council's leaders said they were conscious of their own shortcomings.

"Knowing that men too often dream in marble and then build with straw, we whose very human lives are not separate from sin and ignorance can make no boast of past or future excellence.

"But this we have done: by God's grace we have forged an implement for cooperation such as America never has seen before. The council is our churches in their highest common effort for mankind.

"Our hope is in Jesus Christ. The Council is a demonstration of his power to unite his followers in joyous cooperation. . . ."

"In this hope," the message concluded, "we commend you, our fellow citizens, to God's mercy, grace and peace."

Dr. Ralph W. Sockman, noted minister and radio speaker, addressed the Council on Tuesday evening. He said that the National Council is a product of

a "spirit of unity which has been growing, and the seed for a harvest which only God can forecast. It is," he added, "the greatest forward step toward religious unity which America has not yet seen, and it may well prove epochal."

The formal ceremony on Wednesday morning in which the Council was officially constituted was filled with symbolism of greater cooperation carried out in a dedicated spirit.

As the audience waited expectantly, the start of the procession was heralded by sharp notes from four trumpets. As the organ played hymns sung by two choirs, the leaders of the 29 communions, dressed in multi-colored vestments and gowns, marched in stately procession into the hall. At their head was the crucifer, followed by a blue-and-white-garbed male choir and two boys carrying the American and Christian flags. Next was a group of church leaders, each designated by his denomination to participate in the act of constituting the Council, the heads of the eight merging agencies, and the representative of the state and local councils of churches, Dr. Hugh Chandler Burr. Following were other dignitaries scheduled to participate in the morning's session.

Finally, in the procession were the denominational delegates. In alphabetical order the gowned delegates moved down the middle aisle. Each denominational delegation was preceded by a white banner trimmed in maroon, bearing the emblem of the Council and the name of the communion. The bearers of the emblems, carried aloft on staffs, were in maroon vestments.

At the start of the meeting the delegates observed a moment of silent prayer for "the United Nations, our nation and those in the great struggle." Bishop John S. Stamm, president of the Federal Council of Churches, led prayers for the United Nations.

The bearers then brought the denominational banners to the stage as the act of constituting itself began. The chairman, Dr. Fry, president of the United Lutheran Church in America, called upon the voting representatives to rise, and asked whether they had agreed to become members and authorized their representatives to sign the official documents. "We do," they replied in unison. Then turning to the single representatives of the denominations seated on the stage, Dr. Fry called the roll of the communions. They rose one by one, stepped forward to a table in the center of the stage, and affixed their signature to the constituting documents. When they had finished, Dr. Fry placed the documents on the altar and then declared the Council officially constituted. He then said: "Let us now dedicate it to the glory of God and to the service of mankind." It was the signal for the 4,000 delegates, alternates, consultants and visitors to rise to their feet for the climactic point of the ceremony.

"And now," they intoned in unison, "as a fellowship of Christian churches, in the communion of the saints, in love and goodwill towards all . . . we invoke the blessing of God upon this National Council of the Churches of Christ in the United States of America, and dedicate the Council to his Glory and the service of mankind, in the name of (Please turn to page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON COLLEGE MEMORIAL GYMNASIUM DEDICATED.

Dr. L. E. Smith, President of Elon College, paid high tribute to Elon's "Gold Star" heroes of World War I and World War II in delivering the principal speech for the formal dedication of Elon's magnificent Alumni Memorial Gymnasium on Saturday night, December 2nd.

The huge physical education plant was begun in May, 1949, and was completed in January, 1950, when it was first opened for use. The building continued in use through the last portion of the 1949-50 term, but formal dedication was delayed until all construction and installation of equipment was complete.

The dedication program was held on December 2, on the occasion of the opening basketball game of the 1950-51 season, which saw the Elon College basketball team meeting the powerful University of North Carolina Tar Heels. The Elon team put up a tremendous battle against the team from the larger Southern Conference institution before going down to defeat by a 57 to 48 score.

The dedication program was held during the half-time intermission, beginning with an organ prelude and the singing of "Faith of Our Father" by the Elon Choir. The invocation was by Rev. James R. Hailey, an Elon graduate of the Class of 1950, after which the choir sang "Battle Hymn of the Republic."

Dr. Smith, who had been confined in bed at his home and at the Alamance General Hospital for a month prior to the dedication game, was sufficiently recovered from an ankle operation to be able to attend the game in a wheel chair, and he delivered the dedicatory remarks while seated by the public address microphone.

In paying tribute to the Elon alumni who gave their lives in the two World Wars, he pointed to the part that Elon College itself played in the two great fights for freedom. He also stressed the part that the gymnasium is to play in Elon's ever-broadening program for the all-round development of her students, physical as well as intellectual and moral.

Upon the conclusion of his dedicatory remarks, Dr. Smith led the as-

semble crowd in a special litany of dedication.

Plans to unveil a memorial plaque, bearing the names of the "Gold Star" alumni, were cancelled due to the fact that the completed plaque did not arrive in time. The program closed with the national anthem by the Elon Choir.

The memorial plaque, which is to be placed permanently in the entrance foyer of the gymnasium, is to carry the names of four Elon alumni who died in World War I and thirty-three who gave their lives in World War II. The alumni, in whose memory the gymnasium is dedicated, included the following:

World War I: H. H. Barber, of Elon College; John Carl Miller, of Biltmore, N. C.; W. F. Odom, of Bennett Creek, Va.; and Charles N. Whitelock, of Huntingdon, Ind.

World War II: Joseph Henry Bagley, Jr., of Suffolk, Va.; Henry Baxter Bottoms, of Margarettsville, N. C.; Frank Bernard Bragg, of Burlington, N. C.; Jourdan Bivins, of Hillsboro, N. C.; James Buckner, Jr., of Graham, N. C.; James Box Conner, of Vernon, Ala.; James Elmer Dickey, of Burlington, N. C.; George Henry Hugh S. Garrison, of Charlotte, N. C.; Faust, of Scalp Level, Pa.; Sanford Friedman, of Greensboro, N. C.; Joseph Hardison, of Greensboro, N. C.; Keith Harris, of Eliot, Maine; Vernon Hayden, of Portsmouth, Va.; Adrian Hoffman, of Burlington, N. C.; Dewey G. Hooper, of Burlington, N. C.; Joe Howard Hopkins, of Arlington, Va.; Vincent Albert Kaslow, of Cumbola, Pa.; Van Kennedy, of Wilmington, Va.; John Allen May, Jr., of Greensboro, N. C.; Harold McCarn, of Elon College, N. C.; Albert Glenn McDuffie, of West End, N. C.; David William Offman, of Julian, N. C.; Millard Hugo Piberg, of Elizabeth, N. J.; John Puglisi, of New York, N. Y.; Miss Naomi Steed, of Candor, N. C.; John Frank Thompson, of Efland, N. C.; Preston Towns, of Augusta, Ga.; Douglass P. Tucker, of Raleigh, N. C.; Emanuel David Tulchinsky, of Newark, N. J.; Lloyd Elom Whitley, of High Point, N. C.; James Carson Womble, of Pittsboro, N. C.; and Stanley Yonkoski, of John City, N. Y.

The text of Dr. Smith's address follows:

"When the founding fathers built Elon College, they dedicated it to the improvement and development of every young man and young woman who might come to its campus in search of information and preparation for life. Its curriculum is conceived not only for the improvement of the mind of its students, but for the health of their bodies, the strength of their moral characters and the enrichment of their spiritual selves.

"On two different occasions in its comparatively brief span of service, its programs of institutions have been interrupted by the "call to arms" issued by our government in defense of the free peoples of the world and the democratic way of life. In response to each call, Elon College offered its manpower and facilities freely to the command of our government. In World War I we gave our campus to the government for the Student Army Training Corps and a large number of our alumni and students, four of whom never came back. In World War II we gave our campus to our government for the 325th division of the Army Air Corps and a larger number of our alumni and students, 33 of whom never came back.

(Continued on page 13.)

APPORTIONMENT GIVING.

Contributions on apportionment from the churches and Sunday schools of the Convention for the college are coming along in pretty good shape. We have gone ahead of last year's total a little more than \$700. We have two more weeks to go. This is Christmas. As a rule, individuals feel generous at this time of the year. Churches should feel more so. We are only \$1,674.64 from the total of \$15,000. It would be wonderful if we could reach the total apportionment of \$15,000.

This is an appeal to the churches that have not paid their apportionment in full to please send a contribution if possible. To pay your apportionments probably would not impoverish you, but if all did, it would greatly enrich the college. This is to express the hope and with a prayer that we may reach the total to the college in this time of its need.

Previously reported	\$12,865.02
N. C. & Va. Conference:	
Bethel	\$ 5.00
Elon College	427.00
Western N. C. Conference:	
Needham's Grove	\$ 20.00
Valley Va. Conference:	
Winchester	\$ 8.34

460.34

Total \$13,325.36

Christian Missions

At Home and Abroad

BLESSINGS COME TO THOSE WHO WAIT—IN CHINA!

Dear Friends:

As we read our *Daily Devotions* this morning, Willard Sperry's meditation on *The Communion of Saints* turned our thoughts toward you home folks. We thought by this time we would have seen many of you; but for reasons known only to the government we have still not been able to leave China.

Our exit visas, requested July 4, were granted early in September. Because of my condition at that time, we could only travel by boat. This the government would not allow. Now we are waiting with most of our things packed and inspected twice by the police. Aside from the uncertainty of our future, approaching winter further complicates our living in this poised-to-go state.

Most of our mental discomfort has come from the fact that for these months of waiting we have had no real job, having resigned from Union High School and the Synod in July. Many of you folks could well use some of this "vacation" forced on us, and we would gladly give it all to you. We're not exactly idle (Dick is called in almost daily by the police for something or other); but we long for some worthwhile work.

Here in this time of waiting, we are receiving a great spiritual blessing—fellowship with the missionaries. Now that the government has allowed us to move back into Foochow proper, we are living in the beautiful American Board Compound. Here we can enjoy worship and play with missionary doctors, nurses and teachers of our Board, the Methodist, the Presbyterian, Anglican, and a family sent by *China's Children*. We do have wonderful times together. In this compound alone there are thirteen missionary children and babies; you can imagine how that helps Lew-is to grow.

The youngest of those thirteen, as many of you already know, is our David Van, born October 1—World Communion Sunday and the new national holiday of Communist China. That was an auspicious day; everything went exceptionally well. None of the things we feared materialized,

and mother and baby are still doing fine.

Another blessing which continues with us is mail from home. When conversation with a Chinese friend about conditions here lowers our spirits, or when the radio news reports depress us over the international situation or when thoughts of Korea and men still at war sadden us, we get a letter from one of you—a lift to our spirits.

And now this beautiful fall season points our hearts toward Thanksgiving and Christmas. Will they be spent among loved ones at home or with the loved ones here on the field, or—?? Our future—the broad OUR, yours, ours, the world-in-conflict—our future lies with God. In the Advent season and the new year ahead, may we all more diligently seek the guidance of Jesus that we may do our part toward creating the kind of world he would have for man, that we may meet whatever our future holds, as his Son would meet it.

"Now our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word."

DICK & DOROTHY JACKSON.

November 1, 1950.

NOTE.—This letter is the latest one received from the Jacksons. It should be noted, however, as stated in THE SUN of last week, that they left for Hongkong on November 28.—MG. ED.

FACTS ABOUT AND RESULTS OF MISSION WORK IN JAPAN.

The following interesting facts about Japan have been gathered as part of its research work, by the Japan International Christian University Foundation.

* * *

More than 90,000 Japanese students are enrolled in Christian schools, colleges and universities of Japan.

* * *

Salaries of Japanese government officials are low by American standards. The salary of the Japanese Minister of Education is \$55 a month.

* * *

Between Korea and Japan the sea is so shallow that a comparatively

slight upheaval would permit an army to walk across dry-shod. Much of the East China Sea is no more than 125 to 150 feet deep.

* * *

Between June 1948 and April 1950, 853 Japanese men and women made cultural visits to the United States. Of these, 50 students and 239 temporary visitors were sponsored by the U. S. government.

* * *

More than 31,000 P. T. A. units, with about 16,000,000 members, have been organized in Japan since the American occupation. Through them, parents in Japan for the first time have a voice in the education of their children.

* * *

"The inhabitants of central Japan enjoyed sitting on Mother Earth's cradle," remarked a radio commentator when Japan was struck by a severe earthquake during World War II. About four earth tremors shake Japan every day, or some 1,500 annually.

* * *

Christian churches in Japan had a total membership of 331,709 in 1949 as compared to 319,224 in 1940. Of this total, 201,321 are Protestant and 130,388 Catholic. Not included in these figures are members of non-church Christian groups, with an estimated strength of 6,000 members.

* * *

Japanese women are learning their social and political responsibilities through a "chain" system of educational meetings encouraged by American officers. Groups up to 30 women selected from factories, offices, farms and homes take courses lasting from one week to several months, then split up into teams of two or three and organize small discussion groups in surrounding towns and villages. The men folks, especially local government officials, often drop in to listen.

* * *

In an original approach a distinguished American former diplomatic and consular official in the Far East is making a double-barreled effort to help two countries. Joseph W. Ballantine's new book "Japanese As It Is Spoken" (Stanford University Press), gives Americans a competent and simple guide to the intricacies of the Japanese language and culture. Japan also benefits because by assigning his royalties to the International Christian University of Japan Mr. Ballantine is contributing to the democratic development of the country he knows from more than twenty year's diplomatic service.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

EASTERN VIRGINIA SOCIETY PRESIDENT.

Mrs. L. W. Stagg, corresponding secretary of the Eastern Virginia Woman's Missionary Conference, has sent in the following list of names and addresses for their local society presidents. If there is any error, please notify Mrs. Stagg, whose address is 400 W. 34th Street, Norfolk 8, Va.

It will be well to cut out this list and put it in your society Plan Book or Year Book.

* * * * *

WAVERLY DISTRICT.

Bethlehem (Disputanta)—Mrs. Edward Bresco, 1638 Mt. Vernon Ave., Petersburg, Va.

Burton's Grove (Young People)—Miss Josephine Simms, Wakefield, Va.

Dendron—Mrs. Garland W. Spratley, Dendron, Va.

New Lebanon (Young People)—Mrs. Savedge, Elberon, Va.

Hopewell—Mrs. John Powell, 408 N. 8th Street, Hopewell, Va.

Richmond—Mrs. G. T. Parsons, 3209½ Hanover Ave., Richmond, Va.

Spring Hill—Mrs. J. F. White, Waverly, Va.

Wakefield—Mrs. W. A. Bailey, Waverly, Va.

Waverly—Mrs. F. E. Knoeller, Waverly, Va.

* * * * *

NORFOLK DISTRICT.

Bay View—Mrs. B. V. Hackett, 8570 Chesapeake St., Norfolk, Va.

Berea (Norfolk)—Mrs. Ernest Waterfield, R. F. D. 1, Hickory, Va.

Christian Temple—Mrs. L. W. Vaughan, 730 Delaware Ave., Norfolk, Va.

Little Creek—Mrs. M. E. Taylor, 3200 Shore Drive, Norfolk, Va.

Newport News—Mrs. G. G. Givens, 1029 24th St., Newport News, Va.

First, Norfolk—Mrs. W. J. Thomas, 1734 Princeton Ave., Norfolk, Va.

Second, Norfolk—Mrs. Estelle Thomason, 2941 Amherst St., Norfolk, Va.

First, Portsmouth—Mrs. Madeline Heath, 4211 County St., Portsmouth, Va.

Shelton Memorial—Mrs. H. W. Shaffer, 303 North St., Portsmouth, Va.

Rosemont—Mrs. E. R. Spencer, 3809 Franklin Ave., Norfolk, Va.

South Norfolk—Mrs. C. N. Harris, 1136 Jackson St., South Norfolk, Va.

Elm Avenue—Mrs. J. A. Branch, 18 S. Colin Drive, Portsmouth, Va.

COME TO CHRISTMAS.

Come to Christmas with Thanksgiving
For our work with children and our
heritage in the church
Which bind us in a sustaining Christian
Fellowship.

Come to Christmas with penitence
Because our lives reflect so dimly
The light of the Christian spirit.

Come to Christmas with awareness
Of the testing that must be endured by
all.
Who enter effectively upon new days of
service.

Come to Christmas with willingness
To submit our lives anew
To the transforming power of love.

Come to Christmas with assurance
That the Kingdom of God is stronger
Than man-made plans which divide
races and nations.

Come to Christmas with hope
That the way of Good Will may be
found and followed
At all cost to personal and national
pride.

Come to Christmas with radiant joy
And rise from this dedication with re-
newed purpose
To live as a child of God and
As a brother to all mankind.

Come to Christmas!

SUFFOLK DISTRICT.

Antioch—Mrs. W. C. Wilkins, Windsor, Va.

Berea (Nansemond)—Mrs. L. H. Wilroy, Driver, Va.

Bethlehem—Mrs. A. C. Moore, Rt. 2, Suffolk, Va.

Cypress Chapel—Mrs. J. W. Jones, Rt. 1, Suffolk, Va.

Damascus—Mrs. I. H. Pearce, Sunbury, N. C.

Eure—Mrs. W. J. Turner, Eure, N. C.
Franklin—Mrs. Felton Johnson, Franklin, Va.

Holland—Mrs. T. R. Jones, Holland, Va.

Holy Neck—Mrs. Allen Piland, Holland, Va.

Isle of Wight—Mrs. H. E. Munford, Courtland, Va.

Johnson's Grove—Mrs. H. P. Beale, Windsor, Va.

Liberty Spring—Mrs. N. H. Bradshaw, Rt. 1, Box 346, Suffolk, Va.

Mt. Carmel—Mrs. J. L. Rose, Walters, Va.

Mt. Zion—Mrs. J. L. Gray, Eclipse, Va.

Oak Grove—Mrs. W. K. Parker, Sunbury, N. C.

Oakland—Mrs. Ray V. Knight, Chuckatuck, Va.

Suffolk—Mrs. M. F. Hall, 196 S. Main St., Suffolk, Va.

Suffolk (Staley Society)—Mrs. Lewis G. Brothers, 109 Franklin St., Suffolk, Va.

Union (Southampton)—Mrs. L. B. Overby, Rt. 2, Franklin, Va.

Windsor—Mrs. S. T. Holland, Windsor, Va.

According to the churches listed in the last *Annual*, this means that all have societies except Barrett's, Centerville, and Union (Surry). Both the Valley and North Carolina have a long way to go before they can show such a record.

* * * * *

"IN THE SAME COUNTRY."

Miss Pattie Lee Coghill calls attention to a fine Christmas service printed in the November-December issue of "Guide Posts," and entitled "In the Same Country." If you are belatedly looking for a Christmas program this may be just the thing you need.

It is given in dramatic form, with four "scenes"—Manger, Home, Street, and Shepherd. However, it is suggested that it may be used as a simple worship service, describing the scenes but not presenting them and substituting single readers for the verse choir.

* * * * *

"THE KINGDOM OF OUR LORD."

In connection with the above named program which is given in our program booklet, in the packet, it has been suggested that when using a choir, rather than recordings, it would be well to have music in the last part of the program.

If you are interested in this, here are some suggested hymns (all of which are in the *Pilgrim Hymnal*) to be used after the speaker indicated:

"Emmanuel"—"O Come, O Come, Emmanuel" (all).

"Wonderful"—"Once in Royal David's City" (1, 2).

"Counsellor"—"Bright and Joyful is the Morn" (1, 2).

"Mighty God"—"Hail to the Lord's Anointed" (1, 2, 4).

"Everlasting Father"—"Good Christian Men, Rejoice" (all).

"Prince of Peace"—"I Heard the Bells on Christmas Day" (all).

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor, Southern Pines, N. C.*

So many of you asked for a Christmas cookie recipe that I must give you one. Here it is:

- ½ cup of butter or shortening.
- 1 cup of sugar (try brown for a different flavor sometime).
- 1 egg.
- Flavoring—Just a few drops of your favorite (lemon, vanilla, orange).
- 2 cups of flour.
- A wee bit of salt.
- ½ teaspoonful baking powder.
- ½ teaspoonful baking soda.
- 2 or 3 tablespoonfuls of milk.

Mix the wet ingredients and sift in the dry ones. Mix well and store in the refrigerator until very cold. Then roll thin on a floured surface and cut out in fancy shapes. Ice with a frosting made like this: about a cup of powdered sugar sifted, a few drops of milk, a drop of flavoring and drops of coloring. You will want red and green for Christmas! Cover oatmeal or corn meal boxes with wallpaper or construction paper. Decorate the top and bottom too. Run a wollen strand (made by twisting several wollen threads together and tying at the ends) through holes made in the top. You will have a nice gift box to fill with your Christmas goodies!

Several reports of special fun making goodies have come from Norfolk, Virginia.

We have Christmas because it is the birthday of Jesus, whose coming into the world made the greatest difference in human life and attitudes. All of us can recall many stories of his kindness and helpfulness to others. How do other boys and girls in other lands celebrate his birthday?

A nurse in a mission hospital at Chihuahua, Mexico wrote last year: "Christmas was really in the air. Sixty children patients gathered around while I played my music box. We had a party complete with pinata. We sang carols and had a tree." The pinata is a pottery bowl (you could use a bag) filled with candy, little gifts, nuts and fruits. It is hung high and the children take turns trying to break the bowl and spill the gifts which are shared by all. That would be fun.

From Bihar, India a teacher described. "What a glorious day we had. We called it 'Garu Bhent Day'—the offering to Jesus. We had told and re-told the story of why we were giving. The gifts were of vegetables,

grains and fruit. There followed a party with tea and sweets, singing and fun by old and young."

From China: "Christmas was so joyous that all felt that China had the true spirit of Christmas. There was no thought of Santa Claus or busy shopping days. The decorations were lovely beyond belief. The people made delicate cut-outs to festoon the windows and used green leaves, ferns and poinsettias to make the rooms lovely. There was a short sermon, singing and gifts: peanuts, oranges and to each went a used-Christmas card from America." Although we cannot send them cards this year, perhaps we can again soon.

The story of how Christmas is celebrated in other lands could go on and on. Christmas is a glad time. We rejoice that it is here again!

CHRISTMAS FOR MOTHER.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

It was the day before Christmas Constance Mason, a member of the book selection committee for the children's library in which I serve as librarian, had come to the reading rooms to look over some book catalogues and evaluate some new books. Constance has a good-sized house to keep and a family of three children to care for, yet she seemed as unhurried as if it had not been one of the busiest days in the year. Other mothers whom I had seen that day were bustling about with last-minute Christmas preparations that allowed them no time for such carefree browsing through the books in a library.

When Constance came to my desk to have a word with me before she left, I put my wonderment into words. "How does it come about," I inquired, "that you are able to spend an hour at the library on the day before Christmas? Is your family going away for the holiday?"

My friend smiled. "No," she answered, "we're staying at home, but I've already finished my Christmas preparations—the children are doing their part today. I think Wayne wanted a chance to set up a gift he's been making in his manual training class at school, so I came away for a

little while this afternoon. The girls had some projects they were working on, also."

"That sounds as if your children were having an especially good time getting ready for Christmas," I commented. "Won't you please tell me more about it? Most of the mothers whom I know seem to be doing all of the Christmas preparations themselves."

"Of course, every mother wants her children to have a happy Christmas," Constance responded. "Until last year I proceeded as though the only way to accomplish that result was for me to work so hard beforehand that I didn't have enough energy left to enjoy the day when it came. I was so tired sometimes that I was actually a bit irritable with my family."

"It was a chance suggestion from my daughter that roused me from that mistaken attitude," Constance continued.

"We learned to make such a tasty cranberry salad in our cooking class today," Jeanie told me one day when she came home from school. "Wouldn't a pretty red salad like that look nice on the table with your poinsettia and Christmas candles?"

"I think it would be lovely, Jeanine," I replied. "How would you like to make that salad for our Christmas dinner?"

"Oh, Mother, could I?" my daughter exclaimed in delight. "Do you think I could make it well enough?"

"Of course you can, Jeanine," I assured her. "You may prepare it, except for the lettuce, the day before Christmas, and we'll keep it in the refrigerator."

"Jeanine's pleasure at having a part in the Christmas preparations made me realize that the other children might like to share in them, too. Wayne helped with the decorations and polished the silver. Small Peggy was permitted to set the table. I was pleased to see the interest she took in putting each piece of silver in its exact place."

"This year we have found more opportunities for the children to help. Peggy has learned an easy way to make good creamy mints, and Jeanine is showing her how to make bright red crepe-paper cups for them. Wayne asked if he might arrange the centerpiece for the table—I am eager to see what he will use. Jeanine is making her cranberry salad and a light dessert."

"I believe each child feels that his
(Continued on page 15.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, Associate

W. N. C. YOUTH PLAN BIG RALLY.

The officers of the Western North Carolina Youth Fellowship met Saturday, December 2, at Albemarle and planned for one of the best programs of the year. It is to be one of education, worship, and fun. The Rally will be held at Asheboro, where there is ample space for everyone in case of bad weather. The program will be as follows:

Devotion—Frances Sanders, President of Hank's Chapel Youth.
Roll Call—Doris Owen, Secretary.
Business Session—Bill Simmons, President.
"Youth Week Ideas"—Max Vestal.
Presentation of Lenten Devotions for Young People—Bill Simmons.
"Philippine Missionary Project"—Warren Matthews, President of Southern Convention Youth Fellowship.
Supper—Everybody.
Organized discussion on the part of Young People in the church.
"Meaning of Lent and Holy Week"—Rev. Clyde Fields.
Candle Light Service—Mrs. F. C. Lester.

The officers feel that with the help of the Young People this program will be a grand success. There will be a contest and special singing during the supper period. Mr. and Mrs. Bill Simmons will sing, "What's Your Name Little Boy?" Betty Talbert will give her monologue, "The Preacher Came." There will be a special offering taken. Everyone is urged to come and to stay to participate in the New Year's Eve Candle Service.

* * * * *

ALBEMARLE ENTERTAINS SEAGROVE.

The Youth Fellowship of the Albemarle Church had a party with the Youth Fellowship from Seagrove as their guest. The officers of the Western North Carolina Youth Fellowship were present also. There were about sixty persons present and much fun, fellowship, and good food was enjoyed by everyone.

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COLD SLAW.

Jimmy Madren writes from Fancy Gap that they have been having some very cold weather in that section. The Youth Fellowship of the Elk Spur Church had planned a wiennie roast for the other Friday night. If being snow-bound wasn't bad enough, the thermometer read 2 degrees below.

THREE BIG RALLIES

Dec. 31—Western North Carolina.

Jan. 7—Valley of Virginia.

Jan. 14—Eastern Virginia.

RELAX WITH MAX.

Two morons were very busy building a house. The First Moron was very surprised when he saw the other moron carefully examining each nail and throwing about half of them away.

First Moron: "What's the matter? You crazy or something? What do you mean throwing all those nails away?"

Second Moron: "About half of them are no good. The head is on the wrong end."

First Moron: "No, You dope. Those are for the other side of the house."

* * *

Ocean waves are dancing;
Heav'n must know where;
Just evaporatin
Wettin' up the air.

* * *

Someone is trying to sabotage this column; my joke book has disappeared. Won't someone please send some new jokes?

* * * * *

WEEKEND WORK CAMPS IN CHICAGO.

This is an invitation to you to join the growing circle of people interested in the volunteer weekend workcamp. In over five years, here in Chicago, at least five hundred persons of varying ages, races, and creeds have, over a weekend, given their time and energies in projects designed to help others help themselves. At the same time workcampers have gained valuable insight into the problems of a blighted urban community.

Weekend volunteers work side-by-side with residents of a slum area, helping them to: repair crumbling plaster walls; apply fresh paint or wallpaper to dingy wall; clean-up back yards and alley-ways; construct and renovate recreation space.

Who Should Apply? Any person fifteen years of age or older who is prepared to share in the responsibilities of group living for the weekend and who is sincerely interested in exploring the avenues to better human relations.

The Weekend Program—The Weekend Workcamp begins with supper on Friday evening followed by a general orientation to the neighborhood and the role of the Workcamp. Saturday is spent working at the projects which have been set up in advance. The evening is devoted to discussion and informal recreation. The Workcamp closes after breakfast on Sunday. It is very important that you plan to arrive on time, and stay with the group through Sunday morning.

Costs—Every camper is welcome, whether or not he can pay anything toward the expenses of the weekend. The cost of lodging and meals are shared according to ability to pay. The average cost per person for the entire weekend is \$3.00.

Directions—Workcampers are asked to bring their own sheets and towels. Be sure you bring old clothes. Further instructions and directions for reaching the Workcamp will be mailed to you when your reservation has been confirmed.

Living together, working and worshipping together, attacking the social problems of our day, young people have proved to their own satisfaction that human brotherhood is something more than a respected phrase. For more than twelve years the American Friends Service Committee has held workcamps in many parts of the United States, offering material aid and understanding fellowship to groups cut off from the normal life of the community by social and economic discrimination. By the labor of their hands, workcampers and local volunteers ease the pent up emotions and tensions that exist in these groups of underprivileged citizens.

The Chicago Weekend Workcamp brings together high school and college students and young adults from many sections of the Greater Chicago area and many religious affiliations as well as different racial backgrounds for an intensive weekend of group-living and practical community service.

Each Weekend Workcamp is under the direction of a resident married couple who coordinate the projects and supervise the program. Space in these Workcamps is limited. If you wish a reservation or further information about these projects, write Chicago Regional Office, American Friends Service Comm., Inc., 19 S. Wells St., Chicago 5, Ill.

Baxter Twiddy, ex-president of the Southern Convention Youth Fellowship is helping to direct these Chicago work camps while he is studying at Chicago Theological Seminary.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE SAVIOR IS BORN.

(CHRISTMAS)

LESSON XIII—DECEMBER 24, 1950.

MEMORY SELECTION: *Be not afraid, for behold I bring you good news of great joy which comes to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord.*—Luke 2: 10-11.

LESSON: Luke 2:1-16.

DEVOTIONAL READING: Matthew 2:1-15.

The Strange Ways of God.

"God moves in mysterious ways, his wonders to perform"—thus writes the hymn-writer. And perhaps nothing that God ever did is more mysterious or marvelous or miraculous than what happened and centered concerning Christmas.

Strange wasn't it how Baby Jesus was born in Bethlehem, instead of in Nazareth? Ordinarily he would have been born in Nazareth—that is where his parents made their home and lived. But a heathen and pagan ruler got it into his head to make a census of the people in his domain and instead of enrolling the people where they lived, he compelled them to go to their ancestral home! Thus it was that Joseph and Mary had to make the comparatively long trip of those days to Bethlehem to be enrolled in the census. And while they were there, Jesus was born. The amazing thing about all this is, of course, the fact that centuries before this event, a prophet had foretold that the Savior of the world would be born in Bethlehem of Judea! Little did that heathen emperor dream that all unwittingly he was helping to fulfill the divine plan and purpose.

Strange, too, not only where he was born, but how he was born, Strange, and more than strange, mysterious and miraculous. For the Lord Jesus Christ was born of a Virgin. He had no earthly father, he was conceived by the Holy Spirit. That statement is an occasion for stumbling to some people, but by and large, and from of old, the doctrine of the Virgin Birth has held a central place in the teachings of Christianity, and it lies at the heart of evangelical Christianity. Millions of people recite sincerely and honestly the Creed which affirms that Christ was "born of the Virgin" after being "conceived by the Holy

Spirit." It is a strange doctrine, a mystery that goes beyond reason to faith, but it is deeply embedded in Scripture and rooted in reality.

There is also something strange about the circumstances under which Jesus was born. That Baby who was born in a rude stable, perhaps even a limestone cave, without benefit of doctor or even mid-wife, and wrapped in simple swaddling clothes by his own mother was the Son of God, the King of kings and Lord of lords—the Savior of the World. One might think that one so important and so imperial would have been born in a palace with ladies in waiting and amid pomp and splendor. But God wanted people to know that he entered into the life of humble folks, that life does not consist in the outer trappings on which we put so much store, that a man's life does not consist in the abundance of the things that he possesses.

Strange, too, what happened when this Baby was born. Some shepherds were keeping watch over their flocks by night when an angel (the word means "messenger") appeared unto them, and a great light such as was never seen on land and sea shone round about them. Furthermore the heavens became vocal with the first Christmas oratorio or anthem sung by a great choir of heavenly visitors, praising God and saying "Glory to God in the highest, and on earth peace among men in whom he is well pleased." (Preferred translation by most scholars.) Things like that belong to the realm of the strange and the mysterious and the miraculous indeed. It is expressed in beautiful and perhaps poetic language, but it has a solid core of historical fact back of it. When one recalls just who this Babe was and what he became and what he did, one is not surprised after all that strange things did happen at his birth.

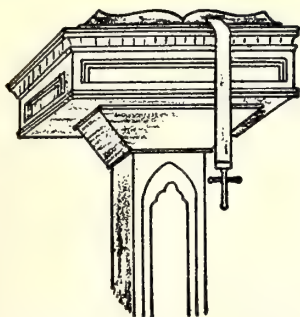
Come to think of it, it was rather strange that the news of this Christ Child's birth came to whom it did. There were some influential men and some great religious leaders in the world at that time and it might seem strange that the news did not come first to them. As a matter of fact it came to humble shepherds watching their flocks by night, folks who were rather outside the realm of conserva-

tive and orthodox Judaism and religion. And later the historic and history-making fact was revealed to men of another region and another religion. But God wanted men to know that he does not care for our social distinctions, and that the secret of the Lord is with them that fear him and, made known to the humble in mind and heart. Furthermore it is significant that the good news was brought to men while they were at their work. God makes himself known in the common life and the common round of life.

And of course, it is strange what happened because this Babe was born! Here for instance is the big world of business, calculating, practical, hard-headed as we say and sometimes also hard-hearted, here in a land thousands of miles away from where this Babe was born, and nearly twenty centuries after he was born, dating all its important as well as its unimportant papers in terms of when he was born. That is something to think about when we think about strange things in this world. And think about what happens at Christmas in our modern world! The money that people spend on others, the distances that they will travel just to be home on Christmas Day, the friendly service they will render, the tremendous amount of planning and work that is involved in getting ready for Christmas, the desire on the part of folks, even folks who are not religious, that nobody be overlooked at Christmas, the special programs that are held, not only in churches but in communities 'round the world, the tremendous increase of the spirit of good will and good cheer that characterize the Christmas season—these and a hundred other things are the direct and the indirect result of the coming of Jesus Christ into the world.

But more, and more important. The amazing and awe-inspiring thing which the word strange does not describe, is the effect that the coming of this Babe of Bethlehem has had upon the life of the world and upon the moral and spiritual climate of the human race. Religion became vital and life-changing under his touch. Millions have found new life through faith in him. Industry, education, health, family life, government, every realm of human life has felt his influence, and has been changed in some measure of his spirit. And the end is not yet, for his influences waxes rather than wanes. Of the increase of his government there shall be no end. He shall rule forever and ulti-

(Continued on page 15.)



"A VOICE IN THE DARK."

A Sermonette

By REV. W. R. CATTON,
Decatur, Illinois.

"If the light that is in thee be darkness, how great is that darkness!"—Matthew 6:23.

It was an important meeting, in a large church. Suddenly the lights went out. The people, however, were not entirely in darkness, for there were two candles on the altar. There were many people, for Frank Laubach was to be the speaker.

Another man had just stood up to read the scripture when the current failed and the lights went out. The lesson was to have been the parable of the Good Samaritan. In the darkness he turned to Laubach and asked him if he could repeat the parable from memory. Laubach could. He stood, and there in the darkness, with only the altar candles to pierce the gloom at all, we heard the voice of a great man quietly but confidently uttering the words of Jesus, all the way from "What shall I do to inherit eternal life?" to the final "Go thou and do likewise."

It is not by any means fanciful to find this all symbolic of high meaning.

The people sat in darkness, but the darkness was not utter darkness: there were still the "candles of the Lord." There were the lighted candles at the altar, where light must always come, pointing the upward way.

There was the voice in the dark. It was the voice of a great and good man. Such a person is himself a "candle of the Lord." No matter how dark the world, men will not be in utter darkness because there still are great and good men. Here is the best illumination of all.

A man must be the hope of men. We must learn from other persons. As person touches person, as one helps another, the world will learn the way to go.

But where does this man get his own illumination? "If the salt has lost its savor, wherewith shall it be salted?" "If the light that is with-

in thee be darkness, how great is that darkness!" This man, this voice in the dark, was the best symbol of it all. The great man learns of Christ, that he may have wherewith to give to those in darkness. There is thus this urgency upon us all, to go to the best we know, and to be the best we can be by learning from the best we can know, because the best we can be and the best we can know is desperately needed by others. People must have from us the light that we can give, and how can we give the light except we are ourselves illuminated? One of the finest little parables Jesus ever told was about the man who went at night to his friend with a plenty to get something that he in turn could give to the friend in need who had come to him on his journey.

And the Parable of the Good Samaritan, the words of Jesus that came with gentle persuasiveness from this voice in the dark, this parable is itself symbolic of the illumination we all of us just now most need. The 20th Century is outwardly quite different from the 1st, and another story might be used to illustrate the truth today, but the essential thing that is illustrated is still our greatest need today.

The world has indeed "fallen among thieves" who have beaten it and left it half dead.

Help is needed, in the spirit of neighborliness, of human kindness, of brotherly love. Social engineering, wise social planning, are needed to discover the kind of help needed, for a different kind of help is required in our world today than the simple acts of relief recounted in the parable. But the *spirit*, the motive, is the important matter. We must have the spirit of the Good Samaritan, the motive of love, and the recognition that any man who needs our help is now our neighbor. We must want to help, must want to save the beaten world from those who are destroying it, and must want to help not just because we are afraid but because all men are our brothers and we know and understand they are. This is still the Christian spirit we must have, and the centuries have demonstrated this.

And remember the closing note of the parable, "Go and do thou likewise." The *teaching* must lead to *action*. Right thinking and right understanding must bear their fruit of right conduct and right living. Right thought and right conduct, "faith" and "works" are inseparable, and together make the Christian.

We are, indeed, as those who sit in darkness. But in the darkness there

is still a light, and a voice in the dark. Follow the light! Listen to that voice!

Most of all, we ourselves will have to be as lights. We are not only required to follow the gleam, we must ourselves illuminate. The world needs the light and leading of Christ. The world? That means my own family, my own community, my own business, whatever people I touch, anywhere. The world needs the light and leading of Christ, and Christ can be seen *only through us*. In the world of darkness, *we* must be the voices in the dark, uttering the words of Christ. *We* must be strong, and wise, and good. *We* must be. "If the light that is in us be darkness, how great is that darkness!"

ELON MEMORIAL GYMNASIUM DEDICATED.

(Continued from page 7.)

"While these men and women were in college they were seeking to free their minds and spirits from the fetters of ignorance that in their freedom they might serve mankind with their acquired efficiency and out of the richness of their experiences. While on yonder battlefield, whether in the air, on land, or on sea, in the strength and daring of their youth they fought to free men and nations from physical bondage, economic oppression, social injustices and political tyranny. True, they did not come back in body, but they are here in spirit. They still walk across the campus, linger in the corridors and halls of the buildings, and sit with you in the classrooms. They are in this building tonight. We recognize their presence, and in due and solemn recognition of their unforgettable services and tragic sacrifices that brought glorious victory to the world and to us, we gladly and in all humility dedicate this building—this gymnasium—together with its traditions, its facilities, and its ambitions—to their seared memories and eternal hopes.

"We are happy to establish this beautiful memorial to our fallen heroes, though it falls far short of their noble services. They have given so much, we have given so little, yet it is given to us to carry on in the strength that God has given us in the name of Christian civilization and pray for universal and enduring peace."

Between October 1, 1945 and January 1, 1950, the population of Japan proper jumped by 10,700,000 persons as a result of natural increase and repatriation.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Our Thanksgiving and Christmas programs have now been given at the following churches and organizations: Monticello, \$77.87; Zion, \$261.00; Lebanon, \$48.88; New Elam, \$186.65; Burlington, \$1,341.92; Ramseur, \$74; Shiloh, \$85; N. C. & Va. Conference, Wake Chapel, \$1,421; Wentworth, \$121.67; Auburn, \$150.50; Burlington Rotary Club, \$2,010, five hundred of this to come in January; Bethlehem, \$85.51; Moore Union, \$31.47; Christian Chapel, \$17.19; Christian Light, \$55.89; Shallow Well, \$190; Turner's Chapel, \$115; and Hanks Chapel, \$220.54; making a total counting the January gift, of \$6,490.09.

The class of twenty-two children knows that these churches and organizations would have given us good contributions without their program, but they feel, and so do I, that their programs boosted the offerings.

We have six churches yet to which we have promised to go, with several that have asked for the program that we could not yet reach. December 10 we will be at Mt. Bethel, which is my old home church; New Lebanon, and Kallam Grove. The following Sunday we will give our Christmas program at Ebenezer, Garner and Amelia. We feel greatly indebted to the pastors for their cooperation and help with these programs. Since the middle of August, when I finished my supplying of the Elon College pulpit, I have spoken in thirty-two of our churches.

Last night we had forty of our

children and two matrons at the University of North Carolina as guests of the Phi Gamma Delta fraternity and the Chi Omega sorority. They had turkey dinner and all the trimmings, Christmas tree, Santa Claus, fruits, candies and toys.

Monday night the Burlington Junior Chamber of Commerce will entertain the entire group of children for dinner at the Alamance Hotel. They will send busses to transport them.

On Wednesday night at 6 o'clock will be the birthday party, and a devotional service conducted by Max Vestal at 7 o'clock. Friday night the young ladies from the New Vogue Hosiery Mills in Graham will bring a Christmas party for all.

On December 18 the Elon College students will give the children a Christmas party, and on the 20th the Greensboro Woodmen of the World will come, bringing gifts and entertainment for all. On the 21st the Bell Telephone girls from Burlington will bring us a Christmas party, and then there is our own big Christmas party in each building, when gifts from the many churches and Sunday schools will be given to the children.

Thanks to everybody for the good report this week. Send a Christmas contribution to "your other family," the Christian Orphanage. Put the Orphanage with its 80 children on your Christmas list. Do not think you have to send a big sum, if you are not able. A financial contribution, whether large or small, will be a real blessing to these children. Thank you also for your prayers, your goodwill and your kind words.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Mrs. W. J. Bidgood: Boxes of clothing.
Mrs. Charles L. Richardson: A gift of money for each child who has a birthday in December.

Ladies Aid society, Burton's Grove: A birthday gift for each child who has a birthday in December.

Miss Vera Vancleave: Box of clothing.
Mrs. H. J. Cox: Box of clothing.

* * * * *

REPORT FOR DECEMBER 14, 1950.

Sunday School Monthly Offerings.

Amount brought forward \$17,309.61

Eastern N. C. Conference:	
Liberty (Vance)	\$197.35
Martha's Chapel	10.00
Mt. Herman, Thanksgiving Offering	10.00
Pope's Chapel	8.00
	225.35

Eastern Va. Conference:	
Franklin, Thanksgiving Offering	\$100.00
Holland, Thanksgiving Offering	366.70
Holy Neck, Thanksgiving Offering	158.00
Norfolk, Second, Thanksgiving Offering	57.60
	682.30

N. C. & Va. Conference:	
Bethel	\$4.91
Burlington, Thanksgiving Offering	611.92
Concord	8.07
Elon College, Thanksgiving Offering	46.44
Liberty, Thanksgiving Offering	38.00
	709.34

Western N. C. Conference:	
Big Oak, Thanksgiving Offering	\$29.05
Flint Hill (M), Thanksgiving Offering	17.74
Hank's Chapel, Thanksgiving Offering	220.54
Needham's Grove	20.00
Pleasant Ridge, Thanksgiving Offering	50.00
Pleasant Union	12.43
Shiloh	18.57
Spoon's Chapel	20.00
Zion	20.00
	408.33

Valley Va. Conference:	
Bethel	\$33.47
Winchester	8.34
Winchester, Thanksgiving Offering	15.50
	57.31

Total this week from churches \$ 2,082.63

Total this year from churches \$19,392.24

Special Offerings.

Mrs. W. C. Goley, Memorial for Mr. Robert Farrell	\$10.00
Mr. and Mrs. Henry W. Scott, Memorial for Mr. Robert Farrell	3.00
Olive G. Williams S. S., Ramseur	10.00
W. M. S. of the Salem Chapel Church	10.00
Cradle Roll Department, Suffolk S. S.	5.00
Mrs. Paul M. Rosser, December birthday D. ...	10.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

THE NATIONAL COUNCIL IS BORN.

(Continued from page 6.)

the Father and of the Son and of the Holy Spirit." With a fervent "amen" the audience then joined in singing the Doxology.

The chairman turned to representatives of the eight interchurch agencies. One by one they came forward and placed in his hands documents signaling the transfer of their functions and programs to the new Council.

Temporarily the National Council's offices will be decentralized in several buildings in New York, and the ICRE building in Chicago. The administrative offices will be at 287 Fourth Avenue, New York. It was pointed out that some leases expire before the next general assembly in 1952, thus requiring action in the interim by the General Board.

"The Nations Under God"—theme or Thursday night's session—developed into one of the most interesting. The platform was shared by Dr. Nolde and Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, Geneva, and a frequent visitor to this country. In addition the delegates heard short wave messages from the Archbishop of York and Christian leaders of other countries. The messages were broadcast over a national network of 155 stations (as part of We the People).

Laymen's Department Formed.

One of the most significant was the initial gathering of the general department of united church men at which Mr. Lem T. Jones, of Kansas City, president of the National Council of Presbyterian Men in the U. S. A. was elected chairman.

Dr. Luther Wesley Smith, Philadelphia, executive secretary of the Baptist Board of Education and Publication was the speaker and Dr. Harold B. Stassen, president of the University of Pennsylvania, presided.

"We have opened the way for laymen to come to the front in the life of the Church today," declared Dr. Smith.

The United Council of Church Women, which now becomes a general department of the National Council, has become a vital force in the Christian life of the nation. There has been no similar interdenominational laymen's organization. The steps taken at Cleveland towards achieving a full partnership of laymen with the clergy suggested to many leaders that the development might prove the most important undertaken by the National Council.

The constitution provides that four of the eight vice-presidents must be laymen and that a woman be either president or a vice-president at large.

Leaders are Installed.

The convention closed Friday night on a note of dedication. Solemn promises to administer their several offices "to the glory of God and the advancement of his Kingdom" were made before the altar by the Council's newly-designated leadership. With Dr. Hermann Morse as master of ceremonies, Bishop Sherrill, the other officers, the general board and the staff of more than 125 men and women, most of them with many years service in the merging agencies, moved forward in turn to take their pledges of "constant fidelity to the constitution."

Clerical and academic garb mingled with the street clothes of lay men and lay women in the processional that opened the service of installation and consecration. It was led by the Messiah Chorus, composed of 275 Clevelanders; the women in white gowns, the men in dark suits. The officers were seated on the stage, the general board around the white tables forming a cross, the staff at red tables, surrounded the general board.

The speaking on the closing night was shared by Bishop Sherrill, in the vestments of a bishop of the Episcopal Church, and the Rev. Eugene Carson Blake, pastor of the Presbyterian Church of Pasadena, California.

The long-range significance of the National Council, said Dr. Blake, can be "measured by the quality and persistence of the individual Christian discipleship of the leaders of our churches."

Calling for the end of religious competition, Dr. Blake said that the words of this week would be insincere unless they mean "that no longer are we going to continue in the old paths of denominational rivalries."

"Free churches in America," he added, "are stronger, and will remain stronger than any religious rivals, not by attacking others, but by increased devotion to their own task and to him who leads them."

In his presidential address, Bishop Sherrill declared the formation of the National Council, "in a time of confusion and discord is a promise of a high hope for the future."

"The churches here represented are determined without compromise," he added, "to cooperate wholeheartedly in those great fields of endeavor in which we are essentially one."

Calling the times "stern" and labeling the forces of evil "powerful

and relentless" the newly-elected president condemned "laissez faire Christianity, without dynamic force" as inadequate. "Only a church of deep conviction and spiritual experience," he emphasized, "can meet the necessities of our times."

"The real problem which confronts the churches is not the strength of the enemy without, but the quality of the spiritual life within. The Council can only be strong as the churches are strong."

On this note and benediction by the bishop, the convention ended.

FOR THE CHILDREN.

(Continued from page 10.)

help is a sort of a Christmas gift to me," Constance concluded. "I'm glad that I have learned to let them find some of their Christmas joy in this way."

Looking at my friend's happy face, I added, "Your children have enabled you to give them something in return, Constance. I would say your special gift to them is an unhurried mother."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

mately the kingdoms of this world shall be his kingdoms.

The answer is simply that this Babe born in Bethlehem was the Only Begotten Son of God, the Savior of the world, the promised Messiah, the Lord Jesus Christ, God Incarnate, the Word made Flesh. Thanks be unto God for his unspeakable gift. And glory to God in the highest, peace on earth.

(Based on lesson copyrighted by International Council of Religious Education.)

ORPHANAGE REPORT.

(Continued from page 14.)

Refund on Gasoline	56.00
Mrs. E. L. Aldridge	2.00
Special gifts	252.00

Thanksgiving Offerings.

Mr. W. K. Holt, Jr.	\$ 60.00
Rotary Club, Burlington ..	44.50
Mr. James H. Evans	10.00
A Friend	5.00
Pate Dawson Co.	25.00
Mr. Odell King	50.00
Tires Sales Co.	25.00
Mr. and Mrs. A. W. Cooper and friends	35.50
Mr. G. E. Rountree	25.00
Rev. and Mrs. Victor Murchison	5.00
Mr. G. M. Womble	200.00

843.00

Total this year from specials \$31,589.31

Total for the week \$ 2,925.63

Total for the year \$50,981.84

AMERICA SUPPORTS JAPANESE CHRISTIAN UNIVERSITY



The center structure in the drawing above already stands on the 350-acre site of the International Christian University, and was purchased with funds contributed by the Japanese themselves. It is reported that the royal family made a large gift. The building at the left is the university church, and that at the right is the library.

Substantial progress has been reported toward the financing and opening of the International Christian University in Tokyo, Japan. The first president of the new university is Dr. Hashiro Yusa, who was educated in the United States. Dr. Yuasa is a Congregational Christian and is a distinguished man of science. This project has stirred great expectations in Japan. The Japanese people are doing their part. The question now is, will we do ours. More specifically, will you who read this do yours?

The International Christian University will be:

A Gesture of Goodwill; a token of America's friendliness to a one-time enemy.

A Source of Strength and Inspiration to the program of reconstruction and reform now in progress in Japan; a program that will help make Japanese society secure against the forces of violent revolution that threaten our world.

A Means of Undergirding and Revitalizing the whole system of Christian education in Japan, a system that has been building for 90 years, in which almost 100,000 young persons are enrolled.

A Notable Experiment in Higher Education which will provide Japan with its first genuinely international university; its first Christian, but non-sectarian graduate university, with graduate schools of education, public affairs and social work; its first truly liberal arts curriculum; and its first opportunity for community life for students and faculty on a university campus.

A Facility for the Study of Oriental Culture, Language and History that will be available to students from all countries, and will be under the direction of an international faculty.

An Evidence of America's Concern for the development of Japan as a democratic nation, and a demonstration of interest in the efforts of the Japanese people to build their society on a sure foundation; a sound and sensible plan, arrived at after years of deliberation, looking toward cooperation of East and West in the furtherance of such objectives.

1844 - Over a Century of Service to the Denomination 1950

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CII

RICHMOND, VA., THURSDAY, DECEMBER 21, 1950

NUMBER 50

The Angel Song

By C. REXFORD RAYMOND

A MID our fears of war, the Angel Song
Can calm the storms of hatred Christmas Day.
But though we know that Christ can conquer wrong,
His crib is not the altar where we pray.
Christ's life from Bethlehem to Calvary
Shone forth as flaming fire at Pentecost.
Since then His living presence lets us see
That led by Christ, the peace will not be lost.

When Christmas dawns, Christ bids us rise above
Conceit and so become the saving salt
He called upon His friends to be. Our life of love
Fulfills the Angel Song; and we exalt
Our Lord who wills that neither caste nor race
May mar God's image in a brother's face.



News Flashes

THE CHRISTIAN SUN wishes for each of its readers a Merry Christmas and a Happy New Year.

Dr. George C. Enders of Defiance College is editor for the Adult Student's Quarterly for January-March, 1951.

Funeral services for Mrs. Carrie Thomas Gayle were conducted at Oakland Church on Friday, December 8, by Drs. H. S. Hardecastle and I. W. Johnson.

Mr. George D. Colclough, who heads the Laymen's Fellowship of the Southern Convention, will leave Norfolk, Va., in January for a Caribbean cruise.

New pews and a Hammond Organ have been installed in our Youngsville Church for use on Christmas Sunday, December 24. Rev. E. M. Carter is the happy pastor.

It is reported that Rev. Henry E. Robinson of Burlington and Rev. H. P. Bozarth of Elon College exchanged pulpits on December 10. Here is a delightful precedent which might be duplicated elsewhere.

The United Church of Chapel Hill, N. C., will present the sacred pageant, "The Seeker," on Christmas Eve at 6:30 o'clock, under the direction of Mrs. M. H. Jennings, Jr. A white gift service will follow the pageant. Three needy and deserving families of the vicinity will be the recipients of these gifts. A Christmas party for the children of the Sunday school will be given during the evening. The Spirit of Christmas was very beautifully revealed on last Sunday, when the choir, under the direction of Dr. Emma Layman, with Mr. George William as organist, rendered a program of anthems and carols.

HAPPY BIRTHDAY, BROTHER HUDSON.

Most of us in the Eastern North Carolina Conference have been seeing Brother Will Hudson for a long time. I wonder how many know what an impressive record he has built up, for our church, in his lifetime. 64 years ago he became a member of Oak Level Church and 7 years later married his inspiring wife who is 2 years younger

than he. The newlyweds started taking THE SUN the next day and have continued until now, except for a brief two year intermission. He has missed only four Eastern North Carolina Conferences in 50 years, has been deacon 49 years, and treasure of Oak Level Church for 41 years. Come January 1, 1951 this Christian record maker will be 84 years old and still going strong. Happy birthday and many more to come from the pastor and many, many friends of this fine Christian gentleman.

REV. CARL WALLACE.

AREA LEADERSHIP TRAINING SCHOOL TO BE HELD IN GREENSBORO.

A Leadership Training School with representatives from Apple's Chapel, Belew Creek, Calvary Greensboro, First Church Greensboro, Palm Street

Greensboro, High Point, Hines Chapel, Monticello, Pfafftown, Pleasant Ridge (R), Reidsville, Salem Chapel and Winston-Salem, is to be held five nights, Monday through Friday, January 8-12, 1951.

Any person interested in any of the courses mentioned below, is invited and urged to participate in the school, whether an officer, teacher or an individual interested in the development of their Sunday school or church.

The following courses are planned: (1) *The Life of Jesus*. This course is to be directed by Dr. Ferris E. Reynolds, professor of the department of Philosophy and Religion at Elon College. Dr. Reynolds is a pastor as well as a teacher, and is well qualified to give this course. He is the writer of the Sunday school lessons based on this subject, to be used in the Pilgrim

(Continued on page 15.)

Christmas Gift Subscription The Christian Sun

Dr. Wm. T. Scott, Superintendent
Convention Office, Elon College, N. C.

Enclosed is \$....., for which please enter Christmas Gift subscriptions for THE CHRISTIAN SUN, to go to each of the following:

Name

Length of Sub., Street or R.F.D.

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CHRISTMAS GIFT PRICES The price of THE CHRISTIAN SUN is: One year, \$3.00; two years, \$5.00. If you send as many as two Gift Subscriptions, you may split a subscription. That is you may send a two-year subscription to one person for two years, or to two persons for one year for the sum of \$5.00; or to four persons for \$10.00, and your renewal may be counted in this number. If you so request, the Convention Office will notify the the recipient of your gift.

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

IMPORTANT NOTICE.

There is a possibility for the organizing of a Congregational Christian Church in Fayetteville, N. C. If you know of members of our church living in that city, will you please notify Superintendent Wm. T. Scott, Elon College, N. C., at once.

PROPOSE CHURCH AT SILER CITY.

Rev. L. M. Presnell is making a survey of Siler City for the Western North Carolina Conference to determine the prospect for establishing a new church. A meeting has been scheduled for Sunday, January 7, at 2:30 p. m. Dr. F. C. Lester, conference president, will be in charge of the meeting. All who are interested in the organization of a Congregational Christian Church in Siler City are invited.

REMEMBER OUR RETIRED MINISTERS AT CHRISTMAS TIME.

To each Pastor and Church have been mailed Special Christmas Fund offering envelopes to be used for receiving the special Christmas offering for our retired ministers and ministers' widows. This offering is used to send a small Christmas check to these Veterans of the Cross. Their pension from our Church is small. Our gifts to Superannuation are not sufficient to make this Christmas gift without this special offering. Won't you be generous in your gift for this worthy purpose? We hope you will. We owe a debt of honor to these men and women of God who have given us spiritual guidance. They now need our help.

The Christmas Fund offering should be given to your Church, and the treasurer should send these offerings to the Southern Convention office, Elon, College, N. C., designated "Christmas Fund for Aged Ministers."

Remember our retired Ministers at Christmas time? Your gift may be their only remembrance. Your gift may mean that they will have the necessities they must have. Remember those saints of the Church who no longer because of age or illness can provide for themselves. Be generous in your Christmas Fund offering.

BOARD OF SUPERANNUATION.

D. R. FONVILLE, *Chairman*,

WM. T. SCOTT, *SUPERINTENDENT*.

ANOTHER GOOD WEEK-END.

On Friday, December 8th, I met Rev. George M. Tally in my old home town, Ramseur, and went with him to Antioch (R) Christian Church for a conference with the deacons and trustees regarding the work of the church and plans for a new church.

Antioch Christian Church was admitted to the Deep River Christian Conference (now the Western North Carolina Conference) at the 21st session of Conference held at New Center Christian Church, October 8, 1885. W. N. Hayes, a charter member of the Church was licensed to preach at that session. For many years Rev. W. N. Hayes was one of the faithful pastors of the Conference.

Brother Tally has been pastor of Antioch Church since 1938. There are 151 enrolled in the Sunday school, with an average for 1949 of 109. The church has a membership of 113. There are more than 30 members of the young people's society. The church maintains a regular mid-week prayer service, and one of their young men, M. D. Chisco, has recently dedicated his life to the Christian ministry. Plans are under way for the erection of a new brick church building, and the devotion and enthusiasm manifested by these leaders gave us the conviction that these plans will soon be a reality. It was good to go to Antioch. Congratulations to Brother Tally and his people of this good church.

* * *

Sunday, December 10th, was spent with Rev. R. Eugene Tally at Piney Plains and Lee's Chapel churches.

Arriving at Piney Plains for Sunday school and morning service I found a church where people believe in taking their Bibles to church. The Sunday school classes showed evidence that this is a "Bible school." Congratulations! At Piney Plains I learned that my great and good friend, spiritual father, the late Dr. Charles H. Rowland preached his first sermon at this church, then worshipping in a nearby school building; also that Rev. J. Lee Johnson, venerable minister of the Christian Church, had served as pastor for forty years. I met there Mrs. D. I. Stephenson, a sister of the late Dr. J. O. Atkinson. I felt that I was on holy ground. At the morning service it was my privi-

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.....Robert Lee House
Managing Editor.....John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

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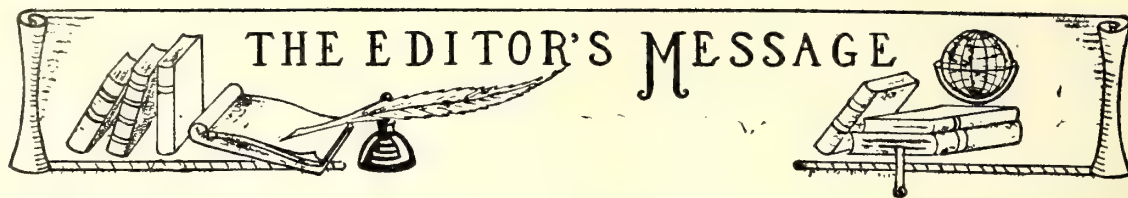
General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

lege to preach the glorious gospel and present the work of our church which Drs. Rowland and Atkinson had so much more ably presented during their days of service on earth. A generous offering was received for Superannuation.

After an afternoon of visiting with Pastor Tally, we went to Lee's Chapel, near Moncure, where well over 100 people greeted us for the night service. Half of those in attendance were young people. What a great oppor-

(Continued on page 15.)



SOCIAL MANIFESTATIONS OF THE INCARNATION

Speaking of the incarnation, Kagawa has this to say: "The spirit of Christmas supplies the fundamental drive behind the Christian social movement in modern times. He who is appointed to occupy a high position in society, abandons his freedom for self-aggrandizement in order to serve the common people by humbling himself."

Christmas, after all, is not as ephemeral as some of our celebrations. Christmas has become elongated and inundated in much of our civilization. Christmas in July? Yes, the Christmas spirit has become the ruling spirit in countless lives.

The incarnation is no mere theological dogma. It is historical fact. Christian individuals and institutions perpetuate its spirit and influence. Neither is the incarnation limited to churches and the theological classrooms. Divinity has infiltrated our secular society and the gospel leaven is at work in the larger social lump.

Look confidently to the future for fuller manifestations of the incarnate Spirit. The drive behind the Christian social movement is gaining momentum. Despite our current pessimism, powerful redemptive forces are at work and the best is yet to be.

CHRISTMAS MESSAGE FROM ZACHARIAS

Zacharias holds this timeless ideal and privilege before his readers: "That being delivered out of the hand of our (spiritual) enemies, we might serve him without fear, in holiness and righteousness all the days of our life."

This is indeed the Christian's privilege, his highest privilege. Repeated deliverances, far more miraculous than he realizes, have come. The love and dependability of God banishes fear. Days of grace are given in which man may serve out his days in holiness and righteousness. This realization gives point and zest to life. It is not meaningless; it is a partnership, a divine partnership.

Here is the age-old message of Christmas, but it is not limited to Christmas. Here we have the angelic privilege of serving Christ and God. All may experience practical holiness and achieve righteousness, this day and all of our days. Our world will be a better world if we are strengthened in this conviction this Christmas.

THE CHRISTMAS FUND

Can you visualize the significance of the Christmas Fund? Can you realize what it means to be a minister, especially an old minister? Have you ever reflected on the plight of the aged minister who has reared a family and spent his life on a small salary? Do you

know what it means to get down to the very last dollar and have nothing in reserve?

The Christmas Fund gives a financial lift to the aged and disabled ministers. These ministers who have given their lives in the service of others, who have laid the spiritual foundations of our generation, should not be cast aside and neglected. They are not asking for anything, but it is our privilege to give them sustenance and cheer during their declining years.

They have blessed us—our home, our church, our nation—far beyond our understanding. Now we can bless them. In giving, we too shall find a blessing. Do not fail them.

God bless you, the elder statesmen of our spiritual commonwealth. You have never known or desired luxury. Schooled in the art of economy, you have grown wiser and better with the years. A host of good wishes to each of you, and many returns of the Season!

SUNDAY A DAY OF PRAYER FOR UNITY AND PEACE

A call to the clergy and people of twenty-nine Protestant and Orthodox communions to join on Sunday, December 31, in a day of special prayer to God "for a peace which is the fruit of righteousness" has been issued by Rt. Rev. Henry Knox Sherrill, the president of the newly-formed National Council of the Churches of Christ in the United States of America.

Bishop Sherrill has expressed the hope that "many outside of our fellowship will join in this day of prayer, that united in our faith in God . . . we may indeed prove ourselves a nation under God."

Bishop Sherrill's call to the 31,000,000 members of the twenty-five Protestant and four Eastern Orthodox communions that constitute the National Council was issued in accordance with the call to prayer to Christians of many churches and nationalities from the World Council of Churches.

"As we begin a new year of great portent and the second half of this twentieth century, let us beseech God to give to all nations, unity, peace and concord," said the president's message. He urged that the last Sunday of the year be observed in sacrament, in prayer and in watchnight service.

Bishop Sherrill, noting that "now is a time of war and rumors of war," declared the "supreme lesson of our day is our need of God, his wisdom, his mercy and his guidance of men and of nations.

"As never before, we should pray daily to God for all mankind, for those who have at home and abroad the responsibility of governmental decisions, for the United Nations, for the establishment of a peace of justice and, purged of self-righteousness and worldly fear and anxieties, the rededication of ourselves and of our nation to the will of God."



Who'll Go With Us To Bethlehem

By WYNN C. FAIRFIELD.

*Who'll go with us to Bethlehem
On Christmas Day in the morning?*

JOSEPH:

*Will you come with me as I tread the road,
As I guide the ass with his heavy load,
This wife of mine with her burthen great?
Thank God, for yonder is Bethlehem's gate
And we yet may find place for this marvelous birth
Of which tidings shall go to the ends of the earth.
Will ye join me in living such life that your boy
May speak of his Father in heaven with joy,
Helped and not hindered by your deed and word
To use that best Name that earth's millions have heard
Wille ye come?*

MARY:

*Will you come with me to my hour of pain,
With straw for my bed where the cattle have lain?
Will ye tread with me the path of woe,
The pangs of birth and the harder blow
Of suffering with, not for your child?
Will ye stand with me beneath the cross
And weep for your son who counts all but loss
If God's will be done? Hast thou courage to bear
Such a son for God's use, his sufferings to share
For the world, O maid, meek and mild?
Wille ye come?*

THE SHEPHERDS:

*Will ye come with us as we hasten to town
To see this great thing of which tidings came down
From the angels above as we bowed heads in fear?
Oh say, can it be that the secret lies here
Of peace on the earth and goodwill among men,
Here in this stable? We'll go see it, then
Turn back to our flocks and our vigils alone,
But never the same, for the great light has shone
In the heavens above and in our hearts, too.
That light with its glory is waiting for you.
Wille ye come?*

THE WISE MEN:

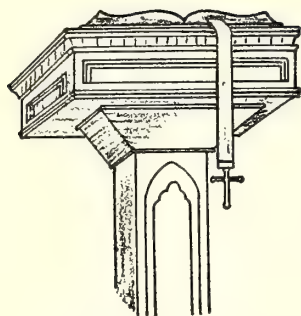
*Will ye come with us, as we bring to our King
Offerings rare that the ages will sing?
Long and hard has been our quest
For we've sought of all God's gifts the best,
The Child who means to us faith and hope.
For though wars may come and slay our own
We know that Love still is on the throne.
Though the road may be rough, we must follow the star
From the homes that we love to the lands that are far,
For God alone with the darkness can cope.
Wille ye come?*

HEROD'S SOLDIERS:

*Will ye come with us on our mission of death,
To slay in yon town every babe that has breath,
That ambition may conquer and power have its way?
What's a baby or two, or even four score?
In a twelvemonth or two there will be plenty more.
We care not for mothers or children at play.
For war is our business, we slaughter for pelf;
You look out for you, I'll look out for myself.
And they say if that baby escapes from our sword
Our business is spoiled, that he'll utter a word
That will soften men's hearts, make goodwill and peace
Until in all nations the warriors shall cease.
So forward we're going, nor have time to stay,
For orders are orders, we'll well earn our pay.
Wille ye come?*

YOU AND I:

*Shall we join them on their pilgrim way?
Shall we fathers be through whom God can be known?
Shall we mothers be unto whom God's will
For their children shall be more precious still
Than any price they will have to pay?
Shall we seek that Child of whom angels sang,
To whom wise men bent while the heavens rang
With "Glory to God" and that glory shone?
Or shall we like hirelings, slay our hope
Shall we go? Will you go?*



THE BIRTH THAT DIVIDES TIME*

A Sermon

By REV. HOWARD P. BOZARTH,
Minister, Elon College Community
Church

I.

In these days surrounding Christmas, it is natural for many of us to recall with special depths of sentiment the homes of our childhood. And the picture that memory rivives may carry us back to some old-fashioned sitting room, with a center table, perhaps with a marble top, and on that table a great old-fashioned family Bible.

The Book was much too large and cumbersome to be taken up in one's hands and read. It never was meant for that purpose. It was there as a kind of symbol, a thing of significance in, and of, itself. It reminded those in the household, and the visitor too, that certain things were counted as central and primary within those familiar precincts.

But now and then, when neighbors or relatives dropped in, the talk might turn to Uncle Jim, or Aunt Fanny. How old was this one, or that one, when he died? Then someone would go to the old family Bible, which opened easily at the center, and there would be spread out the genealogy of the family—as much of it as was known or cared about—and there were recorded the dates of various arrivals, and departures, of members of the intimate circle. That was the main function of the big Book. It reminded us that all flesh is grass, and that our own lives are dated.

Now any birth is significant. It is a thing of wonder, to bring the beholder to his knees in reverence. Death, too, remains an august mystery. As far as history is concerned, the two most important facts about most of us are, that one day we were born, and another we died. The tabernacle we inhabit is taken at last to some quiet place and laid tenderly in

the earth. A modest marker over our dust bears our name, and beneath it, the day of our coming and that of our going away. So it is that our lives are dated.

II.

But we are about to celebrate once more the birth of one who is not accurately dated at all. Scholars disagree on the actual day and year of his birth. The year of his death is not certainly known. Yet we celebrate both his coming and his going with observances which rank among the most impressive rituals of earth. One, whose birthday is not known, has done far more for history than any, and all others, whose nativity is recorded. And in death itself, this man accomplished the unimaginable: he abolished death, so that now we say, "he died that all might live."

We cannot entertain such thoughts without recalling the words of Phillips Brooks, who also wrote the beloved Christmas hymn, "O Little Town of Bethlehem,"

Here is a man who was born in an obscure village. He never wrote a book. He never held an office. He never went to college. He never traveled more than two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. Nineteen wide centuries have come and gone. Today he is the centerpiece of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of men upon this earth so powerfully as that one solitary life.

Scholars may search and debate over the day of his birth and death, but these are of little comparative note. In every significant way this man's life was timeless. Therefore we take what tradition has assigned as his natal day, and there we divide time. It is Before, or After Christ. He who lived so short a time in the flesh has become critic and divider of all time!

Each century his stature increases. We say reverently, that if God were to enter the portals of a human personality, he could only be such a person as this, in what he was and said and did. We declare, therefore, that Jesus was God, incarnate in the flesh. It was God who was born in a manger, and who made entrance into the world through the door of a stable. And having found this entrance, he never has left us. Jesus was crucified, but death could not hold him. He lives evermore in fellowship with those who love his coming, to guide them in the way of life eternal.

III.

Our Gospels tell us that when Jesus was about to be born, a new star appeared in the firmament. Men of wisdom saw it, and followed its westward passage until it brought them to the cradle where the Christ-child lay. We will treasure forever this priceless legend. Today, as we contemplate the significance of his birth, let us consider one of the allegorical aspects of this loved Christmas story.

Not everyone saw the Christmas star. Modern astronomy knows nothing of it. Yet the light that fell last night from countless stars had left them ages before the star of Bethlehem appeared. Scholars cannot tell us about this single luminary, but they do tell us how new stars are found in the celestial sphere.

Every star, they say, has its own gravitational influence. It is affected by a like influence wielded by other stars within a certain radius. Each body in the heavens tends to attract, and is attracted by, all others in that field. By studying the behaviour of a given body, or group of bodies, it is possible to calculate the gravitational influences at work upon them. It is possible not only to estimate the influence of stars, suns and planets which are visible, but also to detect and measure the gravitational pull of the unseen and unknown. So astronomers have been able to determine just where certain unknown stars should be, at a given time. They have fixed their powerful telescopes upon the exact point where, by their calculations, the unknown should appear. And so it is that new stars have been discovered in the firmament.

In much this same manner we are able to determine the position and nature of the star of Bethlehem. By the study of its influence, with the telescope of the spirit, we are able to discover its exact location. The place of its shining is found to be, invariably, in the human heart. So we say the advent of Christ is a personal experience; it is an event of the soul.

But when this advent takes place in individual experience, our own history, like that of the race, has a dividing line. The soul has its B. C. and its A. D., its Before and After Christ. With the new birth there begins a new era for the soul. That is its A. D. history. Christ has become, for the individual, the divider of time.

IV.

Children sometimes ask why history is divided and designated by the symbols of B. C. and A. D. And a child can understand the explanation.

(Continued on page 13.)

*Reprinted by permission from author's book, "A World To Change," Christian Education Press, (1949) Philadelphia, Pa.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE MEANING OF CHRISTMAS.

The daily papers are constantly reminding us of the number of days remaining before Christmas. By the daily press, the radio, and television, everybody is exhorted to do his Christmas shopping early. When we think of Christmas shopping and have the urge to do our Christmas shopping and get it out of the way, as a rule we and all others who do Christmas shopping are thinking of and referring to what we are going to buy to give to our families and friends. The spirit of Christmas is benevolence, giving to others. There is more, however, to Christmas than gifts for others. There is more to Christmas than the shepherds tending their flocks on Judean Hills. There is more to Christmas than a peasant family seeking for shelter and a resting place for the night. There is more to Christmas than a stable with its meagre furnishings for animal comfort. There is more to Christmas than a mother and babe wrapped in swaddling clothes. There is more to Christmas than a band of angels on the bosom of the clouds with their songs of rejoicing and praise. There is more to Christmas than the wise men with their gifts of gold and frankincense and myrrh. Christmas is all of these and more, but in fact and of assuredly it is God's gracious gift to the world and to us—his Son, Jesus Christ our Lord, who has gifts of mercy for all and whose grace is sufficient for human needs.

As we make our gifts to family and friends, may we find our way to the path of the wise men that leads to the Christ, and may we open our hearts and our purses and present to him our most choice gifts. When we shall have given ourselves, our wills will follow our hearts to the altar of generosity and consecration. I covet for all, particularly our ministers and the members of our churches, the blessings of God surpassing all that any could deserve and supplying the needs of all who trust and those causes and institutions that they represent.

PRAY FOR OUR COLLEGE.

A few days ago I was discussing the affairs of the college with Dr. Brown, Executive Director of the Elon College Foundation. Reports from the Sustaining Fund were not too encouraging. Contributions to the

college on conference apportionments were more than \$2,000 short. All the conferences in the Convention had met and the reports were in. These conditions in the face of the greatly-increased needs of the college and with prices continuing to mount, the immediate future was not very promising to say nothing about encouraging. I said to him, "As on previous occasions, the Lord is our source of help and supply. We shall have to take the matter to him in prayer and request the ministers and churches to pray for our college." Dr. Brown replied, "That would seem as little as they could do." I expressed myself in agreement.

As I think of the privilege of praying and consider the price of prayer and the things that are necessary before one really prays, all of which seem to me to be far from a "little thing." To really pray means the renunciation of self, the exaltation of Christ, the placing of things spiritual above all things material. The complete abandonment of self and self-interest, the subjugation of one's own will to the will of God and the passionate petition that his will may be done. I know that we may read prayers, we may say prayers without much effect, and with less earnestness. About all that is consumed is a little time, and all that is spent is a little breath, and all that is accomplished amounts to less than nothing.

I have in my possession a little book, "Five Minutes a Day," which consists of quotations from the Bible, from poets, and from prayers of the Saints, compiled by the late Robert E. Speer. The idea is to spend five minutes each day with these great sources of inspiration and instruction. The first page has to do with prayer, quotations that consist of exhortations to pray—to pray under all circumstances and conditions, and to pray without ceasing. To such praying are the promises of success. There isn't a task too difficult or a situation too serious that can not be remedied if those who are concerned are willing to lay the whole matter before God and at the same time are willing to pay the price for the answer.

I am not sure how many will read this article or how many will be able to interpret its meaning or give themselves to the exhortations contained

herein, but some will and the result will be assured.

Would you count it too great a price to put the college and its interest in the center of your prayers on the day you read this and on the following Sunday in your place of worship, and if you are a minister would it be asking too much for you to exhort your congregation to take the cause of the college to God in prayer and you forthwith lead them in their petitions. If it were possible for you to be in my position you would understand this appeal and be delighted with the privilege of complying with same.

ELON CHOIR PERFORMS AT FRANKLIN.

Both morning and afternoon performances of Handel's "The Messiah," sung by the Elon College Choir in the Franklin Va Congregational Christian Church on Sunday, December 10th, were heard by large, appreciative audiences.

The famous oratorio, over two hundred years old, has grown more popular and lovely through the years. Likewise, its spiritual significance deepens in the hearts of rapt listeners who follow closely, its lines of biblical prophecy, heralding the advent of the Messiah, his life, death and resurrection. The closing, immortal Hallelujah Chorus is a grand Amen that rings as an omnipotent challenge to mankind for "Peace On Earth, Good will toward Men."

The Elon Choir's interpretation of this beautiful oratorio is a great credit to John Westmoreland, director, Fletcher Moore, organist, the sixty outstanding, precision trained voices who sing it and, of course, Elon College, producer of the combined talent.

APPORTIONMENT GIVING.

We are still quite a long way from our total apportionment for the college for the year 1950. This week a personal appeal and statement were mailed to the pastors of our churches in the convention that had not paid their college apportionments in full, stating the present serious need of the college and requesting that they make an effort to raise a part, if not all the amount due on apportionments. It is the hope and prayer of us all that these churches may respond readily and gladly to this appeal.

There are two more Sundays in 1950, which means two more opportunities for these churches to meet their apportionments. Fortunately there are five Sundays in December.

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

CHRISTMAS GREETINGS!

As the editor of this woman's page, and thus representing the Woman's Board of the Southern Convention, I bring greetings to all of the women of our local societies. We wish for each of you a very happy Christmas season in your churches, as you have your Christmas programs and meetings, and as you share with others the Christmas blessings which are yours.

To the many readers of this page Christmas will be very meaningful. As mothers, as Sunday school teachers, as leaders in women's societies, you will be responsible for the *Christian* interpretation of Christmas in your homes, your churches, and your communities. As you joyfully work at this task, we wish you good success.

My personal message to all of you is expressed in the words of Elizabeth Cushing Taylor (found in "The Family Celebrates Christmas, Pilgrim Press, 50c) :

I LIKE TO THINK OF CHRISTMAS.

I like to think of Christmas
As happiness to give
Not once a year, but every day
As long as we shall live.
Just loving care and kindness,
Friendly words and true
Will keep the Star of Christmas
Ashine the whole year through.

EMILY CARLETON LESTER.

* * * * *

CHRISTMAS AROUND THE WORLD.

At this Christmas season when peoples in various countries are divided by war and rumors of war, it is good to remember that in every country of the world Christmas will be celebrated. Each country has its special customs and traditions, but the same Christmas carols will be sung in many, many languages.

Let us travel in imagination to different countries and see what they do at Christmas. In our *mission stations* in China (where only a few missionaries are left), in Japan, in India in the Philippines, in Africa, Christmas will be celebrated much as it is here, with gifts and a tree and Christmas pageants and plays. Many of our missionaries take the Christmas story to outlying villages and areas in city slums where it is completely unknown. By means of drama, song, story-tell-

ing they present the Christmas message effectively.

In *Sweden* the Christmas season begins on December 13. Rice, cooked in milk, decorated with cinnamon, and having in it one almond is served on Christmas Eve. The one who finds the almond will be the first to marry. The dish is called "grot." Gifts are opened on Christmas Eve around the family tree.

In *Wales* the whole town gathers in the market place to sing carols—thousands of voices led by dozens of trained caroling choirs.

CHRISTMAS BEATITUDES.

BLESSED is the mother who knows how big is Christmas—and how small.

BLESSED is she who leads the way to the manger, rather than the toy counter, at Christmas time. Her children will follow her.

BLESSED is the mother who stops in the midst of the cookie-making and the turkey-stuffing and the card-addressing to hear the angels sing. Her children will hear heavenly music.

BLESSED is the mother who brings a share of her possessions to the cradle of the Christ Child. Her children will follow her—none of them empty handed.

BLESSED is the family that knows how big is Christmas—and how small.

Their whole year will shine with happy memories and a zest for living.

—Armilda Brome Keiser in
"The Family Celebrates Christmas."

In *Iceland*, where trees are scarce, the people make their own Christmas tree by tying branches of a shrub resembling cedar to a center pole. Prune cake and a thin bread shaped like a leaf and fried in mutton tallow are Christmas delicacies.

In *Austria* in the mountains at midnight on Christmas Eve the farthest mountaineer will light a fagot and make his way to his nearest neighbor. Joined by that household and their lighted torches, they make their way down to the village, with people joining the procession at every house. They march to the doors of the church where a Christmas service is held.

In *Hungary* three candles are placed in the hollow of a round coffee cake. The first is lit on Christmas Eve, the second on Christmas Day at noon, and the third on New

Year's Day. The cake is cut on the sixth of January.

In *Holland* St. Nicholas comes on December 6. The children leave their wooden shoes for him to fill. At two o'clock in the morning on Christmas Day the boys gather in the market place to sing carols.

In *France* the whole family takes part in cutting and bringing in the "Cacho-fio" or "yule log." It is usually an olive or almond log. It should be large enough to last from Christmas Eve until New Year's night. Another French custom is to have a "creche" or nativity scene in each home.

In *Mexico* all the Christmas gifts are placed in an earthenware jar which is hung from the ceiling. On Christmas Eve all the children are blindfolded and given a chance to hit the "pinate" with a stick. When it breaks the candy, cookies, and other "treats" fall to the floor and the children all scramble for them.

As we have our Christmas tree and presents, as we help our children make a "creche," as we sing Christmas carols, let us remember the Christians in other lands who are celebrating Christmas, too. For some it will be in a secret meeting, for they live in lands where religious holidays are not allowed. For others, it will mean a joyous blending of the American and local customs in our mission stations. But in each Christian's heart will come the Christmas spirit, which should be strong enough to unite us all in one great symphony of praise and thanksgiving for the Gift of gifts.

CHRISTMAS CAROLS FROM MANY LANDS.

"O Come, All Ye Faithful" has been called the best-loved Christmas hymn. The writer of neither the words nor the music is known. It was probably written in Portugal in the Latin language. It was first translated into English by John Wade in 1751. It was sung in the Portuguese Chapel in London about 1785 to the tune with which we are familiar, and which is called "The Portuguese Hymn."

The story of "Silent Night" is one of the most interesting connected with any Christmas carol. Josef Mohr, a priest in Austria, wrote the words on a clear starlight night in 1818 as he was preparing for the Christmas season in his church. Franz Gruber, organist at his church, was given the poem and set it to music. At first it was sung only in the village of Orben-dorf, but an organ-builder who came

(Continued on page 9.)

Christian Missions

At Home and Abroad

SUMMONS CHRISTIANS TO RE-NEWED HOPE.

Miss Sarah Chakko, President of Isabella Thoburn College, India, Secretary of the World Council's Commission on Life and Work of Women in the Church, speaking before the National Council in Cleveland, said:

Is this Civilization Worth Saving?

"Frankly, many of us do not act as if Christian groups can do much to save our civilization. We put our faith elsewhere. We depend upon human wisdom, upon diplomatic negotiations, collective security, large armies, etc. We are not far removed from the Jews of Jesus' day who counted on the might of armies for the realization of Jewish safety and security. Looked at from the worldly point of view this may be justified. The little group of Christians who resisted the Nazi oppression and paganism certainly did not stop World War No. II. The same may be said of the Japanese Christians before the last war. Looked at soberly one has no earthly reason to believe that the Christians in China or Russia can avert World War III. But the still more basic question is, is this civilization as we know it is worth saving? Does it fulfill in its essence the purpose of God? With the several centuries of opportunity, what have we done with the life giving word of God? The small minority who have cared have worked toward a worldwide church. But have enough of us cared about the hungry peoples of the world? Have we given them a chance at a decent living? Have we not taken possession of good land and driven the weaker peoples out? Have we not grabbed the persons of human beings and used them for our profit, and turned against them the moment we find them getting self conscious enough to assert their rights? Do we not justify this very iniquity by quoting the Holy Word of God? Have not saints and martyrs cried out against such iniquities and have gone to their death? If we wish to preserve such a civilization why should we expect the God of justice to befriend us at this hour? Let us ask ourselves what it is that we wish to save in our civilization and for whom are we saving those values?

The Christian Church is a minority movement.

"The Christian church has always been a minority movement. There have been periods in the history of Europe and America when people thought it was not so and that they were secure in their numbers. But I believe that in all times of history the real believers have always been a minority. To the Christian from the areas of the younger churches where he knows he is in a minority it comes as a shock that it is so in America. The neo-paganism which has come into existence because the church has lost the purity of her faith and because we have let ourselves be captured by the all powerful state, or by money, or by social status and respectability. The fact of the minority church all over the world gives a new meaning to that term that came alive at Whitby a few years ago. 'Partnership in obedience'—a new relation between the older and the younger churches, between what used to be thought of as sending and receiving missions. The missionary work of our day thus finds a new relationship of giving and receiving for the mutual strengthening that comes out of pooling of resources both in men, money, experience, ideals. Thus no Christian groups remain as purely giving or receiving group.

What is the function of the Church in the world today?

"1. What it always has been—to call people once again to the love of God, to an appreciation of the right sense of values in life and to commit themselves once again to God.

"2. In these days of tension to listen to those who criticize the church, criticize our nation, etc., attentively to understand if they have the truth on their side and to use them as a corrective agency in our church, national and personal lives.

"3. To maintain spiritual lines of communication between people who are behind the various kinds of curtains. Not to let national policies interfere with Christian fellowship. This is not an easy thing in times of tension as we in India have learned to understand.

"4. To influence our nations into right public policies and yet not be

captured by the national interests thus letting the church be captured.

With all of this, we may be too late to save this civilization.

"If so the function of the Christian is to stand firm in his faith and see the emergence of a new one which has shed the shackles of the corruption of (Continued on page 13.)

CHURCH WOMEN AT WORK.

(Continued from page 8.)

to repair the organ there heard it, copied it, and carried it with him to the outside world.

An American carol is "O Little Town of Bethlehem," which was written by Phillips Brooks, Episcopal minister. While he was rector of Holy Trinity Church in Philadelphia, his congregation sent him abroad for a year. On Christmas Eve he went to Bethlehem. As he stood in the church built near the spot where Jesus was born, he was moved with emotion. Two years later he wrote this poem, which was first used by the children of his Sunday school in 1868. The lovely tune was written by the organist at Dr. Brooks' church, Mr. Lewis Redner.

One of the Christmas carols not as well known as the above, but which carries a lovely message, is "As With Gladness Men of Old." It was written by William Dix in 1861, when he was 23 years old. He was recovering from a very serious illness at the time. The son of an English surgeon who was trained for a business career, Mr. Dix wrote about forty hymns.

The words of "As With Gladness Men of Old" may well be used in any of our Christmas services. How fine it would be if each member of each of our women's groups would take seriously the implications of this hymn:

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to thee.

As with joyful steps they sped
To that lowly manger-bed
There to bend the knee before
Him whom heaven and earth adore;
So may we with willing feet
Ever seek Thy mercy seat.

As they offered gifts most rare,
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King.

Holy Jesus, every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last,
Where they need no star to guide,
Where no clouds Thy glory hide.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

*
A
very
MERRIE
CHRISTMAS
to YOU, your
Friends, Parents
and your Teachers.
It is the Birthday of
Jesus, our Friend, and
We
keep
His
Day with Love.

Prayer for Christmas Eve—

Dear Father, We thank Thee for tonight. It is a happy night and we go to bed with joy in our hearts. May boys and girls everywhere find happiness because of Christmas time.

Amen.

Christmas Grace—

O, Father of the Manger King
For whom Christmas bells ring,
We thank Thee for milk and bread
Bless us as we play, and go to bed,
For by Thy love all are daily fed.

Amen.

Prayer for Christmas Night—

Loving Father, Christmas has come with all its toys, play and fun. We thank Thee for everyone. Keep us safely through the night and watch us until the sun shines bright. For Jesus' sake. Amen.

Christmas Eve is on Sunday. Go to church with your mothers and fathers. Hear the Christmas story read, sung and preached! Remember it is the birthday of the Savior, our friend, Jesus.

MEETING THE FAMILY.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Here you are, David!" "How are you, Sonny?" "Isn't he a darling?" "Well, David, you're quite a boy!"

Small David Penniman stood in the middle of the big hall in his mother's girlhood home surrounded by a crowd of admiring relatives. Loving arms were outstretched to embrace him and hearty voices boomed out in a chorus of welcome. Much to their surprise and disappointment the little fellow answered his relatives' greetings with

a frightened cry and ran sobbing into his mother's arms.

Jean Penniman held her son gently, but she spoke to him in tones of dismay, "Oh, David, that's no way for a boy to act when he comes to visit his own family."

The eager chorus persisted. "Come on, David, don't be afraid!" "We won't hurt you." "Show us what a big boy you are!"

Suddenly a quiet voice hushed the clamor. "Let's give David a little time to become acquainted with us," the boy's grandmother was saying. "Come, Jean, bring David up to your room. Your father brought your own baby-bed down from the attic for him."

"I'm sorry David was so contrary," Jean apologized, as she led the little fellow up the stairs. "Ever since he was born, two years ago, I've looked forward to this visit, and I did want you to like your first grandchild."

Jean's mother looked tenderly at her grandson. "There won't be any question about that," she answered. "I'm sorry we were so thoughtless. Even an adult would be overwhelmed by so many boisterous greetings. David is accustomed to being with just two people—you and his daddy. It will take him a little while to adjust to the new situation of having so many strange people around him."

"I hadn't thought of that." Jean returned her mother's smile. "Since I know and love you all so well, I was just expecting David to know you, too. Now I'll try to help him instead of reproaching him."

"That's right, Daughter," her mother agreed. "I'll have Tom bring up your luggage. You can hang up your dresses if you like and give David time to find his bearings." Without pressing the boy's acquaintance further, his grandmother left the room.

In a moment Tom, Jean's brother of high-school age, appeared, carrying in one hand a suitcase and in the other a very small red chair. "Here you are, fellow!" he exclaimed, placing the chair beside his young nephew. "Do you remember this chair, Jean? We gave it a fresh coat of paint for David."

"Indeed I do," Jean replied, giving her brother's tall figure an affectionate appraisal, "but it's hard to believe that you ever sat in it!"

David's eyes brightened at the sight of the tiny chair, and in a few moments he appropriated it as his special piece of furniture.

Tom gazed longingly at his nephew, but he wisely refrained from attempting to lift the little fellow up. "We'll have some fun before you leave, David," he promised, and he found his patience rewarded when the boy responded with a fleeting smile.

"Yes, we are going to have a good time here, David," said Jean, echoing her brother's assurance as she went about her unpacking, while her son rocked back and forth in the little chair.

One by one each member of Jean's family became personally accepted by the young visitor, for, after their first mistake, all gave the boy time to find out that they belonged in the charmed circle that had hitherto held only his mother, his daddy, and his own small self. It was not long before David was as happy to be with his newly-acquired family as they were to have him with them—his grandfather was taking him on errands in the big car, his Aunt Paula was introducing him to the books of pictures that had delighted the children of an earlier generation, his Uncle Tom was showing him the wonderful engineering feats that can be accomplished with building blocks, and his grandmother was renewing the joy of holding a little child of her very own in her arms.

A PASTORAL PRAYER.

(Continued from page 12.)

seek first the Kingdom of God. Rebuke us for our too easy preoccupation with the kingdoms of this world. Remind us that man's life consisteth not in the abundance of the things which he possesseth, nor can his life be very much impoverished by the loss of any *thing*. Rather, let us seek in all things to be loving, kind and true; to be happy and be brave.

Help us this day to learn the things we ought to learn. We would repent us of our sins. We would ask to be forgiven. Create in us a clean heart, O God, and renew a right spirit within us. We would, now, with open mind, and honest heart, learn more about thy way of life.

Be with all our loved ones, here and everywhere, today. Comfort those who mourn; companion all the lonely.

Where cross the crowded ways of life, where sound the cries of race and clan, above the noise of selfish strife, O let the voice of Christ be heard! We pray in Jesus' name, that he may come to be with us. Amen.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, Associate

RELAX WITH MAX.

A specialist is a person who learns more and more about less and less, until he knows nothing about almost everything.

* * *

I would like to suggest that either we write our names bigger on our name cards at the rallies or buy Miss Pattie Lee Coghill a good pair of glasses.

* * *

Santa muttered something about my getting too old when I asked for an electric razor. Guess I'm no longer a little shaver.

* * *

We've had 52 weeks since last Christmas. What have we done to spread the message of "Peace on earth, good will to men" during this period?

* * * * *

MERRY CHRISTMAS.

Merry Christmas is my wish
For you and you;
May you get to do the things
That you've wanted to.

But all the while remember
That Santa's watching you;
So make the things you wanta do
Things that's good and true.

Don't hang a sock that's full of holes,
And hope he'll pour right through
Until he's filled the entire room
With presents just for you.

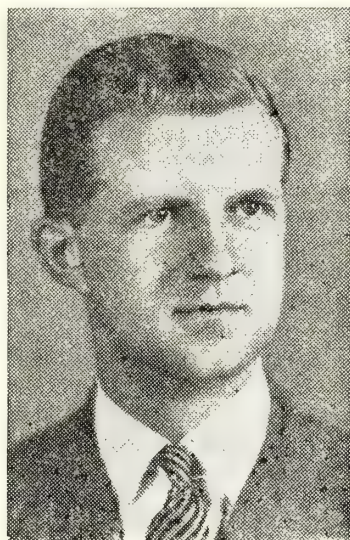
But hang a fair sized stocking—
The size you usually wear—
And spread the Merry Christmas
As with your friends you share.

HENRY RUST TO VISIT SOUTHERN CONVENTION AREA.

Rev. Henry R. Rust, Whose picture appears on this page, will be in the Southern Convention January 7-16. Rev. Mr. Rust will speak at the Valley of Virginia Young People's Rally on January 7, at the Linville Church, and at the Eastern Virginia Young People's Rally at Franklin Christian Church, Franklin, Virginia, Sunday afternoon, January 14. He will also teach the course on Young People's Work at the Greensboro Area Leadership Training School at First Church, Greensboro, January 8-12.

As National Young People's Secretary, Mr. Rust's responsibilities include the development of plans and programs for local young people's group's, development of the church

school curriculum for young people, cooperation with State Directors of Religious Education in all types of young people's activities; guidance to the scores of Summer Conferences administered by State Conferences; executive leadership of the National Pilgrim Fellowship, the youth organization of the Congregational Christian Churches; and cooperation with other denominational leaders in work of the United Christian Youth Movement.



REV. HENRY R. RUST.

Mr. Rust's experience in youth work includes two years of service in Great Britain, from 1945 to 1947, as Assistant Minister in the Warwick Road Congregational Church of Coventry, and as Youth Organizer in a group of adjacent Congregational Churches. He studied in Edinburgh and did work with some of the Scottish Congregational Churches during this period.

YOUTH WEEK.

The theme selected for Youth Week this year is "Christ Calls—Serve in Faith!" The first part of this theme recognizes that Christ is calling the youth of today. The second part of this theme is challenge to action.

If Youth Week is to be a vital experience among the youth of your church and community, you must take the initiative of informing others about the possibilities that Youth Week presents and assist those in position of leadership as they develop the program.

Youth Week has been set aside by denominational and interdenominational youth agencies so that all Christian young people may unite in worship, work and planning. More fully the purpose of Youth Week is:

To dramatize the place and purpose of youth in the program of the Church and the community.

To focus attention upon the responsibility of youth to their church and the church to its youth.

To build and strengthen a fellowship between adults and young people in the church and community.

To bring unchurched youth into an active, full church relationship.

To express the basic oneness of all Christian groups.

To focus, through the Parshad College Scholarship Awards, attention upon the responsibility of Christian Youth in the community and upon the value of a Christian Education.

This, then, is Youth Week and Christian Endeavor Week: a period of purposeful and objective planning and action carried out through a forceful demonstration of Christianity, a re-emphasizing of Christian unity, an evangelistic outreach, and a presentation of the spirit of Christian young people.

A Youth Week packet may be ordered by Youth Fellowship organizations in our North Carolina churches from Miss Frances Query, North Carolina Council of Churches, College Station, Durham, N. C. Our Virginia young people should order from The International Council of Religious Education, 206 S. Michigan Avenue, Chicago, Ill. The price of these packets is 25 cents. Be sure to order early. Youth Week will be January 28-February 4.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

All Sunday schools are asked to make an offering on the fifth Sunday.

Would all of our Sunday schools and churches give the college this consideration, receive an offering on the fifth Sunday, forward it at once, and permit it to be counted on the 1950 apportionment? If all of our churches would follow this suggestion and be in earnest about it, we would raise a sufficient amount to make the total apportionment of \$15,000 for the college.

Previously reported	\$13,325.36
N. C. & Va. Conference:	
Burlington	\$ 25.00
Valley Va. Conference:	
Bethlehem S. S.	23.00
	48.00
Total	\$13,373.36

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GROWING THROUGH FELLOWSHIP WITH CHRIST.

LESSON XIV—DECEMBER 31, 1950.

MEMORY SELECTION: *One thing I do, forgetting what lies behind, and straining forward to what lies ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.*—Philippians 3: 13-14.

LESSON: John 15: 1-5; Philippians 3: 8-16

DEVOTIONAL READING: John 15: 1-12.

Good, But Good for Something.

Many people thank that being a Christian is primarily a matter of being good. And often of being good in a negative sense—they are good because they do not do this or do that. To be sure a Christian ought to be good in the best sense of the word. He ought to be good positively too. A Christian is really Christ's man. He will abstain from evil and vile things. He will try to walk worthy of the high calling wherewith he has been called. He will give heed to his manner of life. He will try to be a good man.

But Christians are not only to be good; they are to be good for something. Jesus emphasizes the fact that his followers are to bear and bring forth fruit. They are to be known by their fruits. He chose us and ordained us, all of us, that we might go forth and bring forth fruit, and that our fruit should remain. He said that it was as we bore fruit that our Father is glorified, and that we demonstrated our discipleship. He said that there was the possibility of even ordinary people bearing much fruit.

The secret of it all was an intimate, personal relationship with him. If we abide in him, and if his spirit abides in us, we will bear fruit, much fruit. Indeed apart from him we cannot bear fruit, any more than a branch of a tree can bear fruit if it is cut off from the tree. Here is a call to prayer and meditation and obedience and surrender. If his spirit flows into and through our lives, we will bear fruit, much fruit, and our fruit will abide.

There are words of warning and words of comfort in what Jesus said about bearing fruit. Fruitlessness brings a penalty—every branch that beareth not fruit is taken away, and

withereth and dies. The penalty for failure to bear fruit as we are able is the loss of the ability to bear fruit at all. But if a branch bears fruit, even a little fruit, the Great Husbandman prunes it and nurses it along so that it may bear much fruit. The reward for bearing fruit is the ability to bear more fruit. Discipline, self-denial, suffering, sorrow and other seemingly hard experiences may be the Master's way of helping us to bear more fruit.

Good, but Growing in Goodness.

Paul, next to Christ, was perhaps the best man who ever lived. Perhaps no man ever lived more intimately with Christ than did Paul. And certainly no man was ever more fruitful in good works than Paul. He is at once the ideal and the despair of Christians even to this day. And if we were to draw up a list of the world's good, and its best men, we would put Paul at the top of the list.

But Paul did not think that he had exhausted the possibilities of being a good man. Many years after he met Christ on the Damascus Road, and when he had grown marvelously in grace and in a knowledge of Jesus Christ, he wrote a letter to his beloved friends and fellow-Christians at Philippi in which he talked out of his heart to them. He told of them of his great passion, born in him the day he met Christ, to know him intimately, to know his power manifested in his Resurrection, and also to know the fellowship of his sufferings. He had allowed nothing to come between him and Christ—he counted it as refuse or dung and got rid of it, so that he might have in his heart the righteousness that comes through faith, and the fruitfulness that came from abiding in Christ.

But now after many years, he frankly tells his friends that he is not as good a man as he ought to be, as he wants to be, as he determined to be. Goodness for Paul was a matter of growth, a flying goal, an ideal that was a constant challenge to effort. He therefore forgot the things that were behind—the failures and also the successes, and looking to the goal or the ideal, he pressed on, day by day trying to discover new meaning in Christ's teachings and to express new fruitfulness in Christ's service.

He sums up his words to his friends with some sober words. They are to follow the light they have. If they are honest and sincere God will reveal unto them their errors. But they are under obligation to walk in the light which they have. "Only whereunto we have attained, by that same rule let us walk." He has the mind and spirit of Christ here, for the Master said "He that doeth the truth cometh to the light." If we walk in the light we have, we shall have more light. If we follow the truth we know, we shall know more truth.

A merry Christmas and a happy New Year to readers of these notes and to members of THE CHRISTIAN SUN family.

(Based on lesson copyrighted by International Council of Religious Education.)

A PASTORAL PRAYER. FOR A SUNDAY IN ADVENT.

By W. R. CATTON.

Our heavenly Father, the God and Father of our Lord Jesus Christ, we are in the days that lead toward Christmas and we consider again the coming of thy Son into our world. In these days, we pray thee that we may become more Christlike.

May we have his *faith in thee*. Be thou our Father, as thou wert his Father. Be our daily companion. In the hours of loneliness, we would learn to live with thee, as Jesus so well learned. In our various temptations be thou near us that, with thy power, we may not be overcome of evil, but may overcome evil with good. In our daily duties be thou our inspiration, making heavy burdens light because we draw our strength from thee. In our anxieties and perplexities be thou the light upon our path, and the lamp unto our feet.

May we come to have more of our Lord Christ's spirit of invincible good *will* toward all mankind. Those people with whom we have to do, every day; may we come to love them better. Let not familiarity breed contempt. Teach us how to be more patient; how to forgive, if we have aught against anyone, as we would hope to be forgiven. If anyone here today now recalls that anywhere his friend hath aught against him, let him be at pains to go at once to seek his friend and to be reconciled: then let him come to offer thee more fitting praise.

May we follow our Lord Christ in his great *devotion to the Kingdom of thy love*, the Kingdom which he sought to build upon this earth. Help us, in this day, and in our places, to

(Continued on page 10.)

BIRTH THAT DIVIDES TIME.

(Continued from page 6.)

It is because, at the birth of Christ, a new kind of history began to be made. It was made by people in whose spirits the new era had begun in Christ. Rugged Galilean fishermen, blundering fellows, but eager and sincere, experienced new visions, and received great new incentives. They underwent amazing transformations, from purposeless, futile living, to that of utmost highnificance.

We cannot think of them without remembering in particular the leader among these first friends of Jesus, Simon Peter. He had a B. C. and an A. D. case history of singular note. When I was a child I thought "A. D." meant "after death." It was not a serious error in some respects. It was after the death and resurrection of Jesus that the A. D. history of Peter and all the disciples really began. It was then, so to speak, that they all became rocks, whereas before they were more like bags of sand. They supplied much of the rock foundation on which a new order of society was raised. They instituted a new style of fellowship. They exemplified a quality of righteousness that exceeded far the best that had ever been known. People saw them and believed that "surely God hath visited his people." The place and chronological date of Jesus' birth held no great significance for them. They cherished supremely his birth within their spirits. From it came the mighty impulse that inaugurated the historic era. His torians simply recognized this changed character of events, and gave time a new date line.

V.

Today we do well to consider some of the concrete aspects of the history Christ's advent inaugurates in the individual's life.

There came to my desk recently a brochure, called "A Religious Guide Book" by Rev. Paul McElroy, Danvers, Mass. It was compiled and edited by my minister friend, for distribution to the people of his parish. It is a beautiful and effective manual. It gives a brief history of his church; and it tells how that church is related, through Association, Conference, National and International Councils, to the entire Christian World Community. It depicts special ministries of the several organizations of this church in which people of all ages and interest may participate to advantage.

Then this brochure sets forth what it means to be a Christian—to be a member of the local church, and the great world-wide Community. It re-

minds the member of the things we as Christian most surely believe: "I believe in God the Father Almighty, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord, who for us and our salvation lived and died and rose again and liveth evermore. . . ."

The manual then follows with the "bread or instruction" in what Christian discipleship involves, and a Christian home. There are beautiful graces for the children at the table; and others for adults as well. There are prayers for morning and evening, and ten simple rules for the beginner in the art of prayer. There are prayers of beauty and depth for all ages, and to suit all conditions and circumstances of life.

Then a large section is devoted to the most inspiring chapters of the Bible, gathered from the great Prophets, the Psalter, and the New Testament. The ageless passages most worthy to be committed to memory are designated and set apart.

The manual explains the sacraments, and the great days and festivals of the Christian calendar. It concludes with some choice religious poetry.

After reading through this guide book it occurred to me, somewhat suddenly, that there—there is what it means for Christ to be born in a human spirit! There was an outline of an individual's "A. D. history," the kind Jesus inaugurates in every life wholly committed to him.

We recall with deep sentiment that Jesus was born in a stable. But when artists depict the scene it lacks nothing of radiance. The B. C. history of that stable may have been drab enough, barren and ugly. For the same is true of human lives before Christ is born within. But, with his advent, a new glory appears, transforming the place which before had been drab and lusterless. The birth of Christ in the Bethlehem stable gave a peculiar sanctity to the place. When the A. D. history of the soul begins, there is not much human ingenuity can add to enhance its splendour.

Going through this booklet of my friend, I see portrayed the kind of life that has come out of the stable with its dreary emptiness, and has surrounded itself with the graces which make living a fruitful garden. History repeats and magnifies itself according to the pattern this booklet sets forth, when Jesus is born in our hearts.

VI.

In what era, then, is our present living cast? Is it B. C. or A. D. for

us? Must the greater part of that which has gone by, for us, be designated by the former symbols? Has the new era, in fact, really begun for you and me? Is it B. C. or A. D. with us? Christmas can have no great depth of meaning if it be not the latter.

We need not be greatly troubled about the day of Christ's birth, as it concerns the mere historian. But the birth within—that is, indeed, a matter for concern!

Perhaps a place was once made for Christ's advent into our lives; he did come in, and make our lives radiant for a time. The Star of Bethlehem rose for us, and we followed it until we became weary or distracted. Then, perhaps, another star fascinated us by its shining—some star with only a borrowed ray, having no luster of its own, a false luminary, cold and lifeless as the moon. And we went off after its misleading. Is that, by chance, our own case history?

There were those who, in the beginning of the A. D. era of history, did just that. . . . There is so much of Demas in us all! We may have started well. We may have had a short A. D. history, but something turned us aside. The old B. C. history was resumed again, and we fell back into the ways of sterile, and barren existence. But, if that is true, we can yet do something about it. For even when we forsake Christ he does not forsake us. We may have become so entangled in the affairs of this world, keeping up with an envied neighbor, or become involved with a debilitating habit, so that the light of the Bethlehem Star has faded away. But we still can recover it. It still shines to light us back to the blessed era of A. D. once more.

O Holy Child of Bethlehem,
Descend on us, we pray;
Cast out our sin, and enter in,
Be born in us today.

SUMMONS CHRISTIANS.

(Continued from page 9.)

the old. The future that God has for the redemption may perhaps not be through this civilization which has not risen to its responsibilities. The important thing is not for a civilization to be saved, but for God's scheme of redemption to be worked. Through us, if we can fulfill our obligations, but in spite of us if that is necessary. What ever is the case, the Christian's hope is always there. It is in the ultimate purpose of God, not in saving his skin. Therefore the Christian has no panic. He follows the path blazed by his Lord.

The Orphanage
J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you for the good report this week. I have been praying that God would bless us in raising sufficient funds to pay our bills and have a little to go on during the non-productive months when the funds come in slowly. Work and prayer is a combination that is hard to beat, and while I am here I expect to do my best for these boys and girls and for the welfare of this most worthy institution. I appreciate the forthright way in which you are sensing that and responding. Thank you.

What a good time we had this past Sunday at my old home church—Mt. Bethel. I could not help, as I brought those boys and girls into that church, remembering my sainted Mother and Dad, who labored long and well in that community. Also at New Lebanon, a neighboring church, I can remember when it was organized and built. Now how fine it is with their second building, a lovely brick church with many rooms. We ate our dinner there, and what a dinner! Then we drove to another church, Kallam Grove, which is only about two or three miles across the way from where I was reared. Here, too, I saw many kinfolks. I was proud of them and they proud of the children from the Orphanage, as their three offerings indicated in the report show. My good friend, Percy Ricketts, their pastor, did everything he could to make our visit in these three churches a success. We believe these churches and the others are better and happier

because of what they did for the children.

What nice letters come to me! One sends a check and says give a dollar each to the five oldest boys; another sends a letter with ten for Billy Whitt, and others send letters telling of good things for these boys and girls to eat. Money sent for personal gifts to these children is given over to them as they need or want it, and is not recorded as regular income. But who knows but these nickles and dimes give as much morale and happiness as any gifts you make. It gives these children a sense of being loved, and of belonging. It helps them.

Our good friends at Ingram have sent us fourteen big, fat chickens. Mr. and Mrs. M. W. McPherson are giving us forty dollars worth of turkeys. Winchester has sent in a gift for everybody, wrapped, named and sealed with a little prayer for the bright-eyed child who opens it.

May God bless you everyone at Christmas. Our hopes are in God in the internationally anxious days. If you have not yet sent in your Thanksgiving or Christmas contribution, just bear in mind that we need it. Help to answer your prayer for God's mercy and love by being yourself a channel through which it can flow.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Ladies Aid Society, Oakland Church: 1 quilt.
Mrs. Marvin McPherson: Box of clothing.
Mrs. E. W. Beale: 1 wool dress.
Mr. Grover Moore: Box of clothing.
W. M. S., Suffolk Church: Five pieces of luggage.
Mrs. C. W. Tatum: Box of clothing.
Dr. J. A. Hunter: 2 boys suits.

Annie Gay Circle, Franklin Church: 2 coats.

Minneola Manufacturing Co.: Outing.
King Dress Shop: Box of clothing.

* * * * *

REPORT FOR DECEMBER 21, 1950.
Sunday School Monthly Offerings.

Amount brought forward	\$19,392.24
Eastern N. C. Conference:	
Bethel	\$ 1.00
Beulah, Thanksgiving Offering	18.10
Catawba Springs	40.20
Chapel Hill	6.00
New Hope	30.00
New Hope, Thanksgiving Offering	14.00
Oak Level, Thanksgiving Offering	18.00
Oak Level	2.00
Pleasant Union, Thanksgiving Offering	125.00
Plymouth, Thanksgiving Offering	17.80
Shallow Well	189.82
Turner's Chapel	115.34
	577.26

Eastern Va. Conference:	
Bethlehem (Disp.) Thanksgiving Offering	\$ 22.00
Bethlehem (Nans.) Thanksgiving Offering	92.56
Centerville	12.00
Cypress Chapel, Thanksgiving Offering	26.30
Dendron, Thanksgiving Offering	17.70
Isle of Wight	25.00
Johnson's Grove	15.75
Liberty Spring, Thanksgiving Offering	107.00
Mt. Zion, Thanksgiving Offering	27.00
New Lebanon, Thanksgiving Offering	15.00
Norfolk, Rosemont, Thanksgiving Offering	250.00
Portsmouth:	
Elm Ave., Thanksgiving Offering	40.00
First, Thanksgiving Offering	42.00
First	8.92
Shelton Memorial	24.00
Union (Surry)	67.06

792.29

N. C. & Va. Conference:	
Apple's Chapel	\$ 56.75
Burlington	121.20
Durham	226.49
Gibsonville	29.30
Graham, Prov. Memorial, Thanksgiving Offering	37.00
Hopedale	14.73
Ingram	20.03
Kallam Grove	160.55
Lebanon, Thanksgiving Offering	42.00
Mt. Bethel	36.45
New Lebanon	123.59

867.99

Western N. C. Conference:	
Asheboro, Thanksgiving Offering	\$ 10.75
Brown's Chapel	16.85
Grace's Chapel	60.00
Pleasant Cross	5.23
Pleasant Grove, Thanksgiving Offering	14.00
Ramseur	23.66

130.49

(Continued on page 15.)

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

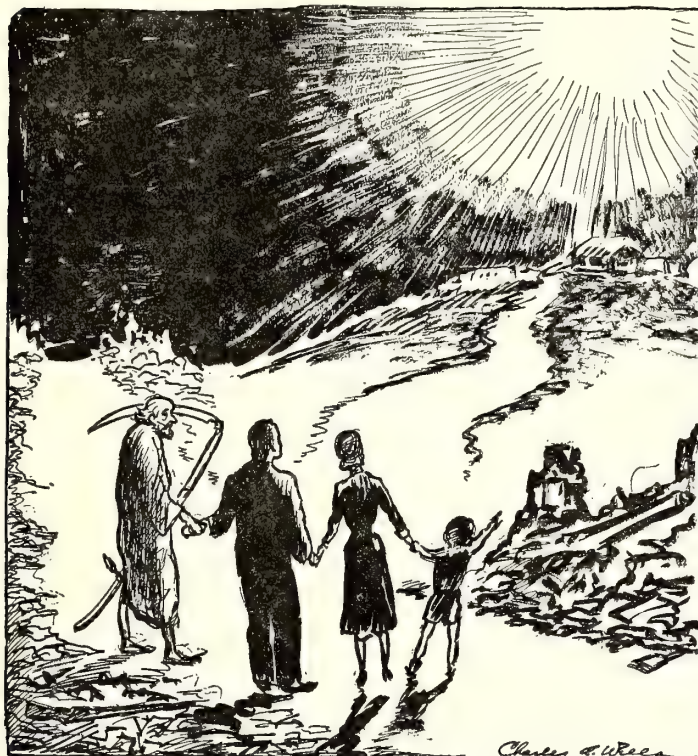
(Survivor to be Written) (Address)

Name.....

Address.....

WE PAUSE FOR LIGHT AND CLEANSING

By CHARLES A. WELLS



On one day each year men have a glimpse of the heights which the human spirit can attain. After a year-long pilgrimage through a strife-filled world, the path littered with the wreckage of war and hatred, there is a blessed pause for a few brief hours to view the miracle of divine love made manifest through the birth of Christianity. It is more than a historical commemoration, it is a personal experience, something we enter into and which enters into us. Not a home or a life can become so sordid or sad that some fresh cleansing ray of light will not enter into it during these hours. The Christmas season comes to remind us that no matter how we fail or sin, God is not far away, his love as tender as the touch of a child, his presence as glowing as a star. Let us linger longer by the path this time and try to carry more of it away in our hearts.

LEADERSHIP TRAINING.

(Continued from page 2.)

Press Young People's Quarterly during the first quarter of 1951. (2) *Planning for Children in the Church School*. There will be three instructors in this course: Miss Pattie Lee Coghill, Educational Secreatry of the Southern Convention; Miss Ruth Dunn, a graduate of Elon College, who holds an M. A. degree in Religious Education from the Hartford School of Religious Education, and Mrs. W. E. Wisseman, who is also a graduate of Elon College and holds her M. A. degree from the Boston University School of Religious Education. (3) *The Program of the Local Church*. This course is to be directed by Rev. Henry R. Rust, National Secretary of Young People's Work of our church. He is one of the outstanding leaders of the nation in

work with young people. (4) *Improving the Sunday Church School*. This course will be taught by Rev. W. J. Andes of Winston-Salem. Mr. Andes, a graduate of Elon College and Yale, is well qualified by experience and ability, and is well versed in both the theory and practice of the subject to be considered.

The expenses incident to participation in the school will be negligible. The major portion of the cost of the school is being defrayed by the participating schools.

The First Church of Greensboro, located at the corner of Walker Avenue and South Eugen Street, will be the host for the occasion, and it is happy to offer its facilities for this Leadership Training School, and to welcome all who will take part in the school.

Those wishing further information

are urged to write to the dean of the Training School, Mr. Martin T. Garren, 508 North Edgeworth Street, Greensboro, N. C.

ANOTHER GOOD WEEK-END.

(Continued from page 3.)

tunity! Lee's Chapel was organized during the ministry of the late Rev. P. T. Klapp at nearby Zion Christian Church. A new Sunday school has been organized at Lee's Chapel.

Returning home Sunday night after a busy week-end, I was tired physically, but renewed spiritually. It was a good week-end. May God bless these churches and their pastors in their great work.

W. T. S.

THE ORPHANAGE.

(Continued from page 14.)

Valley Va. Conference:

Linville, Thanksgiving Of-	
fering	41.00
Bethlehem	\$ 25.75
Linville	6.92
Mt. Lebanon	23.00

96.67

Total this week from churches \$ 2,470.77

Total this year from churches \$21,863.01

Special Offerings.

Amount brought forward	\$31,589.31
Heart Sister's Society,	
Randleman Church	\$ 10.00
Vanceville S. S., Tifton,	
Ga.	2.00
W. M. S., Gatesville (for	
shoes)	12.00
W. M. S., Burton's Grove	
Church (for shoes)	5.00
Mrs V. E. Rawles, Jr. (for	
a picture)	3.95
Mrs. W. H. Garrett (for	
Christmas)	5.00
Young Peoples Dept.,	
Gibsonville Church	16.00
Mr. and Mrs. Thomas W.	
Gates	10.00
Miss Isabelle F. Robinson	
5.00	
Sale of hogs	350.00
Special gifts	99.20

Thanksgiving Offering.

Miss Georgie Bradley ...	\$ 25.00
Miss Effie Lowe	25.00
Miss Willie Adams	10.00
Mr. C. B. Ellis, Jr.	10.00
Berea Christian Church	
Auxiliary	10.00
Mrs. Inez D. Harrell	5.00
Mr. H. I. Jaffe	2.50
Group 3, W. M. S., Suffolk	
(Mrs. C. B. Duke)	5.00
H. P. Dunn	2.00
Mrs. Esther E. Jinkens ..	5.00
Mr. M. R. Zimmerman ...	100.00
Templemen's Bible Class	
10.00	
Mr. Grover D. Moore	50.00
Miss Rena M. Isley	3.00

780.65

Total this year from specials \$32,369.96

Total for the week \$ 3,251.42

Total for the year \$54,233.26

An Age-Old Christmas Greeting

I SALUTE you. I am your friend, and my love for you goes deep. There is nothing I can give you which you have not got; but there is much, very much, that while I cannot give it, you can take. No heaven can come to us unless our hearts find rest in today. Take heaven! No peace lies in the future which is not hidden in this precious little instant. Take peace! The gloom of the world is but a shadow. Behind it yet within our reach is joy. There is radiance and glory in the darkness, could we but see, and to see we have only to look. I beseech you to look. Life is so generous a giver, but we, judging its gifts by their coverings, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendor, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the angel's hand that brings it to you. Everything we call a trial, a sorrow or a duty, believe me, that angel's hand is there; the gift is there, and the wonder of an overshadowing presence. Our joys too: be not content with them as joys. They too can conceal diviner gifts. Life is so full of meaning and purpose, so full of beauty beneath its covering, that you will find that earth but cloaks your heaven. Courage then to claim it: that is all! But courage you have; and the knowledge that we are pilgrims together, wending through an unknown country our way home. And so at this Christmastime I greet you. Not quite as the world sends greetings, but with profound esteem and with the prayer that for you now and forever, the day breaks and the shadows flee away.

*From a letter written by
FRA GIOVANNI, A. D. 1513*



